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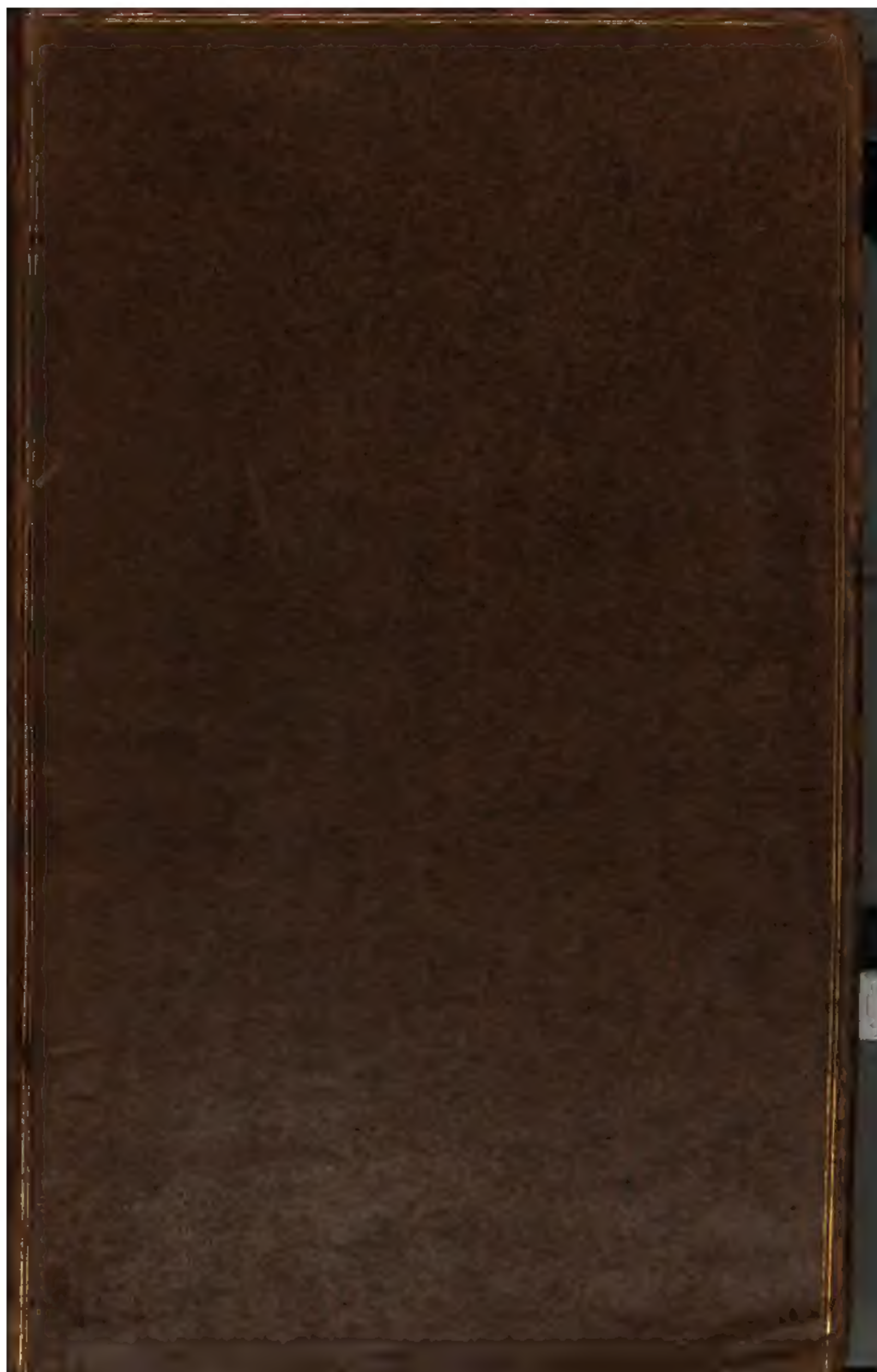
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A N  
**Universal History,**

FROM THE  
Earliest ACCOUNT of TIME.

Compiled from  
**ORIGINAL AUTHORS;**

A N D  
Illustrated with MAPS, CUTS, NOTES, &c.

W I T H  
A GENERAL INDEX to the Whole.

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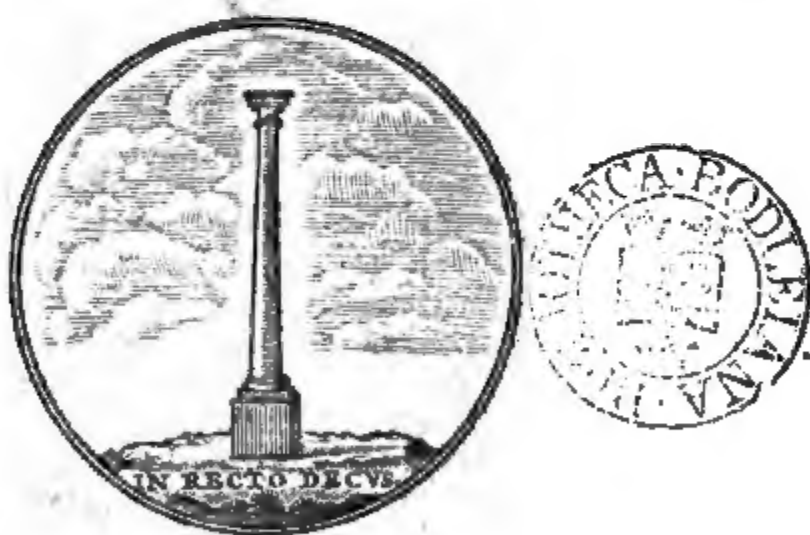
*Ἱστορίας ἀρχαίας ἐξέρχεται μὴ κατανοῦν ἐν αὐταῖς γὰρ εὐρήσεις  
ἀκόπως, ἅπερ ἱστοροὶ συνήξαν ἐγκόπως.*

Bafil. Imp. ad Leon. fil.

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V O L . V .

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L O N D O N :

Printed for T. OSBORNE, in *Gray's-Inn*; A. MILLAR, in  
the *Strand*; and J. OSBORN, in *Pater-noster Row*.

MDCCXLVII.

221. f. 151.



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A N

# Universal History,

FROM THE

Earliest Account of Time.

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V O L. V.

---

B O O K I.

*The ASIATIC History to the Time of*  
ALEXANDER the Great.

---

C H A P. X.

*The History of the Medes.*

S E C T. I.

*The description of Media.*

THE country before us, once the seat of a potent Name, empire, derives its name from *Madai*, the third *situation*, son of *Japhet*, as is plain from Scripture, where &c. the *Medes* are constantly called *Madai* <sup>a</sup> (A). It was bounded, according to *Ptolemy*, on the north by part of the

<sup>a</sup> DAN. v. 28. *ibid.* vi. 8, 12, 15. *ibid.* viii. 20. ESTH. i. 3, 14, 18, 19. *ibid.* x. 2. See before, vol. i. p. 379.

(A) Among profane authors, *dia* from one *Medus*, the son of *Medea* and *Jason*; others from



the *Caspian* sea ; on the south by *Persis*, *Sufiana*, and *Affyria* ; on the east by *Parthia* and *Hyrkania* ; and on the west by *Armenia Major*. It was, in antient times, divided into several provinces, namely *Tropatene*, *Charomithrene*, *Darites*, *Marciane*, *Amariace*, and *Syro-Media*. All these were, by a later division, reduced to two only, the one called *Media Magna*, the other *Media Atropatia*, or simply *Atropatene* <sup>b</sup>.

*Atropatene* was that part which lay between mount *Taurus* and the *Caspian* sea, and is supposed to have been so called from one *Atropatus*, who, being governor of this province in the time of *Darius*, the last *Persian* monarch, withstood *Alexander the Great*, and, upon the downfall of the *Persian* monarchy, seized on this part of *Media*, and transmitted it to his posterity, who held it as sovereigns to *Strabo's* time <sup>c</sup>. This was a cold, barren, and inhospitable country, and on that very account allotted by *Shalmanezzer* for the abode of many captive *Israelites*, after the conquest of that kingdom.

CITIES of note, in this part of *Media*, were *Gaza* or *Gazæ*, the metropolis of the province, and situated, according to *Pliny*, in a spacious plain, between *Ecbatan* and *Artaxata*, and equally distant from both. *Sanina*, seated between the *Araxes* and the *Cambyfes* ; *Fazina*, between the *Cambyfes* and the *Cyrus* ; and *Cyropolis*, between the *Cyrus* and the *Amardus*. This tract was inhabited by the *Cadusians* and *Caspians*, a barbarous and inhuman race, originally sprung from the *Scythians* <sup>d</sup>.

MEDIA MAGNA was bounded by *Persis*, *Parthia*, *Hyrkania*, the *Hyrkanian* sea, and *Atropatene*. The most remarkable cities in this part of *Media* were *Ecbatan*, *Laodicea*, *Apamea*, *Regeia*, *Arsacia*, &c. *Ecbatan*, the metropolis of all *Media*, and the seat both of the *Median* and *Persian* monarchs, was built by *Dejoces*, called in the book of *Judith* <sup>e</sup> *Arphaxad*, the first that reigned

<sup>b</sup> STRAB. l. xi. p. 360, & 363.

<sup>c</sup> STRAB. *ibid.* p. 523.

<sup>d</sup> PLIN. l. vi. c. 13.

<sup>e</sup> *Judith* i. 2.

a city here called *Media*, whence, say they, the whole country borrowed its name (1). *Sextus Rufus* tells us, that in his time it was known by the name of *Medena* (2) ; and from others we learn (3), that it was also called *Aria*. But to inquire farther into the origin of these various appellations, would prove both a laborious and fruitless task.

(1) *Strab.* l. xi. p. 526.

(3) *Ortel.* *ibid.*

(2) *Ortel.* *thes. geogr. ad vocem Media.*

## C.X.      *The History of the Medes.*

3

in *Media*, after the inhabitants had shaken off the *Assyrian* yoke<sup>e</sup>. The walls of this city are much celebrated by the antients, and minutely described by *Herodotus*<sup>f</sup>. They were seven in number, all of a circular form, and gradually rising above each other by the height of the battlements of each wall. The situation of the ground, rising by an easy ascent, was very favourable to the design of building them, and perhaps first suggested it. The royal palace and treasury were within the innermost circle of the seven. The first of these walls was equal in circumference to the city of *Athens*, that is, according to *Thucydides*<sup>g</sup>, one hundred and seventy-eight furlongs, and had white battlements; the second black; the third of a purple colour; the fourth blue; and the fifth of a deep orange; but the two innermost, as serving more immediately for a fence to the royal person of the king, were embellished above the others, the one being covered with silver, and the other with gold<sup>h</sup>. This description of *Herodotus* favours, we must own, somewhat of romance; but, nevertheless, that *Ecbatan* was a great and powerful city, and perhaps no-ways inferior either to *Nineveh* or *Babylon*, is confirmed by far greater authorities. In the book of *Judith*<sup>i</sup> we read, that the walls of this stately metropolis were seventy cubits high, and fifty cubits broad; that the towers on the gates were an hundred cubits in height, the breadth in the foundation sixty cubits, and the walls built of hewn and polished stone, each stone being six cubits in length, and three in breadth. This city is, by the antients, constantly called *Ecbatan* of *Media*, to distinguish it from another in *Syria* bearing the same name<sup>k</sup>, where the unfortunate *Cambyses* died, as we read in *Herodotus*<sup>l</sup> (B).

LAODI-

• HERODOT. l. i. c. 98.

<sup>f</sup> HERODOT. ubi supra.

<sup>g</sup> Lib. i.

<sup>h</sup> HERODOT. ibid.

<sup>i</sup> Judith c. i. 2, 4.

<sup>k</sup> HERODOT. l. iii. c. 62. DIODOR. l. xiv. c. 23. PLIN. l. vi. c. 27. PLUTARCH. in Alex. p. 704. TACIT. l. xv. c. 31, &c.

<sup>l</sup> HERODOT. l. iii. c. 66.

(B) *Pliny* (4) tells us, that *Ecbatan* was built by *Seleucus*; an unaccountable oversight, since he must have read a description of it not only in *Herodotus*, but likewise in *Demosthenes* (5), who calls it the ordinary residence of the *Persian* monarchs. On the other hand, *Diodorus* (6) carries the build-

(4) *Plin. l. vi. c. 14. Sicul. l. ii. c. 32.*

(5) *Demostb. Philip. iv. p. 100.*

(6) *Diodor.*

LAODICEA, of which appellation there were many towns, so called either from the mother of *Nicator*, or the wife of *Antiochus*, is counted, by *Strabo*<sup>m</sup>, among the cities of *Media*, and placed, by *Pliny*<sup>n</sup>, near the confines of *Persia*. *Apamea* is, by *Strabo*, sometimes adjudged to *Media*, and sometimes to *Parthia*<sup>o</sup>. *Raga*, *Rageia*, or *Ragea*, is called, by *Isidorus*<sup>p</sup>, the greatest city of *Media*. It was repaired by *Nicator*, who called it *Europus*, and by that name it was known to *Ptolemy*; but, in the book of *Tobit*, it is called *Rages*, and placed in

<sup>m</sup> STRAB. l. xi. p. 361.    <sup>n</sup> L. vi. c. 26.    <sup>o</sup> STRAB. l. xi. p. 354, & 361.    <sup>p</sup> ISIDOR. p. 361.

ing of this town back to the fabulous times of *Semiramis*, and speaks of mountains leveled, valleys raised, waters conveyed through rockymountains, and other astonishing works performed by his heroine for the embellishment of the city, and convenience of the inhabitants. This great city was situate on a rising ground, according to *Ptolemy* and *Diodorus*, about twelve stades distance from mount *Orontes*, and not at the foot of mount *Jasonius* on the southern confines of *Media* and *Persia*, where *Ammianus Marcellinus* is pleased to place it (7). Here *Daniel* is said by *Josephus* to have built a stately palace, which afterwards served as a mausoleum of the kings of *Media*. Some of the beams, says this author, were of silver, and the rest of cedar, but plated with gold. There are now no monuments remaining, either of this magnificent building, or of the proud palace, where the monarchs of *Asia* were wont to pass their summer; nay, there is a great disagreement among our modern travellers about the place where that stately metropolis stood. The opinion of *Molet*, who translated and wrote a commentary upon *Ptolemy*, seems to Sir *John Chardin* the most probable, viz. that *Tauris* is the antient and famous *Ecbatan* (8); and this opinion is confirmed by *Ortelius*, *Golnitz*, *Teixera*, *Andrea della Valle*, &c. *Josephus* assures us (9), that the palace built by *Daniel* was intire in his time; but at present not even the ruins of any magnificent buildings are to be seen either at *Tauris*, or in that neighbourhood; for in all the ruins there the materials, as our traveller judiciously observes (10), are only earth, brick, and pebbles, which in antient times were never used in *Media* for the building of palaces. Some writers found *Ecbatan* with *Batana*, which is evidently *Ptolemy's* *Batina*, and placed by him to the north of mount *Orontes*, near the river *Straton*.

(7) *Ammian. Marcell. l. xxiii. c. 23. p. 181.*

(9) *Joseph. antiquitat. l. x.*

(8) *Chardin. voy. en Pers. vol. i.*

(10) *Chardin ubi supra.*

the neighbourhood of *Ecbatan* P. In process of time, it became the seat of the *Parthian* kings; who gave it the name of *Arfacia*, or *Arface*, as we shall see in the history of that people. Other cities of *Media* are mentioned by *Pliny*, *Stephanus*, *Ammianus Marcellinus*, and *Isidorus*; viz. *Zombis*, *Patigran*, *Gazaca*, *Margasis*, &c. but these were all built in after-ages by the *Macedonians*, and are therefore called, by *Strabo* <sup>9</sup>, *Greek cities*. This part of *Media* was inhabited by the *Carduchians*, *Marandæans*, *Gelians*, *Syro-Medians*, *Margasians*, &c.

THE mountains of this country, such as may be proper *Mountains* to take notice of, are, according to *Ptolemy* and *Strabo* <sup>1</sup>, *and rivers*. *Choatra* parting *Media* from *Assyria*, and branching out from the *Gordyeen* mountains on the confines of *Assyria* and *Armenia*; *Zagrus* dividing it from the same *Assyria* on the east, a mountain, according to *Polybius* <sup>2</sup>, one hundred cubits high. *Parachoatra* placed by *Ptolemy* on the borders towards *Persia*, and by *Strabo* <sup>3</sup> on the confines of *Media*, *Hyrkania*, and *Parthia*. These are the boundaries between *Media* and the adjacent regions, and therefore may be said as properly to belong to the latter as to the former; but the *Orontes*, the *Jasonius*, and the *Coronus*, are in the strictest sense mountains of *Media*, as arising in the very heart of the country. The rivers of note are, according to *Ptolemy*, the *Straton*, the *Amarthus*, the *Cyrus*, and the *Cambyses*. But these rivers, as they are represented to disembogue themselves into the most southern part of the *Caspian* sea, must by their position have belonged to the provinces of *Ghilan* and *Mazandaran*, as they are now call'd, and consequently could not belong to *Media Proper*, as it is described to us by the antients.

WE cannot help taking notice here of a considerable mistake, which many of the antients have been guilty of, with respect to the situation of the *Caspian Streights*, called by the *Latins* *Portæ Caspiæ*, *Claustra Caspia*, and *Pylæ Caspiæ*. *Ptolemy*, *Strabo*, *Arrian*, *Isidorus*, *Characenus*, and *Dionysius Periegeta* <sup>4</sup>, place them on the confines of *Media* and *Parthia*, or on the eastern borders of *Media*. But *Pliny*, not liking this situation, carries them quite cross the country; and, after having been some time at a loss how to dispose of so heavy a load, drops it at last on

<sup>1</sup> Ch. v. & seq. pass.    <sup>2</sup> STRAB. l. vi. p. 361.    <sup>3</sup> Idem ibid. p. 363.    <sup>4</sup> POLYB. l. v. c. 44.    <sup>5</sup> STRAB. ubi supra.    <sup>6</sup> STRABO, l. xi. p. 362.    ARRIAN. l. iii.    ISIDOR. Characenus, p. 6.    DIONYS. Perieget. versu 1939.

the confines of *Media* and *Armenia*, that is, on the most western borders of *Media* <sup>w</sup>. *Suetonius* <sup>x</sup> and *Tacitus* <sup>y</sup> confound them with the *Iberian* streights, which are a narrow passage through the mountains dividing *Iberia* from *Sarmatia*. Some of our modern geographers place them in *Media Atropatia*, between the *Caspian* mountains and the *Caspian* sea, confounding them with what the present inhabitants call *Demir-can*, or *Iron-gate*, which is a narrow passage out of *Tartary* into *Persia*.

Soil.

THE northern parts of *Media*, lying between the *Caspian* mountains and the sea, are very cold and barren: the present inhabitants make their bread of dried almonds, and their drink of the juice of certain herbs. Here the snow lies on the mountains for nine months in the year <sup>z</sup>. But the southern parts are productive of all sorts of grain, and necessaries for life, and withal so pleasant, that the country adjoining to *Tauris*, probably the antient *Ec-batan*, is called the garden of *Persia*. There are here large plains, among which that of *Nysa* is famous for the numerous studs of horses that were kept in it for the use of the *Persian* monarchs, and are often mentioned and celebrated by the antients. Where this plain of *Nysa* was situated, is no easy matter to determine (C).

THE

<sup>w</sup> PLIN. l. vi. c. 15.      <sup>x</sup> SUTTON. c. 19.      <sup>y</sup> TACIT. l. i. hist. c. 6.      <sup>z</sup> CHARDIN voy. en Perse, vol. i. p. 524.

(C) The antients place the *Nysean* plain in the easternmost parts of what they call *Media*, and far beyond the limits of what is now supposed to have been properly this country. We have a traveller, who thinks he has seen this fertile pasture; but, if he did, we must place it quite differently from what the antients seem to insinuate it ought to be, and several degrees nearer us. His words are, “ We continued  
“ our way (from *Tauris* to-  
“ wards *Persia*) upon the most  
“ beautiful and fertile plains  
“ covered with villages. These  
“ plains afford the most excel-

“ lent pasture of all *Media*,  
“ and, I dare say, of the  
“ whole world, and the best  
“ horses of the country were  
“ there at grass.—I asked a  
“ young nobleman in com-  
“ pany with us, *If there were*  
“ *any other plains in Media so*  
“ *fine and so extensive?* He  
“ told me, *He had seen some as*  
“ *fine about Derbent, but none*  
“ *more extensive.* So that ’tis  
“ reasonable enough to be-  
“ lieve, that these plains are  
“ the *Hippobaton* of the an-  
“ tients, and where they say  
“ the kings of *Media* had a  
“ stud of fifty thousand horses;  
“ and that here it is also we  
“ must

THE climate is very unequal; that part which lies between the mountains and the sea is exceeding cold, and the earth swampy, and full of marshes, where innumerable swarms of venomous insects are bred (D), which, together with the vapours rising from the *Caspian* sea, render that part very inhospitable. The provinces that are more remote from the sea enjoy a very wholesome air, though liable to heavy rains, and violent storms, especially in the spring and autumn<sup>a</sup>. Besides the cattle and game of all sorts, which the inland provinces abound with, some of them have been for many ages remarkable on account of the various sorts of excellent wines they produce, especially the neighbourhood of *Tauris*, where no fewer than sixty different kinds of grapes, all of an exquisite flavour, are to be tasted at this day<sup>b</sup>. From its productions in the present state, we may judge what it must have been in better times.

WE cannot dismiss this subject without some observations on the *Caspian* sea, which is the northern boundary of *Media*. This large body of waters was by the ancients called indifferently the *Caspian* and the *Hyrceanian* sea, from the *Caspians* and *Hyrceanians*, whose shores it washed<sup>c</sup>. However *Pliny*<sup>d</sup> makes some difference be-

<sup>a</sup> CHARDIN ubi supra.<sup>b</sup> CHARDIN, vol. i. p. 185.<sup>c</sup> STRABO, l. xi. p. 83. DIODOR. l. vii. c. 75. <sup>d</sup> PLIN. l. vi. c. 13. & 16.

“ must look for the *Nysean*  
 “ plain, so famous for the  
 “ horses of that name. *Stephanus* the geographer says,  
 “ that *Nysa* was in the coun-  
 “ try of the *Medes*. I told  
 “ this same nobleman some  
 “ particulars which historians  
 “ relate concerning these  
 “ horses, particularly *Phavorinus*, who says, all the  
 “ *Nysean* horses were light  
 “ duns: he answered, that he  
 “ had never read or heard any  
 “ thing of the kind. I after-  
 “ wards inquired of several

“ gentlemen of learning; but  
 “ could never understand, that  
 “ there was any place either  
 “ in *Persia* or *Media* that pro-  
 “ duced horses of that co-  
 “ lour (11).”

(D) *Ælian* tells us (12), that these parts of *Media* were greatly infested by scorpions; and that, while the king of *Persia* was on his progress into *Media*, the inhabitants were employed for three days before his arrival on the confines in clearing the country of these venomous insects.

(11) *Chardin ubi supra*. p. 185.(12) *Ælian. de animal. l. x. c. 26.*



tween these two appellations, telling us, that on the *Caspian* coasts it bears the former denomination, and on those of *Hyrkania* the latter. The antient, and likewise the modern geographers, had but a very imperfect knowledge of the true situation, extent, coasts, and bays of this sea, before the discoveries made lately by a very able navigator and geographer (E); and therefore what has been said by others is only to be relied on so far as it agrees with the accounts he has given us. *Ptolemy*, and even *Herodotus*, knew that the *Caspian* was surrounded on all sides by land, without any communication with other seas, or visible efflux; whence some thought, that it ought to be called a lake rather than a sea. However *Strabo*<sup>c</sup>, *Pliny*<sup>f</sup>, *Pomponius. Mela*<sup>g</sup>, and *Arrian*<sup>h</sup>, wrote that it was joined either to the *Indian* or northern ocean; but we are well assured by experience, that they were mistaken. They were perhaps led into this error by such as had made their observations when the *Volga* had overflown its banks, at which time it appears more like a sea than a river, covering with its waters, as a modern traveller informs us<sup>i</sup>, the whole country to the extent of sixty miles: this they might easily have mistaken for a streight joining the *Caspian* to the ocean. *Ptolemy*, though not guilty of this error, was greatly mistaken as to its extent from east to west; for he reckons it to have been about twenty-three degrees and an half; whereas it does not exceed, where widest, three degrees forty-two minutes, and where narrowest, one degree twenty-two minutes. He likewise places it three degrees more to the north than it really is. These mistakes were observed, and in some degree redressed, by *Abulfeda* an *Arabian* prince, and able geographer, who in 1320 discovered the true situation of the *Caspian*, and abridged its extent by a third of what *Ptolemy* had allowed it. By this alteration its length was no more in longitude, as *Ptolemy* had placed

<sup>c</sup> STRABO, l. x. p. 83.      <sup>f</sup> PLIN. l. vi. c. 13.      <sup>g</sup> POM-  
PON. MEL. l. iii. c. 5.      <sup>h</sup> ARRIAN. l. vii. p. 477.      <sup>i</sup> LE  
BRUYN voy. par la Moscov. tom. iii. p. 465.

(E) M. *Vanverden*, who, by observations, together with orders of the late Czar, formed a very exact chart of the *Caspian*, from observations made by him on the spot in 1710, 1721, 1722. These

M. *Vanverden*'s new chart, were, by the Czar's orders, communicated to the royal academy of sciences at *Paris*.

it,

it, but in latitude, as it truly is. *Abu'lfeda's* observations were greatly improved by *Bourrous*, *Olearius*, and *Jenkinson*; but the true dimensions of this sea were not ascertained till the late observations above-mentioned; by which we are assured, that it lies between the thirty-seventh and forty-eighth degrees of north latitude, and does not exceed three degrees forty-two minutes in its greatest longitude, which gives it a quite different figure from what it is represented to have in the maps of *Ptolemy*, and in the writings of the other ancient geographers.

THE *Persians* call this sea *Kulsum*, or the sea of *Astracan*; the *Russians*, the sea of *Gualenskoï*; the *Georgians*, *Sowa*; the *Armenians*, *Soof*. It receives the river *Volga*, which itself is like a sea, and near two hundred others, into its bosom; and yet is never increased or diminished, nor observed to ebb or flow. This constant plenitude has given rise to many speculations; and some have imagined, that it must necessarily have some subterraneous communication either with the *Black* sea, though a hundred leagues distant, or with the *Persian* gulf, which is near 200 leagues distant from it. Father *Avril*, a modern traveller, seems to favour the latter opinion, and alleges this proof to confirm it; viz. that over-against the province of *Xilan* in *Persia* there are two immense whirlpools, which with an incredible rapidity, and frightful noise, suck in and swallow whatever comes near them, and are consequently caused by some great cavity in the earth. He adds, that every year about the latter end of the autumn a great quantity of willow-leaves are observed floating on the water by those who inhabit the coasts of the *Persian* gulf; and as this tree is no-where to be found near the *Persian* gulf, and on the other hand the coasts of the *Caspian* towards the province of *Xilan* are covered with them, he rightly concludes, that there must be some subterraneous intercourse between these two seas. This observation, if true, is a strong proof of some secret communication between these two bodies of water, the leaves being conveyed through subterraneous fissures from the one to the other. The water of this sea is salt like that of other seas, notwithstanding the opinion of the ancients to the contrary; and its freshness in some parts near the shore, is only owing to the rivers that discharge themselves into it. It is neither of a different colour from other seas, nor without various sorts of fish, as *Olearius*, an eye-witness, assures us, and thereby disproves the opinion of the ancients, who

who believed it to be of a blackish colour, and to have but one kind of fish, and that of a monstrous form. We shall conclude this section with observing, that the ignorance of the antients, with relation to this sea, or lake, as some are pleased to call it, may be urged as an argument of the imperfect knowlege they had of these northern parts of the *Persian* empire, and at the same time warn us not to depend on their accounts, unless vouched by the testimonies of modern travellers, who have with far greater care, and better success, surveyed those remote regions.

## S E C T. II.

*Of the antiquity, government, laws, religion, customs, arts, learning, and trade of the Medes.*

*Their origin.*

WE have already derived the *Medes* <sup>k</sup> from *Madai*, the third son of *Japhet*, and thereby put them upon the level with the most antient nations. In process of time, several colonies from the adjacent countries settled among them, being invited thither by the fruitfulness of the soil, which gave rise to the various tribes into which that people was antiently divided. The *Greek* writers will have them to be originally *Persians* <sup>l</sup>; and *Herodotus* tells us, that they were called *Arians* till the time of *Medus*, the son of *Medea*, from whom they took the name of *Medians* <sup>m</sup>. But our etymology is far more natural, and confirmed by the authority of all the antient interpreters, who by *Madai* in Scripture constantly understand the *Medes* <sup>n</sup>.

*Government.*

THEIR government was originally monarchical, like that of the other primitive nations, and they seem to have had kings of their own in the earliest times. Some are of opinion, that one of the four kings, who, in the days of *Abraham*, invaded the southern coasts of *Canaan*, reigned in *Media*. *Lactantius* mentions one *Hydaspes*, who, according to him, reigned long before the *Medes* were con-

<sup>k</sup> Vide supra, vol. i. p. 379.

<sup>l</sup> CEDREN. p. 18.

<sup>m</sup> HERODOT. l. vii. c. 62.

<sup>n</sup> Vide HIERONYM. in cap. xiii. *Esaie*, & in quæst. *Hebraic*.

quered

quered by the *Assyrians*. And *Diodorus* tells us, that *Pharnus*, king of the *Medes*, was with his seven sons defeated and taken prisoner by *Ninus*, in the very beginning of the *Assyrian* empire °. But his accounts of those early times are no-ways to be relied on, it being plain both from Scripture, and from the authority of the most judicious among the antient and modern chronologers, that the *Assyrian* empire did not begin till the days of *Pul*, as has been already fully shewn; whereas *Ctesias*, and his copyist *Diodorus*, have made this empire as old as the flood, and given us the names of all the *Assyrian* kings from *Belus*, and his feigned son *Ninus*, to *Sardanapalus*. According to the successions of the *Assyrian* kings, as stated by them, that empire continued about 1360 years; whereas *Herodotus* tells us, that it lasted only five hundred years, and even his numbers are all too long. They were first brought under the *Assyrian* yoke by *Pul*, according to us the founder of that monarchy, or by his immediate successor *Tiglath-pileser*. Till that time they were probably governed by their own kings, as were, according to holy writ, the neighbouring nations (H). In the reign of *Sennacherib* they shook off the *Assyrian* yoke, and fell into an anarchy, which lasted till the reign of *Dejoces*, as we shall see in the following section. Their kings, after the revolt, were quite absolute, and controuled by no law; nay, they claimed an equal respect with the gods themselves.

° DIODOR. SIC. l. v. c. 5.

(H) In the time of the judges of *Israel*, *Mesopotamia* was under its own king (19); the king of *Zobab* reigned on both sides of the *Euphrates* till he was conquered by *David* (20). The kingdoms of *Moab*, *Ammon*, *Edom*, *Philistia*, *Zidon*, *Damascus*, and *Hamath the Great*, were governed by their own princes; and so were those of *Haran* or *Carrhæ*, and *Se-pharvaim* in *Mesopotamia*, and *Calneb* near *Bagdad*. As these petty kingdoms were ruled by their own princes, so was *Media* till the time of *Pul*, who subdued most of the above-mentioned nations. *Media* may have been subdued by *Nimrod*, who was a great warrior; but his empire, if he founded any, was of short continuance, it being the custom in those early times for every father to divide his territories among his sons.

(19) *Jud.* iii. 8.

(20) 2 *Sam.* viii. and x.

Manners  
and cus-  
toms.

THE *Medes* were once a very warlike race, as will appear from their history; but in process of time became one of the most effeminate nations of *Asia*. In war they used the same armour as the *Persians*, whom they are said to have taught the art of war, especially to handle with dexterity the bow; and likewise to have been the first that introduced luxury into *Persia*, which at last occasioned the downfall of that empire, as it had before been the ruin of the *Medes* <sup>9</sup>. Polygamy was so far from being disreputable among them, that they were bound by law to maintain at least seven wives, and those women were looked upon with contempt who maintained fewer than five husbands <sup>1</sup>. In war, they poisoned their arrows with a bituminous liquor called *naphtha*, whereof there was great plenty in *Media*, *Persia*, and *Assyria*. The arrow, being steeped in it, and shot from a slack bow (for a swift and violent motion took off from its virtue), burnt the flesh with such violence, that water rather increased than extinguished the malignant flame: dust alone could put a stop to it, and, in some degree, allay the unspeakable pain it occasioned. They are likewise said to have bred a number of large dogs, to whom they used to throw the bodies of their friends, parents, and relations, when at the point of death, looking upon it as dishonourable to die in their beds, or be laid in the ground <sup>2</sup>.

SOME writers charge the *Medes* with being the first authors of making eunuchs <sup>3</sup>; but others impute this execrable practice to the *Persians*, and even name the place where it first took rise <sup>4</sup> (I). The custom of confirming alliances with the blood of the contracting parties, which obtained among all the eastern nations, even in the *Roman* times, was originally peculiar to the *Medes* <sup>5</sup>. When they were to

<sup>9</sup> STRABO, lib. xi. XENOPHON. *Cyropæd.* lib. i. p. 7.  
<sup>1</sup> STRABO, l. xi. p. 526. <sup>2</sup> BARDESAN. apud Euseb. præ-  
 par. evang. l. vi. c. 8. <sup>3</sup> ATHENÆUS, l. xii. <sup>4</sup> STE-  
 PHAN. de urbib. <sup>5</sup> HERODOT. l. i. c. 74.

(I) *Stephanus* tells us, that those who charge the *Medes* with introducing such an unnatural practice, are certainly mistaken, since we find eunuchs in vogue among the *Assyrians* and *Babylonians* long before

to strike alliances, they used to tie together, with an hard bandage, the thumbs of their right hands, till the blood, starting to the extremities, was, by a slight cut, discharged. This they mutually sucked; and a league, thus confirmed, was esteemed most awful, as mysteriously solemnized with the blood of the parties \*.

THE laws and religion of the *Medes* were much the same with those of the *Persians*: wherefore we shall defer what may be said of them, till we come to the history of the *Persians*, from the oriental writers. We shall only *Laws, re-* observe here, that, when a law was once enacted, it was *ligion, &c.* not in the king's power to repeal it, or to reverse a decree he had once made; whence the laws of the *Medes* are, in

\* TACIT. annal. xii.

before such a piece of wanton luxury can be supposed to have been known either to the *Medes* or *Persians*. *Josephus* (21) acquaints us, that *Nabuchadon-* for commanded the most comely youths among the captive *Jews* to be made eunuchs. And *Hierom* is of opinion, that the prophet *Daniel* and his three companions were eunuchs (22). *Ammianus Marcellinus* will have *Semiramis* to have been the first contriver of eunuchism (23). What prompted them thus to maim and deform nature, *Petronius Arbiter* will tell us:

*Persarum ritu male pubescenti-*  
*bus annis*

*Subripuere viros; exsectaque*  
*viscera ferro*

*In venerem fregere: atque ut*  
*fuga mobilis ævi,*

*Circumscripta mora, proper-*  
*antes differat annos* (24).

And *Claudian*,

*Seu Persica ferro*

*Luxuries vetuit nasci lanugi-*  
*nis umbram* (25).

Eunuchs have always been in great repute among the eastern princes, and were antiently employed in the most momentous affairs; all the places of greatest trust being filled by such men. But we have formerly shewn that the term eunuch does not always signify a real one, but often an officer at court, and near to the king's person; such as was *Potiphar* to the king of *Egypt* (26). To them the *Persian* kings committed not only the guard of their own persons (27), but likewise the education of their children, it being a custom among them to put the heir apparent of the crown, as soon as he was born, into the hands of eunuchs, under whose tuition he remained till he attained the seventh year of his age (28).

(21) *Joseph. antiquit. l. x. c. 16.*

(22) *Hieronym. in cap. prim. Da-*  
*niel.* (23) *Ammian. Marcellin. l. xiv.*

(24) *Claudian. in Eutrop. l. i.*

(25) *Xenoph. Cyropæd. l. vii.*

(26) *See vol. iii. p. 293, note (M).*

(27) *Plat. Alcibiad. i.*



holy writ, called unchangeable <sup>y</sup>. A modern writer tells us, that those only were admitted to the crown, who were remarkable, above others, for their strength or stature <sup>z</sup>. But that there was no such law, is plain from the regular succession of father and son, without regard to any personal quality whatsoever. Some law of this nature may perhaps have obtained among them before they were conquered by the *Assyrians*; but we are quite in the dark as to the state of *Media* in those early times.

THEY paid their kings the greatest respect imaginable, putting them upon the level even with their gods. They thought it an high offence either to spit or laugh in their presence <sup>a</sup>. They honoured their sovereign with the haughty title of *great king*, or *king of kings*; which stile was afterwards adopted by the *Persian* monarchs, and their proud successors the *Parthians*, whose king, even in the time of the emperor *Constantius*, retained that title, writing himself, in a letter to that prince, Sapor, *king of kings, allied to the stars, brother to the sun and moon, &c* <sup>b</sup>. When they appeared in public, which seldom happened, they were always attended by music, and numerous guards, consisting of the prime nobility; their wives, children, and concubines, being part of their retinue, even when they headed their armies in the field.

As to their arts, learning, and trade, we are quite in the dark. Their country abounded with many excellent productions, as well for the use of the inhabitants themselves, as for foreign exportation; but, whether they ever applied themselves to trade, is what we find no-where recorded: the contrary seems rather to appear, from the character which the prophet <sup>c</sup> gives them of despising gold and silver, and delighting in the bloody trade of war. Neither do we find any mention made by the antients of their arts or sciences. During the short time of their monarchy, they seem to have applied their thoughts only to warlike exercises, namely, to the arts of managing an horse, and handling the bow; in which they surpassed all other nations, the *Median* horse being no less celebrated by the antients, than were in after-ages the *Persian* foot <sup>d</sup>. Thus much we have thought necessary to say apart of the *Medes*,

<sup>y</sup> DAN. vi. 8.

<sup>z</sup> ALEXAND. ab ALEX. l. iv. c. 23.

<sup>a</sup> HERODOT. l. i. c. 99.

<sup>b</sup> AMMIAN. MARCELLIN. l. xvii.

<sup>c</sup> ISAI. xlii. 17, & seq.

<sup>d</sup> XENOPH. Cyropæd. l. i. c. 7.

and their country. What else may be added thereto, we defer to the sections of the following chapter, which will be no more than a continuation of this.

## S E C T. III.

*The chronology of the Medes, to the translation of their empire to the Persians.*

WE have formerly shewn how *Ctesias* and his followers have darkened the chronology of the *Assyrians*, *Babylonians*, and *Medes* with such enormous anachronisms; that it is no easy matter to ascertain the rise or fall of those potent monarchies. To proceed with all the clearness and perspicuity so perplexed a subject will allow, we shall distinguish, in the chronology of the *Medes*, three remarkable occurrences, which will give birth to as many different æras, *viz.* the recovery of their liberty after they had been subdued by the *Assyrians*; the rise of their kingdom after some years of anarchy; and the beginning of their empire, which, it is agreed on all hands, rose on the ruins of the *Assyrian* monarchy. The first king of the *Assyrians*, who brought the *Medes* under subjection, was either *Pul*, according to us, the founder of the *Assyrian* empire, or his immediate successor *Tiglath-pileser*: for this prince, having, at the request of *Abaz* king of *Judah*, made war upon *Rezin* king of *Damascus*, and reduced that capital, transplanted its inhabitants to *Kir* in *Media*<sup>f</sup>; whence it is plain, that the *Medes* were then subject to the *Assyrians*; and consequently that they must have been subdued either in the reign of *Pul*, or soon after the accession of *Tiglath-pileser* to the crown; for the empire of the *Assyrians* was already grown great, and the God of Israel stirred up the spirit of *Pul* king of *Assyria*, and the spirit of *Tiglath-pileser* king of *Assyria*<sup>g</sup>, to make war. *Pul* makes his first appearance in Scripture during the reign of *Menahem* king of *Israel*, in the year of the flood 1577. before Christ 771. *Tiglath-pileser*, who is supposed to have been his son, succeeded him in the year of the flood 1608. before Christ 740. That there was no *Assyrian* empire before the days of *Pul*, is plain, both from the Scripture, and from the particular histories of each kingdom; so that the *Medes* could not be subdued by them before the time we have mentioned.

<sup>f</sup> 2 Kings xvi. 7. 9.<sup>g</sup> 1 Chron. v. 26.

From the time of *Pul*, or *Tiglath-pileser*, they continued in subjection to the *Affrians* till the reign of *Sennacherib*, which began about the year of the flood 1635, before Christ 713 (L). They took advantage, it is likely, of his long and distant absence, or of the sudden slaughter of his army near *Egypt*, and, shaking off the yoke, defended their liberty, by dint of arms, against the power of the *Affrians*, which was now in its decline. These are the troubles which prevented *Tobit* from going into *Media*, according to his custom<sup>1</sup>; and they must have happened about the latter end of *Sennacherib*'s reign, that is, about the year of the flood 1638, before Christ 710. The *Medes*, having thus rescued their country from the *Affrian* bondage, fell into a kind of anarchy, as *Herodotus* informs us<sup>2</sup>; which gave *Esar-baddon* or *Affar-baddon*, who succeeded *Sennacherib*, and was both a valorous and fortunate prince, an opportunity of bringing great part of *Media*, if not the whole country, anew under subjection. How long the anarchy may have lasted, is hard to determine. Some include the years of the anarchy in the fifty-three, which *Dejoces*, their first king, is said to have reigned. If we suppose the *Medes* to have revolted in the year before Christ 710, and allow fifty-three years to the reign of *Dejoces*, the anarchy cannot have lasted above one year: for *Dejoces*, who, in the book of *Judith*, is called *Arphaxad*<sup>3</sup>, was killed by *Saosduchinus* or *Nebuchadnezer*, in the year 656, which was the twelfth of *Saosduchinus*'s reign, who came to the crown in the year 668, before the christian era. But the reign of *Dejoces*, who, as we read in *Herodotus*<sup>4</sup>, had some time exercised the office of judge, before he was

<sup>1</sup> *Tobit* i. 15. <sup>2</sup> *Herodotus*. l. i. c. 96. <sup>3</sup> *Judith* i. 1. <sup>4</sup> *Herodotus*. ubi supra.

(L). That in the time of *Nabopolassar*, with *Assur* his wife, *Shalmaneser* they were subject and *Tobias* his son, into *Affria*; to the *Affrians*, is plain from<sup>5</sup> but the rest of his brethren, Scripture, where that prince is, were carried into *Media*, and said to have transplanted the planted there, particularly *Ga-* inhabitants of *Samaria* to *Habai-ti Roger*, and *Raguel* in *lab* and *Habor*, and the other *Ecbatan* (31); which proves cities of the *Medes* (30). In *Media* to have been in the time this captivity *Tobit* was carried of *Shalmaneser* subject to the from his native country, the king of *Affria*. city of *Thibse*, in the tribe of

(30) 2 *Kings* xvii. 6.

(31) *Tobit* i. 10, & seq.

chosen king, is evidently too long; and we may safely abridge it of fifteen or twenty years, adding them to the anarchy. From the beginning of the reign of *Dejoces*, to the destruction of *Nineveh*, which happened in the ninth year of the reign of *Jehoiakim*, that is, in the year of the flood 1747. before Christ 601. *Media* may be properly stiled a kingdom. From the destruction of *Nineveh*, we may date the rise of the empire of the *Medes*; for the conquerors, that is, *Nebuchadnezzar* and *Cyaxares*, having shared the *Assyrian* empire, they both became very powerful, and reduced most of the neighbouring nations, as we shall see in the sequel of this history. Their empire lasted till the taking of *Babylon*; for *Xenophon*<sup>a</sup> tells us, that, after the reduction of that city, *Cyrus* went to the king of the *Medes* at *Ecbatan*, and succeeded him in the kingdom; which is intirely agreeable to Scripture. *Babylon* was taken sixty-three years after the destruction of *Nineveh*, to which we may add the two years that *Darius the Mede* reigned over that city; so that the empire of the *Medes* lasted sixty-five years, at the period of which the *Persian* empire took rise in *Cyrus*. That *Darius the Mede* reigned over *Babylon*, is unquestionable; for he is said, in Scripture<sup>b</sup>, to have introduced there the immutable laws of the *Medes* and *Persians*. In his reign, the *Medes* are ever placed before the *Persians*<sup>c</sup>, as the *Persians*, in the reign of *Cyrus* and his successors, are always set before the *Medes*<sup>d</sup>.

BEFORE we proceed to the history of the *Medes*, we shall exhibit the series of their kings, according to several authors.

A table of the kings of the Medes, according to Herodotus, Diodorus Siculus, Eusebius, and Syncellus.

Acc. to Herodotus.	Acc. to Diod.	Acc. to Euseb.	Acc. to Syncell.
1 Arbaces	28	1 Arbaces	28
2 Mandanaces	50	2 Sastanaces	20
3 Sastanaces	30	3 Mandanaces	30
4 Arices	50	4 Cardaces	30
5 Arbaces	22		
6 Arices	40		
7 Arices	22	8 Deios	54
8 Arices	40	9 Phraortes	54
9 Arices		10 Cyaxares	32
10 Arices		11 Astyages	38
11 Arices		12 Darius	38
Total 150	282	252	283

<sup>a</sup> XENOPH. *Cyrop.* l. viii. <sup>b</sup> Dan. vi. 8, 12, 15. <sup>c</sup> Dan. ubi supra, & v. 28. viii. 20. <sup>d</sup> Esth. i. 3, 14, 18, 19. Dan. x. 1, 20. & xi. 2.

THIS table contains, what may be called two original catalogues, those of *Herodotus*, and *Diodorus*, as he has borrowed it from *Ctesias*. The other two are compounded of both, with an equal deference to each, as far as they go. By what we have laid down above, and confirmed with the authority of holy writ, it appears, that *Herodotus* is not greatly mistaken in his numbers. *Ctesias* enumerates ten kings of *Media*, whose names are different from those mentioned by *Herodotus*, except the last, whom he calls *Astages*, and *Diodorus* names *Apandas*. The reigns of the eight first amount to two hundred and eighty-two years, and those of the two last are omitted; but, if they be supplied from *Herodotus*, they will come very near *Justin's* account; who supposes the kings of *Media* to have reigned three hundred and fifty years. *Eusebius* and *Symeon* differ as widely from *Ctesias* as from each other, except in the name and reign of the first king *Arbaces*; and, besides, omit two of his ten. They pay a greater respect to *Herodotus*, whom they copy more exactly, at least with regard to his names, though they vary sometimes very materially from him in the lengths of the reigns. As for the variations between them, it would be a fruitless talk to inquire into them; especially as it must appear, from what we have said already, that they are both grossly mistaken. (N)

S E C T.

(N) *Dionysius Halicarnassensis* and *Appian* have followed *Herodotus* with regard to the duration of the empires of the *Affrians* and *Medes*. The former acquaints us (34), that the empire of the *Medes* was ruined in the fourth generation; and the latter (35), that the three great empires of the *Affrians*, *Medes* and *Persians*, to the time of *Alexander*, did not last 900 years. The *Persian* empire continued 230 years, from the first year of the fifty-fifth Olympiad to the second of the hundredth and twelfth. To

this number if we add 670 years, which the empires of the *Affrians* and *Medes* lasted, according to *Herodotus*, the sum will be but 970 years. These are the sentiments of the most judicious among the profane historians, concerning the duration of the empires of the *Affrians* and *Medes*. But on the other side *Cephalas*, *Alexander Polyhistor*, *Diodorus Siculus*, *Cassius*, *Trogus Pompeius*, and his abbreviator *Justin*, with *Vellius Paterculus*, have followed *Ctesias* in his catalogue of the *Affrian* kings. Among

(34) *Dionys. Halicarn. l. 1. c. 1.*(35) *Appian. in prefat.*

## S E C T. IV.

## The history of the Medes.

WE shall begin with what we may call the fabulous history of the *Medes*, being extracted from *Ctesias*, his transcriber *Diodorus*, and their followers. According

christian chronologers, *Affricanus*, *Eusebius*, and *Symeon*, have inserted in their catalogues, the kings of the *Affrians* and *Medes* mentioned by *Ctesias*; though, in order to adjust their chronologies, they have sometimes abridged, and sometimes increased their number.

If the empire of the *Medes* continued 352 years, as it must have done according to *Ctesias*, if we supply the reigns of the two last kings, in his catalogue, from *Eusebius* or *Symeon*, it must be supposed, that, after the empire of the *Affrians* was destroyed by *Arbaces*, there were no *Affrian* kings either at *Nineveh* or *Babylon*, and that the *Medes* were sole masters of *Asia*. But this supposition is evidently repugnant both to sacred and profane history. If we consult the Scripture, we shall find, that the *Affrian* empire was never more potent than after this pretended destruction of *Nineveh*. The prophet *Jonah*, who flourished in the reigns of *Azariah* king of *Judah*, and *Jeroboam* king of *Israel*, was sent to preach repentance to *Nineveh*, about 80 years after the supposed reign of *Arbaces*; and *Nineveh* was

then a great city, three days journey long; it had a king of its own, and was so populous as to contain above 120,000 children not yet come to the use of reason; for thus is the passage commonly understood, where it is said, that *they could not discern between their right hand and their left* (36). Could a city, which had been reduced to an heap of rubbish but 80 years before, grow to such a pitch of grandeur in so short a time? For, according to the prophet's account, it was then in the meridian of its splendor. Those who follow *Ctesias*, have been forced to own, that *Nineveh* was twice taken and destroyed, viz. in the time of king *Jehshaphat* by *Arbaces*, and three hundred years after, in the reign of *Josiah*. But the Scripture, *Josephus*, and all profane writers, allow only one desolation of that great city. The latter differ only in the time when it happened. *Herodotus* places it at the end of the reign of *Cyaxares*, and *Polybius* does not much differ from him. *Ctesias*, and his followers, refer it to the reign of *Arbaces*, three hundred years earlier. That the latter are mistaken, is manifest from holy

(36) *Jonah* iii. 3. & iv. 11. *Vide* *Gregor. Pylh.* p. 194.



ing to these, the *Medes* were governed by kings of their own, before the early days of *Ninus*, the pretended founder of the *Assyrian* monarchy, for, when *Ninus* invaded this country, it was ruled by one *Pharnus*, who, being worsted by that mighty warrior, was taken prisoner, and crucified, with his wife and seven children<sup>1</sup>. Thus *Media* was reduced to a province of the *Assyrian* empire, and remained subject to the successors of *Ninus* till the time of *Sardanapalus*. However, they made some attempts towards the recovery of their liberty during the regency of *Semiramis*, and minority of her son *Ninyas*; for she is said to have invaded *Media* with a mighty army, and, encamping near a mountain called *Bogister*, to have made a pleasant garden twelve furlongs in compass. The mountain was dedicated to *Jupiter*, and had, on one side, craggy rocks seventeen furlongs high, which she ascended on the packs and loads carried by the beasts of burden that followed her army. In the lower part of this rock, she caused her statue to be hewn out, and an hundred of her guards attending her. From hence she marched to *Gbeon*, a city of *Media*, where, on the top of a very lofty rock, she

*Diogen. Sic. lib. 2. c. 1. p. 114.*

writ, as we have already shewn, in Scripture, and *Polybistor*, they will plainly appear to be the same empire, which *Arrian* says, that *Sardanapalus* burnt himself, his concubines, and treasures; *Polybistor* writes the same of *Sarrac*. *Ctesias* tells us, that the *Medes*, in conjunction with the *Babylonians*, destroyed *Nineweb*; and the same is confirmed by *Polybistor*, and the sacred writers. *Ctesias* writes, that the city was laid in ashes, and the citizens dispersed: and this is what we read in the prophets. Such a conformity of facts, joined to the former evidences, amount to a full conviction, that there was but one destruction of the *Assyrian* empire, and one desolation of *Nineweb*.

formed

formed another pleasant garden; with stately edifice, whence she might behold the beauties of the spot, and her whole army encamped in the plain. From *Cham* she advanced towards *Ecbatan*, and, on her march, levelled mount *Zardak*, which was many furlongs in extent, filled up valleys, and, in spite of nature, opened a plain and easy way to *Ecbatan*, which, to our author's time, was called *Semiramis's road*. These extraordinary works, as they were lasting monuments of her conquests not only over the rebellious *Medes*, but nature itself, kept that nation in a servile subjection and dependency to the reign of *Sardanapalus*, that is, for the space of near fourteen hundred years (O), when *Arbaces*, governor of *Media*, and *Belsis*, governor of *Babylon*, put an end to the *Assyrian* empire, in the manner we have related, and, we hope, more fully confirmed, in the history of *Assyria*.

Arbaces.

*Arbaces*, the first king of the *Medes* after their revolt, is represented as a prince of great generosity and gratitude, as appears from his behaviour towards the mean-spirited *Babylonian Belsis*, who, by a pious fraud, bereaved him of the immense treasures that were concealed in the ashes and ruins of the *Assyrian* palace, as we have elsewhere related at length. He is said to have subdued all *Asia*, and to have reigned twenty-eight years.

Mandaces.

He was succeeded by his son *Mandaces*, who reigned fifty years; but did nothing worthy of notice in the way-like way, being himself, as he is represented, a prince of a peaceable disposition, and his subjects desirous of some respite after the violent struggles for liberty and empire in the last reign.

Sofarmus.

*Sofarmus* appears next, by some called *Medides*. He reigned thirty years; and this is all we find of him upon records.

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He was succeeded by his son *Mandaces*, who reigned fifty years; but did nothing worthy of notice in the way-like way, being himself, as he is represented, a prince of a peaceable disposition, and his subjects desirous of some respite after the violent struggles for liberty and empire in the last reign.

ARTIAS, by some called *Arbycas*, by others *Cardiceas*, reigned next. From his name, some, who indulge conjectures, argue him to have been a great and glorious prince, the word *arti* or *arta*, in the composition of his name, denoting greatness, as it does, according to the interpretation of *Hecælus*, in that of the Persian *Artaxerxes*. "All we can say is, that, if he performed great exploits, they have been long since buried in oblivion. There is a great disagreement among authors concerning the length of his reign, some allowing him fifty years, others thirty, and some only thirteen.

Artianus. AFTER him came *Arbianus*; in whose reign a war broke out between the *Medes* and *Cadusians*, who, at the instigation of one *Parfades*, rising up in arms, shook off the yoke, which they had for some time groaned under. *Parfades* was by birth a *Persian*, but the chief favourite and prime minister of *Arbianus* king of the *Medes*, whom he served with great fidelity, till, being highly provoked at a sentence pronounced against him by that prince, he fled, with three thousand foot, and a thousand horse, to the *Cadusians*, where he not only withdrew his obedience to *Arbianus*, but stirred up the whole nation to a revolt. The *Cadusians*, being thus encouraged to stand up for their liberties, committed the whole management of the war to *Parfades*, as the most proper person, on all accounts, to appear at the head of their army: but, before he took the field, *Arbianus* died, after a reign of twenty years.

Artaxas. ARTAXAS came to the crown while the *Cadusians* were making vast preparations to invade his kingdom; and, understanding that *Parfades* was advancing towards the frontiers at the head of two hundred thousand men, he thought it high time to curb the insolence of that rebel; and accordingly, having raised an army of eight hundred thousand men, he marched out with his mighty host, and engaged the rebels; but was most shamefully routed, and forced to save himself by flight, leaving fifty thousand of his men dead in the field of battle. Upon this victory, the *Cadusians* proclaimed *Parfades* their king; who, accepting the crown, inspired his new subjects with that irreconcilable hatred which he had conceived against the *Medes*, and laid the foundations of a perpetual enmity between the two nations. He is said to have solemnly conjured the *Cadusians*, even on his death-bed, to wage an eternal war with the *Medes*,

and never lay down their arms, till that odious nation was utterly abolished, loading, at the same time, with curses and imprecations, such of his successors, as ever should, upon any terms whatsoever, be reconciled with them. In pursuance of this, as we may call it, his last will, the *Cassians* watched all opportunities of harassing the *Medes* with inroads, and doing them what mischief they could, till the empire was transferred from them to the *Persians* <sup>1</sup>.

AFTER *Artæus*, *Artynes* reigned twenty-two years; but *Artynes* did nothing worth mentioning. He was succeeded by *Artibarnas* or *Artabanus*; in whose reign, the *Parthians*, re-*Artibar-*volting, put themselves under the protection of the *Sacæ*, *nas*. a people inhabiting mount *Hæmodus*, which separates *India* from *Scythia*. This occasioned a war of many years between the *Medes* and the *Sacæ*, who were then governed by the famed *Zanara*, an heroine of great prowess. That princess is no less celebrated, by our author, for her courage and conduct in war, than for her beauty. She had, according to him, rescued her country from the tyranny of the neighbouring princes, civilized her subjects, and inured them to military discipline, and the toils of war. After she had, for many years, harassed the *Medes*, a peace was at last concluded between her and *Artibarnas*, on the following equitable conditions, that the *Parthian* should submit to the *Medes*; and the *Sacæ* and *Medes* quietly enjoy what they possessed at the beginning of the war <sup>2</sup> (P).

HITHERTO we have dwelt on what we may safely call the fabulous history of the *Medes*, these kings, or most of them, being no where found, but in the books, or rather

<sup>1</sup> *Diod. Sic. l. ii. c. 3.*

<sup>2</sup> *Idem ibid.*

(P) This queen was, according to our author, another *Semiramis*. She excelled all of her own sex in beauty, and was inferior to none of the other in courage and wisdom; she built many cities, made considerable conquests, and raised the obscure nation of the *Sacæ* to a great pitch of glory. Whence her subjects, in gratitude for the many advantages they enjoyed by her means, erected her a monument after her death, of vast dimensions, being three furlongs in breadth, and on the top of which was built a pyramid of a furlong in height. Upon this pyramid she was represented by a golden colossus, and adored by her subjects as a goddess (37).

(37) *Diod. Sic. l. ii. c. 3.*

in the imagination, of *Orison*, which was very fertile in the production of monsters. We now come to the genuine history of *Media*, as it has been transmitted to us by authors of a quite different character.

The part  
in history  
of the  
Medes.

The *Medes*, having thrown off the *Assyrian* yoke in the reign of *Sennacherib*, lived some time without a king; but were again brought under subjection by one of their own country, whose name was *Dejocet*. He is represented as a subtle, crafty man, and aiming at absolute power; and is said to have compassed his design in the following manner: The *Medes* were, at that time, divided into several districts, in one of which lived *Dejocet*; who, seeing all kind of licentiousness prevail over the whole country, applied himself to the administration of justice with great zeal and diligence. The *Medes* of the same district, observing the equity of his conduct, chose him for their judge; and he, aspiring to the sovereign power, performed that office with all possible regard to justice. By this means, he not only acquired a great reputation in his own district, but among those also of the other divisions, who looked upon him as the only impartial judge in the whole nation. Whence such as thought themselves injured by unjust sentences, resorted from all parts to him, in order to obtain justice; till, at last, no one would commit the decision of a difference to any other person. At length the numbers of those, who applied to him for redress, increasing, in proportion to the great fame of his equity, and the whole care of administering justice being devolved upon him, He unexpectedly absented himself from the place where he used to determine differences, declaring, he would no longer perform that office, and submitting it to the judgment of his countrymen, whether it was reasonable, that he should neglect his private affairs, to attend those of the public. Hereupon rapine and all manner of wickedness prevailing again to such a degree, that it was not safe to live in the country, the *Medes* called a general assembly of the whole nation, to deliberate on the means of reforming the abuses, that were daily becoming more frequent. Upon this occasion, those who were in the interest of *Dejocet* observed, that, if a stop was not put to the growth of the disorders that had already overspread the whole land, they should soon be obliged to abandon their country to a foreign enemy. They advised therefore their countrymen to appoint a king of their own nation, as the only expedient that could rescue their country from impending ruin. Their discourse was received with general approbation, and a king was resolved on.

on. Their next deliberation was concerning the person, whom they should prefer to the crown; when *Dejoces* was named to the sovereignty, and, with universal applauses, placed on the throne\*.

Thus was *Dejoces* created king; and no sooner was he vested with the supreme power, than he threw off the mask, and commenced tyrant; though the rigour he practised may perhaps have been absolutely necessary to bring the nation, after some years of anarchy, into any order or discipline.

The first thing he did, after his promotion, was to command his new subjects to build him a palace suitable to his dignity, and to appoint him guards for the safety of his person. He was obeyed; and, on the ground which he chose, a strong and stately fabric was erected for his ordinary residence. At the same time he was allowed to chuse for his guard, out of the whole nation, such as he thought most proper for that trust. Thus settled on the throne, he united the several districts, into which the *Medes* had been divided during the anarchy, and turned his thoughts towards building a strong city, which might be the metropolis of his new kingdom. To this also his subjects submitted; and the famous city of *Ecbatan* was built, pursuant to his orders and directions, a city which, in process of time, became very famous in those parts (Q).

*Dejoces*, thus lodged in a magnificent and well-defended city, enacted the following laws to be observed by all his subjects, of what rank soever: that no one should be admitted to his presence; but transact all things by his servants and ministers: that none should be allowed

\* HAZARD. l. i. c. 95—99.

(Q) *Ecbatan*, in Scripture (38), is called *Achmetha*; by *Ctesias* and *Stephanus*, *Agbatan*. In the book of *Judith*, it is said to have been built by *Asphazael* king of the *Medes*. Dr. *Prideaux* (39) tells us, upon what ground we know not, that *Ecbatan* was only enlarged and beautified by *Dejoces*. He will, perhaps, have

*Arbaces*, whom he confounds with *Tiglat-pileser*, to be the founder of it. *Josephus* (40) acquaints us, that the decree of *Cyrus*, about the rebuilding the temple of *Jerusalem*, was found at *Ecbatan*; which plainly proves it to be the same with the *Achmetha* of Scripture, where, according to *Ezra* (41), the said decree was lodged.

(38) *Ezra* vi. 2. (39) *Comment. of the Old and New Testaments*, p. 26.  
(40) *Joseph. antiq. 6. 2. c. 4.* (41) *Ezra* i. 5.

even to see him, that were not immediately of his household, and that for any who attended him, to laugh or spit in his presence, should be accounted a great indecency, and contrary to the respect which is due to a sovereign. These laws he enjoined, that the malecontents might have no opportunity of putting in execution any evil design against his person, not doubting but those, who were disbarred from seeing him, would be easily induced to think him of a superior nature to themselves: but tho' he kept himself thus concealed from the eyes of the people, yet he was informed of every thing that happened in his dominions, maintaining to that end many emissaries in all the provinces of his government, who brought him a minute account of every transaction. By this means, no crime escaped either the knowledge of the prince, or the rigour of the law; and the punishment, thus treading upon the heels of the offence, kept the wicked in awe, and deterred the course of violence and injustice.

DEJOCES, having thus civilized his unpolished subjects, began to entertain thoughts of extending the limits of his new kingdom; and, with this view, invaded *Assyria*, which was now in its decline, and greatly weakened by the revolt of many nations, who, following the example of the *Medes*, had shaken off the *Assyrian* yoke. But *Sardanapalus* or *Nebuchadnezer*, at that time king of *Assyria*, meeting him in the great plain of *Ragau*, a battle ensued, in which the *Medes* were utterly defeated, and *Dejoces* himself slain, after a reign, according to *Herodotus*, of fifty-three years. (R) *Nabuchadnezer*.

*Herodot. l. i. c. 99-101. Idem ibid. c. 102. and Judith l. pass.*

(R) This unsuccessful war was not carried on, as some suppose, by *Pbraortes*, the son and successor of *Dejoces*, but by *Dejoces* himself, by the prince, which reigned over the *Medes* in *Ecbatana*, and built in *Ecbatana* walls round about, as we read in the book of *Judith* (42). Now the city of *Ecbatana*, and the walls for

which the city was chiefly remarkable, were built by *Dejoces*, as is said in express terms by *Herodotus* (43). We may hence conclude the *Dejoces* of *Herodotus*, and the *Aspbaxiad* of the book of *Judith*, who was killed by *Nebuchadnezer* in the great plain of *Ragau*, to be one and the same person (44).

(42) *Judith* l. 1, 2. (43) *Herodot. l. i. c. 98.*  
*of 4. Id. 329f. and Ptolemy l. vi. c. 1. p. 35.*

(44) See *Uss.*  
*chadnezer,*

chastity for; but having diminished, and used several cities of  
Media, and among himself, he was himself, which he almost  
intirely destroyed, & destroyed the whole, and in 1692.

He was succeeded by his son, Darius, who being Pharaoh.  
of Media, and satisfied with the kingdom of Year of  
Media, which his father had left him, invaded Persia, the flood  
and is said to have brought that nation under subjection in 1692.  
de Medes, &c. But we are inclined to imagine, with our author, Bef. Chr.  
that in this particular, and also the conquest of Persia, 656.  
not as Pharaoh, but to his son and successor, Darius (S).

How-  
ever, the Persians were not distinct from those of the  
Medes, till after the taking of Nineveh, by the  
joint forces of Cyrus and Nabuchadnezzar. In the fourth  
year of Jehoiakim, which the  
Jews reckon to be the first  
of Nabuchadnezzar (45), God  
threatened, by his prophet (46),  
that he would take all the fa-  
milies of the north, and Nebu-  
chadnezzar the king of Baby-  
lon, and bring them against  
Judah, and against the nations  
round about, and utterly destroy  
those nations, and make them an  
astonishment, and lasting desola-  
tions, and cause them all to drink  
the wine-cup of his fury; and  
in particular, he names the  
kings of Judah and Egypt, and  
those of Edom and Moab, and  
Ammon and Tyre, and all the  
kings of Elam, and all the  
kings of the Medes, &c. Where-  
x is to be observed, that in  
numbering the nations which  
were to be subdued, he omits  
the Assyrians, who must con-  
sequently have been already  
conquered, and names the

kings of Elam or Persia, who  
were distinct from those of the  
Medes; whence we may con-  
clude, that the Persians were  
not yet subdued by the Medes.  
In the beginning of the reign  
of Zedekiah, that is, in the  
sixth year of Nabuchadnezzar,  
the same prophet foretold the  
approaching conquest of Persia  
by the Medes and their conde-  
derates: Behold, says he, I will  
break the bow of Elam—  
Elam will I bring the four-  
winds from the four quarters of  
heaven—and there shall be no  
nation where the outcasts of E-  
lam shall yet come.—I will set  
my throne in Elam, and will de-  
stroy from thence the king and  
the princes, saith the Lord; but  
it shall come to pass in the latter  
days—that is, in the reign of  
Cyrus, that I will bring again  
the captivity of Elam, saith the  
Lord (47).

From these words of the  
prophet it is manifest, that in  
the reign of Nabuchadnezzar,  
nay, after the destruction of  
Nineveh, the Persians had kings  
of their own, and consequently  
could

(45) Jer. xxv. 1.  
15 & 17.

(46) Isa. xlv. 1.

(47) Jer. xlv.



However, he subdued several of the neighbouring nations, attacking them one after another, till he made himself master of almost all the *Upper Asia*, lying between mount *Taurus* and the river *Halys*. Elated with the good success that attended his army, at length he invaded *Assyria*, made himself master of great part of the country, and even laid siege to *Nineveh*, the metropolis of the empire. But here his good fortune abandoning him, he perished, with the greater part of his army, in the attempt, after having reigned twenty-two years <sup>1</sup>.

Cyaxares I.

Year of the flood

1713.

Bef. Chr.

635.

UPON the death of *Phraortes*, his son *Cyaxares* was placed on the throne. He was a brave and enterprising prince; and indeed such a man was then, more than ever, wanting, to save the nation from impending slavery, most part of the kingdom being already possessed by the *Assyrians*. Having settled himself well in his kingdom, and brought his troops under good discipline (T), he soon recovered what the *Assyrians* had taken during the reigns of his father and grandfather. What he had next at heart was, to avenge their death, by the destruction of *Nineveh*; and accordingly, having assembled all his forces, he marched out, with a design to treat that city, as *Nebuchadonosor* had treated the metropolis of *Media*. The *Assyrians* meeting him on the frontiers, with the remains only of that great army which had been destroyed before *Bethulia*, an engagement ensued, wherein the former were defeated, and driven into *Nineveh*. *Cyaxares*, pursuing his victory, laid close siege to the city; but was soon obliged to give over the enterprize, and employ his troops in the defence of his own kingdom <sup>2</sup>.

<sup>1</sup> Idem ibid.

<sup>2</sup> Idem ibid. c. 103.

could not be subdued by *Phraortes*, who was killed thirty years before *Nebuchadnezzar* came to the crown of *Babylon* (48).

(T) He was the first, according to *Herodotus* (49), that marshalled the people of *Asia* into distinct bodies of lances, cavalry, and archers; whereas,

before his time, horse and foot, and pikemen and archers, engaged promiscuously. But this we can hardly believe, when we consider that the nations of this part of *Asia* were engaged in continual wars, and consequently must have been more experienced in the military art.

(48) See Sir Isaac Newton's chron. of ant. kingd. amend. p. 313, & seqq.

(49) Herodot. l. i.

A formidable army of Scythians, having driven the Cimmerians out of Europe, were in full march in pursuit of their thianish enemies, and ready to enter Media. They were come from the neighbourhood of the *Palus Maeotis*, and commanded by king *Madyes*, the son of *Protolypus*. This *Madyes* can be no other than *Indathirfus* the Scythian, who invaded Asia, as *Strabo* informs us \*; and, having laid waste great part of that country, advanced to the confines of Egypt. *Cyaxares* no sooner heard of their march, but, breaking up the siege of *Ninveh*, he advanced with all his forces against them. The two armies engaged; and the Medes, though encouraged by the example of their king, who, on that occasion, gave proofs of an extraordinary valour, were utterly routed. The conquerors, having no other enemy to contend with, over-ran not only all Media, but the greater part of Upper Asia (U). From thence they

proceeded to the conquest of the Assyrians.

(O) *Herodotus* tells us, that *Cyaxares* took the city of *Mede* before the Scythians invaded Media. But as *Herodotus*, and all the profane historians, without exception, unanimously agree in this point; that the Scythians broke into Media while he was besieging *Ninveh*, and obliged him to withdraw his troops from thence to the defence of his own kingdom, we have chosen to follow them rather than *Eschylus*, whose authors we are unacquainted with. Touching the expedition of the Scythians, *Herodotus* tells us, that the Cimmerians, being driven out by the Scythians, travelled out of the part of Asia; and that the Scythians, not satisfied with driving them from their habitations, followed them, we know not why, into distant countries, and in

this pursuit fell, as it were by chance, upon Media; while the Cimmerians were gone another way into Lybia (50). As the Cimmerians, Scythians, and Samartians, were all of the same race and nation, as *Cicero* *de Senectute* learnedly proves in his *Ammonica*, we are inclined to think, that this pretended expulsion of the Cimmerians was nothing else but the sending of a colony into Asia with an army of Scythians, to assist them in acquiring new settlements, and establishing plantations in a foreign country. For though the Cimmerians, Scythians, and Samartians, were but one people, yet they were distinguished in name according to their different tribes, professions, and perhaps dialects. Their common expedition the same people undertook some ages after,

(50) *Herodotus* l. 1. c. 103.

they extended their conquests into *Syria*, as far as the confines of *Egypt*. But there *Psammiticus*, king of that country,

when they were encountered by the *Romans*. For they came from the countries bordering on the lake *Mæotis*; they were then likewise assisted, as *Plutarch* informs us (51), by their neighbours the *Scythians*, and had in their army above 300,000 men, besides a great multitude of women and children. They wandered over many countries, bearing all down before them, and finally, designing to settle in *Italy*, divided into several bodies, to facilitate their passage thither; but were all cut off in three battles by the *Roman* consuls. Mere necessity obliged these poor nations to infect their neighbours, and expose themselves to such dangers: for their country abounding more in men than in sustenance, and shut up in the north by intolerable cold, they were compelled to discharge their overgrown numbers on the southern countries, and drive others, right or wrong, from their possessions, as being intitled to what others had, because they had nothing themselves. As they were a warlike race, and inured to hardships, they generally prevailed, their next neighbours giving them a free passage, that they might the sooner get rid of them; others supplying them with provisions, and guides, to lead them to more wealthy countries.

The first body of these, mentioned by *Herodotus*, took the way of the *Euxine* sea, which they had on the left, as mount *Caucasus* on their right. They passed through *Colchis* and *Pontus*, and, arriving in *Paphlagonia*, fortified the promontory whereon *Sinope* was afterwards built by the *Greeks*. Here they left, under a strong guard, such as were unfit for service, and great part of their baggage; and then continued their march into *Phrygia*, *Lydia*, and *Ionia*, having now no mountains or deep rivers to stop their march; for the *Iris* and *Halys* they had already passed. We shall give an account of their wars with the *Lydians* in the history of *Lydia*.

As the *Cimmerians* held their course westerly along the Shore of the *Euxine* sea, so the *Scythians* took the other way; and, having the *Caspian* on their left, passed between that sea and the *Caucasus*, thro' *Albania*, *Colchene*, and other obscure nations, till they came into *Media*, where they engaged and routed *Cyaxares*, as we have said. To this overthrow of *Cyaxares*, some commentators refer that prophecy of *Nabum* (52); *He* (that is, *Cyaxares* besieging *Nineveh*) *shall recount his worthies; they shall stumble in their walk* (that is, in the walk or perambulation of the *Scythians*, whose

(51) *Plutarch. in Mario.*

(52) *Nabum ii. 5.*

try, meeting them in person, prevailed upon those barbarians, what by intreaties, what by presents, to proceed no farther, and thereby saved his country from the heavy oppression, which his neighbours groaned under<sup>a</sup>. In this expedition, the *Scythians* possessed themselves of the city of *Bethsheam* in the territories of the tribe of *Manasseh* on this side the *Jordan*, and held it as long as they continued in *Asia*; whence it is called *Scythopolis*, or the city of the *Scythians* <sup>b</sup>. On their return from *Egypt*, as they passed through the land of the *Philistines*, some of the stragglers plundered the temple of *Venus* at *Ascalon*; which was believed the most antient in the world dedicated to that goddess. To avenge this attempt, the goddess is said to have inflicted on those that were concerned in the sacrilege, and their posterity, the hemorrhoids; which shews that the *Philistines* still preserved the memory of what they had formerly suffered on account of the ark; for, from that time, they looked, it seems, on this distemper as a punishment from Heaven attending such sacrilegious attempts; and therefore, in charging the *Scythians* with this crime, took care not to omit, in their histories, the punishment which their ancestors had suffered for one of the same nature<sup>c</sup>.

THE *Scythians* were, for the space of twenty-eight years, masters of the *Upper Asia*, namely the two *Armenias*, *Cappadocia*, *Pontus*, *Colchis*, *Iberia*, and great part of *Lydia*. *Cyaxares*, finding it impracticable to get rid of his troublesome guests by open force, resolved to try what might be effected by stratagem; and accordingly invited the greatest part of them to a general feast, which was given in every family. Each landlord made his guest drunk; and in that condition were the *Scythians* massacred, and the kingdom

<sup>a</sup> HERODOT. lib. i. c. 105. lib. ii. c. 1. & lib. vii. c. 20.

<sup>b</sup> SYNCER. p. 214.

<sup>c</sup> HERODOT. l. i. c. 105.

<p>coming at this time into <i>Asia</i> may well be so termed, since it was rather a passing thro', than any settlement; for in the short space of twenty-eight years they over-ran, conquered, and lost <i>Media</i>, <i>Assyria</i>,</p>	<p>and all the upper <i>Asia</i>): they shall make haste to the wall therefore, and the defence shall be prepared; that is, they shall hasten to <i>Nineveh</i>, as if they intended to deliver it from the <i>Medes</i> besieging it (53<sup>1</sup>).</p>
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(53) *Vid. int. al. Jun. & Tremel. in loc.*

delivered from a long and cruel bondage (W). The *Medes* then repossessed themselves of the provinces they had lost, and once more extended their empire to the banks of the *Halys*, which was their antient boundary westward <sup>e</sup>.

CYAXARES, having thus freed his country from the oppression of the *Scythians*, found himself soon after engaged in a war with the *Lydians*. The occasion of this war is thus related by *Herodotus* <sup>f</sup>: Upon a sedition which happened among the *Scythian* nomades, a party of them made their escape into *Media*; where they were not only entertained with great humanity by *Cyaxares*, but intrusted with the education of divers youths, whom they were to instruct in the use of the bow, and in the *Scythian* language. These strangers went frequently to hunt, and were ever accustomed to return with some game; but one day happening to come home with empty hands, *Cyaxares*, whom they used daily to present with some venison, treated them with most opprobrious language. This they resented; and

<sup>e</sup> HERODOT. l. i. c. 106.

<sup>f</sup> HERODOT. l. i. c. 73, 74.

(W) We do not find, that the *Scythians*, who escaped this bloody feast, raised any commotions in *Media*, or that they ever afterwards, either in revenge of this treachery, or on any other pretence, troubled the *Medes*. We are therefore apt to believe, that the stratagem of *Cyaxares* was attended with less bloodshed than is commonly supposed: for, by cutting off the chief men among them, he might have brought the others to reasonable terms. It is not improbable, that in the space of twenty-eight years, many had settled themselves so well, that they were willing to live in subjection to *Cyaxares*, provided they might peaceably enjoy what they possessed: many who had enriched themselves with the spoils of *Asia*,

were willing to return home to their wives and families with the booty, and such as were not pleased with either of these two courses, might join their companions in *Lydia* and *Parthia*, or seek their fortunes in other countries. We read in Scripture, that all the families of the north were with *Nebuchadnezzar*; which may well be understood of these brave northern nations settling in his dominions, after they were driven out of *Media* and *Lydia*. 'Tis certain that, after this expulsion of the *Scythians*, the *Babylonians*, who never before had been a match for the *Egyptians*, in all engagements with them, carried the day; which may be ascribed to this new addition of forces.

agreed among themselves to kill one of the youths committed to their care, dress his flesh like venison, and serve it up to *Cyaxares* and his guests. They executed what they proposed; and then, flying to *Sardis*, implored the protection of *Halyattes* king of *Lydia*. *Cyaxares* immediately dispatched ambassadors to demand the *Scythians*; but they not being able to prevail with the king of *Lydia* to deliver them up, a war of five years ensued between the two nations, with various success (X). The battle, fought in the sixth year of this war, was very remarkable, on account of a total eclipse of the sun, which happened during the engagement, and is said to have been foretold by *Thales* the *Milefian* (Y). The *Medes* and *Lydians*, who were then in the heat of the battle, equally terrified with this

(X) This *Herodotus* delivers as the occasion of a war between the *Medes* and *Lydians*; the one king demanding the fugitives, and the other refusing to deliver up such as had put themselves under his protection. But to us we must own, it does not at all seem probable, that the *Scythians* should have sheltered themselves from their own countrymen in the dominions of either prince, considering how odious the *Scythian* name must at this time have been in both kingdoms. As to *Cyaxares*, they had particular reasons to distrust him for the treachery he had shewn towards their countrymen, as we have related above. Some writers therefore, with greater probability, suppose, that the *Scythians*, who retired into *Lydia*, were such as had escaped the massacre in *Media*, and not any other new colony;

for that universal slaughter being fresh in their memories, it is very unlikely, that other *Scythians* would have come to settle in the very country where it had been so lately perpetrated.

(Y) That this eclipse fell out, while *Cyaxares* the father of *Astyages*, and *Halyattes* the father of *Cræsus*, were engaged in a battle, is confirmed by *Endemus*, in his astronomical history. *Pliny* likewise (55), in speaking of eclipses, acquaints us, that *Thales* the *Milefian* was the first that foretold an eclipse of the sun; and adds, that the eclipse foretold by him happened in the fourth year of the forty-eighth Olympiad, in the reign of *Halyattes* (and not of *Astyages*, as we find in some modern copies), 170 years after the foundation of *Rome*. *Clemens Alexandrinus* (56) places this battle, and the eclipse of the sun, in the 50th

(55) *Plin. l. i. c. 124*(56) *Clem. Alexand. Stromat. l. i*

this uncommon event, which they looked upon as a sign of the anger of the gods, immediately retreated, and soon after concluded a peace, by the mediation of *Labynetus*, that is, *Nebuchadnezzar*, king of *Babylon*, and *Syennefis* king of *Cilicia*. This peace was strengthened by a marriage between *Aryenis*, the daughter of *Halyattes*, and *Astyages*, the eldest son of *Cyaxares*<sup>g</sup>; of which marriage was born the ensuing year *Cyaxares*, who, in the book of *Daniel*, is called *Darius the Mede*<sup>h</sup>.

Nineveh  
taken and  
destroyed.

Year of  
the flood

1747.  
Bef. Chr.  
601.

*Cyaxares*'s first care, as soon as he was disengaged from the *Lydian* war, was to resume the siege of *Nineveh*, which the irruption of the *Scythians* had obliged him to raise. Having, with this view, entered into a strict alliance with *Nebuchadnezzar* king of *Babylon*, and confirmed it by a marriage between that prince and his daughter *Amyite* (Z), he returned, in conjunction with the *Babylonians*, before *Nine-*

<sup>g</sup> HERODOT. l. i. c. 73, 74.

<sup>h</sup> Dan. v. 31.

Olympiad; wherein he differs widely from *Endemus*, whom he quotes, and pretends to follow. The time assigned, both by him and *Pliny*, does not suit with the reign of *Cyaxares*, but with that of his successor *Astyages*. The solar and lunar tables of *Ptolemy*, which are the same with those of *Hipparchus*, place this eclipse on the fourth year of the 44th Olympiad, and on the fourth day of the Egyptian month *Pacon* (or the 20th day of September, according to the Julian calendar, on a Sunday), three hours thirty-five minutes before noon. But, according to *Sir Isaac Newton*, it fell upon the 28th of May, in the year of *Nabonassar* 163, forty-seven years before the taking of *Babylon* (58), and 585 before Christ.

(Z) Some will have *Amyite* to be the daughter of *Astyages*, and grand-daughter of *Cyaxares*. But *Astyages* at that time could not have a daughter marriageable; and *Nebuchadnezzar*, had he married her, must have been, at the time of his death, at least eighty-five years old, and *Astyages* much older. In the book of *Tobit*, the destruction of *Nineveh* is ascribed to *Abasuerus* king of *Media*, and *Nebuchadonosor* king of *Babylon* (59). This *Abasuerus* can be no other than *Cyaxares*, who, as *Sir Isaac Newton* shews, was called *Achshuerus*, *Assuerus*, *Oxyares*, *Axeres*, prince *Axeres*, or *Cy-Axeres*, the word *Cy* signifying a prince in the Median language (60). By *Nabuchadonosor* is meant *Ne-*

(58) *Sir Isaac Newton. chron. of ancient kingd. amend. p. 316.* (59) *Tobit xiv. ver. ult.* (60) *Sir Isaac Newton, ubi supra, p. 509.*



*Nineveh*, took the place, slew *Sarac* the king, and leveled that mighty city with the ground <sup>b</sup>. Thus was the proud metropolis of the *Assyrian* empire laid in ashes, pursuant to the prophecies uttered above an hundred years before <sup>i</sup> (A).

THIS victory, with the destruction of *Nineveh*, the *Jews* ascribe to the *Chaldeans*; the *Greeks* to the *Medes*;

<sup>b</sup> HERODOT. l. i. c. 106. ALEXANDER POLYHIST. apud Euseb. in chron. p. 46. & apud Syncell. p. 210. <sup>i</sup> Nahum i. i. ii. 1, 2, & seqq. iii. 1, & seqq. Zephan. ii. 13, 15.

*buchadnezzar* the great, both these names being given by the *Babylonians* to their kings, as that of *Pharaoh* was by the *Egyptians* to theirs. That *Nabopallassar*, the father of *Nebuchadnezzar*, was called by both these names, is plain from the books of the *rab-bies*, and also from *Josephus*. *R. Juchasin* calls *Nebuchadnezzar* the son of *Nebuchadnezzar* (61); and *David Ganz* calls the father *Nebuchadnezzar* the first, and the son *Nebuchadnezzar* the second (62). *Josephus*, in speaking of *Nabopallassar*, sometimes calls him *Nabuchadonosor* (63), and sometimes *Nabulassar* (64), which is a contraction of *Nabopallassar*. It is certain, that the books of *Tobit* and *Judith* cannot be reconciled with any other antient writings, sacred or profane, relating to those times, unless we allow the name of *Nebuchadonosor* to have been

common to the kings of *Babylon*.

(A) On the ruins of the old *Nineveh*, another city was raised, which for a long time bore the same name, but never attained to the grandeur and glory of the former. It is now called *Mosul* (65), and situated on the west side of the *Tigris*, where was antiently only a part of the suburbs of old *Nineveh*; for the city itself stood on the east-side of the river. The circuit of *Nineveh* was, according to *Diodorus Siculus* (66), 480 furlongs, that is, sixty of our miles. Hence it is said by *Jonah* (67), to be a city of three days journey, that is, in compass; for twenty miles is as much as a man can well walk in one day. *Strabo* (68) tells us, that it was much bigger than *Babylon*; and in the same place says, that the circuit of *Babylon* was 385 furlongs, that is, 48 of our miles.

(61) *Juchas.* fol. 126.

328,

*Apion.* l. i.

*Sic.* l. ii. p. 65.

p. 737.

(62) *David Ganz*, at the year of the world

(63) *Joseph.* antiq. l. x. c. 11.

(65) *Thevenot*, part ii. l. i. c. 10 p. 30.

(67) *Jonah* iii. 3.

(64) *Joseph.* contra

(66) *Diod.*

(68) *Strabo*, l. xvi.



*Tobit*, *Polyhistor*, *Josephus*, and *Ctesias*, to both. It gave a beginning to the great successes of *Nebuchadnezzar* and *Cyaxares*; and laid the foundation of the two collateral empires, as we may call them, of the *Medes* and *Babylonians*, which rose on the ruins of the *Assyrian* monarchy.

AFTER the reduction of *Nineveh*, the two conquerors, prosecuting their victory, led the confederate army against *Pharaoh Necho* king of *Egypt*, who had, some time before, routed the king of *Assyria*, and taken *Carchemish*. *Pharaoh* met them near the *Euphrates*, was defeated, and forced to abandon whatever he had formerly taken from the *Assyrians*<sup>k</sup>, as we have seen in a former volume<sup>l</sup>; for what had once belonged to them, *Cyaxares* and *Nebuchadnezzar* looked upon now as theirs by right of conquest (B). After this victory, they seized on the important place of *Carchemish*, reduced all *Cœle-Syria* and *Phœnice*; and then, with an army of *Babylonians*, *Medes*, *Syrians*, *Moabites*, and *Ammonites*, to the number of ten thousand chariots, an hundred and eighty thousand foot, and an hundred and twenty thousand horse, invaded and laid waste *Samaria*, *Galilee*, *Scythopolis*, &c. and at last besieged *Jerusalem*,

<sup>k</sup> 2 Kings xxiv. 7. Jerem. xlvi. 2. EUPOL. apud Euseb. præp. evang. l. ix. c. 35. <sup>l</sup> See before vol. i. p. 85.

(B) From this time the *Jewish* computation of the years of *Nebuchadnezzar*'s reign begins; that is, from the end of the third year of *Jehoiakim*, and therefore the fourth year of *Jehoiakim*, when *Nebuchadnezzar* was by his father taken into partnership of the empire, is, according to the *Jews* (70), the first year of his reign. But, according to the *Babylonian* computation, his reign is not reckoned to begin till his father's death, which happened two years after. As both these computations are found in Scripture, we thought it necessary to say

thus much, in order to reconcile them. We must further observe, that as the *Chaldean* astronomers counted the reigns of their kings by the years of *Nabonassar*, beginning with the month *Thoth*; so the *Jews* counted the reigns of their kings by the years of *Moses*, beginning with the month *Nisan*; insomuch that if any king began his reign but a few days before the first of the month *Nisan*, those few days were reckoned a whole year, and the beginning of this month was accounted the beginning of his second year (71).

(70) Jerem. xxv. 1.

(71) Sir Isaac Newton, ubi supra, p. 269.

and took *Jeboiakim* prisoner <sup>a</sup>. Enriched with the spoils of the conquered nations, they divided their forces, *Nebuchadnezzar* pursuing his conquests in the west; and *Cyaxares* falling upon the *Assyrian* provinces of *Armenia*, *Pontus*, and *Cappadocia*, which he subdued, with great slaughter of the inhabitants. After this, they united their forces once more; and, by the reduction of *Persis* (C) and *Susiana*, accomplished the conquest of the *Assyrian* empire.

THE prophet *Ezekiel* <sup>b</sup> enumerates the chief nations that were subdued and slaughtered by the two conquerors *Cyaxares* and *Nebuchadnezzar*: *Asshur* is there, and all her company, viz. in *hades*, or the lower parts of the earth, where the dead bodies lay buried: his graves are about him: all of them slain, fallen by the sword, which caused their terror in the land of the living. There is *Elam*, and all her multitude round about her grave: all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living: yet have they borne their shame with them that go down into the pit.—There is *Medhech*, *Tubal*, and all her multitude (viz. the *Scythians*); her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.—There is *Edom*, her kings and all her princes, which, with their might, are laid by them that were slain by the sword.—There be the princes of the north, all of them, and all the *Zidonians*, which, with their terror, are gone

<sup>a</sup> 2 Kings xxiv. 12. Dan. i. 1. & 2 Chron. xxxvi. 6.

<sup>b</sup> Ezek. xxxii. 22, & seqq.

(C) While the *Assyrians* reigned at *Nineveh*, *Persia* was divided into several kingdoms. Amongst others, there was a kingdom of *Elam*, which flourished in the days of *Hosea*, *Manasseh*, *Jehoiakim*, kings of *Judah*, and fell in the reign of *Zedekiah* (73). This kingdom seems to have been very powerful. *Isaiah*, foretelling the siege of *Babylon*, joins *Elam* and *Me-*

*dia* among the besiegers (74); and *Jeremiah* threatens the former with a terrible downfall (75); which we therefore suppose to have been accomplished by the *Medes* and *Babylonians*: which confirms what we have said before; viz. that the *Persians* were not subdued by *Pbraortes*, as *Herodotus* would have it, but by *Cyaxares*, in conjunction with the *Babylonians*.

(73) *Jerem.* xiv. 25. and *xlix.* 34. *Ezek.* xxxii. 24. (74) *Ch.* xxi. 2.  
(75) *Ch.* xlix. 34. & seqq.

down with the slain. By the princes of the north are meant such as were on the north of *Judea*, namely the princes of *Armenia* and *Cappadocia*, who fell in the wars which *Cyaxares* waged in reducing those provinces, after the destruction of *Nineveh*.

CYAXARES, having thus erected the kingdom of *Media* into a powerful empire, and shared the new acquisitions with his *Babylonian* ally, died in the fortieth year of his reign<sup>o</sup>; and was succeeded by his son

Astyages.  
Year of  
the flood  
1753.  
Bef. Chr.  
595.

ASTYAGES, who in Scripture is called *Ahasuerus*<sup>p</sup>. This prince had by *Aryenis*, the daughter of *Halyattes* king of *Lydia*, *Cyaxares* II. called, in Scripture, *Darius* the *Mede*, and who was sixty-two years old, when *Belshazzar* was slain at the taking of *Babylon*<sup>q</sup>. The same year that *Cyaxares* was born, *Astyages* gave his daughter *Mandane*, whom he had by a former wife, to *Cambyses* a *Persian*; from which marriage sprung *Cyrus*, the founder of the *Persian* monarchy, and the restorer of the *Jews* to their country, to their temple, and former condition. He was born but one year after the birth of his uncle *Cyaxares*, and consequently was in the sixty-first year of his age, when *Babylon* was taken. Whether his father *Cambyses* was king of *Persia*, as *Xenophon*<sup>r</sup> would have it, or only a nobleman of that country, as we read in *Herodotus*<sup>s</sup>, is what we shall examine hereafter. Though the reign of *Astyages* was very long, having lasted thirty-five years<sup>t</sup>; yet we find no particulars of it recorded in history, except his repulsing the *Babylonians*, who, under the conduct of *Evil-merodach*, the son of *Nebuchadnezzar*, had made an inroad into his country, as we have related in the history of *Babylon*. The victory, which he gained on this occasion, was, in great part, owing to the valour and conduct of *Cyrus*, who attended his grandfather in this expedition, and, though at that time but sixteen years of age, signalled himself in a very particular manner<sup>w</sup>, pursuing the *Babylonian*, with great slaughter, quite home to his own borders. This rash, and seemingly unjust, undertaking of *Evil-merodach* laid the foundation of that animosity between the *Medes* and *Babylonians*, which ended at last in the ruin of *Babylon*. From hence we may infer, that *Evil-merodach* was not the son of *Nebuchadnezzar* by *Amyite*, the daughter of *Cyaxares*, or, as others will have

<sup>o</sup> HERODOT. l. i. c. 107. <sup>p</sup> Dan. ix. i. <sup>q</sup> Dan. v. <sup>r</sup> XENOPH. Cyropæd. l. i. <sup>s</sup> HERODOT. l. i. c. 107. <sup>t</sup> Idem, l. i. c. 130. <sup>w</sup> XEN. l. i. Cyropæd.

it, of *Astyages*, but by some other wife; it not being likely, that they would have thus engaged in war against each other, had they been so nearly related. It is still more improbable, that *Evil-merodach* should undertake such hostilities while he was on the point of marrying *Nitocris*, as is commonly reported, who was by birth a *Mede*.

ASTYAGES, after a reign of thirty-five years, was succeeded by his son *Cyaxares*, uncle to *Cyrus*. This prince was scarce seated on his throne, when he found himself engaged in a bloody war with *Neriglissar*, who had murdered *Evil-merodach*, and usurped the crown of *Babylon*. This war was carried on with great slaughter on both sides by *Cyaxares* and *Cyrus*, during the reigns of the usurper *Neriglissar*, of his son *Laborsoarchod*, and of *Nabonadius* the son of *Evil-merodach*, and grandson of *Nebuchadnezzar*, in whose time *Babylon* was taken, and the *Babylonian* empire utterly ruined. But as this war, which lasted twenty years, was intirely managed by *Cyrus*, we shall defer the relating of these important events till the reign of that great and glorious prince, which, as he was the founder of the *Persian* monarchy, we shall reserve to the history of that empire.

As for *Cyaxares*, he is said, in Scripture, to have taken the kingdom, after the reduction of *Babylon*, and death of *Belshazzar* \*; for *Cyrus*, as long as his uncle lived, held the empire only in partnership with him, though he had intirely acquired it by his own valour; nay, so far did he carry his complaisance, that he let him enjoy the first rank: but the command of the army, and the whole management of affairs, being vested in *Cyrus*, he alone was looked upon as the supreme governor of the empire; and hence it is, that, in *Ptolemy's* canon, no notice is taken of *Cyaxares*; but, immediately after the death of *Nabonadius*, *Cyrus* is placed there, as the next successor. But that a *Mede* reigned at *Babylon*, after the death of *Nabonadius*, or, as *Herodotus* calls him, *Labynetus*, the last *Babylonian* king in the canon, is plain both from *Xenophon* † and Scripture. The former tells us, that, after the taking of *Babylon*, *Cyrus* went to the king of the *Medes* at *Ecbatan*, and succeeded him in the kingdom: and we read in Scripture, that *Babylon* was destroyed by the *Medes* ‡; by the kings of the *Medes*, and the captains and rulers thereof, and all the land of his dominion §; that the

*Cyaxares*  
II.  
Year of  
the flood  
1788.  
Bef. Chr.  
560.

\* Dan. v. 31.  
xiii. 17, 19.

† XENOPH. *Cyropæd.* l. viii.  
§ Jer. li. 11, 28.

‡ Isa.

king-

kingdom of *Babylon* was numbered, and finished, and broken, and given to the *Medes* and *Persians* <sup>b</sup>; first to the *Medes* under *Darius*, and then to the *Persians* under *Cyrus*: for *Darius* reigned over *Babylon* like a conqueror, not observing the laws of the *Babylonians*, but introducing the immutable laws of the conquering nations the *Medes* and *Persians* <sup>c</sup>. In his reign, the *Medes*, as we have observed elsewhere, are constantly placed before the *Persians* <sup>d</sup>, as the *Persians*, in the reign of *Cyrus* and his successors, are placed before the *Medes* <sup>e</sup>; which shews, that, according to Scripture, a *Mede* reigned at *Babylon* between the last *Babylonish* king in *Ptolemy's* canon and *Cyrus*. This king can be no other than *Cyaxares*, as *Xenophon* calls him <sup>f</sup>, or *Darius* the *Mede*, as he is stiled by *Daniel*. The Scripture ascribes the destruction of *Babylon* chiefly to *Cyaxares*, whereof *St. Hierom* alleges three reasons <sup>g</sup>: 1. because *Darius* or *Cyaxares* was the elder of the two; 2. in regard the *Medes* were at that time more famous than the *Persians*; and, lastly, because the uncle ought to be preferred to the nephew. On the other hand, that few of the *Greek* writers take any notice of *Cyaxares*, may easily be accounted for: the *Persians*, desirous to magnify and extol *Cyrus* their countryman, gave him all the glory of that great conquest; and from them the *Greeks* borrowed their relations: besides, *Cyrus* alone was employed in the siege of *Babylon*, *Darius* being then absent; and the confederate army under his conduct stormed the town, and put an end to the empire of *Babylon*. We may add, that, as *Darius* did not reign at *Babylon* full two years before the fame of this great conquest was spread abroad in distant countries, *Cyrus* was in the intire possession of the *Babylonian* empire; whence they looked upon him as the great hero, who had alone performed such extraordinary feats. But *Josephus*, who was better informed, tells us <sup>h</sup>, that *Darius*, with his ally *Cyrus*, destroyed the kingdom of *Babylon*. The same author adds, that this *Darius* was the son of *Astyages*; and that he was known to the *Greeks* by another name. Now, if we ask the *Greeks* the name of *Astyages's* son, *Xenophon* <sup>i</sup> will tell us, that he was called *Cyaxares*. As for the name of *Darius*, it was preserved in the *darics* or *staters darici*, these famous pieces of gold, which, for

<sup>b</sup> Dan. v. 26, 28.      <sup>c</sup> Dan. vi. 8, 12, 15.      <sup>d</sup> Idem, ibid. & 28. viii. 20.      <sup>e</sup> Esth. i. 3. 14, 18, 19. Dan. x. 1, 20.   
<sup>f</sup> XENOPH. Cyropæd. l. i. c. 19.      <sup>g</sup> Comment. in Dan. v.   
<sup>h</sup> JOSEPH. antiq. l. xii. c. 13.      <sup>i</sup> XENOPH. ubi supra.

several ages, were preferred by the eastern nations to any other coin; for we are told <sup>k</sup>, that these were coined, not by the father of *Xerxes*, but by an earlier *Darius*, the first king of the *Medes* and *Persians* that coined gold. But no *Darius*, more antient than the father of *Xerxes*, is anywhere said to have reigned, except this *Darius*, whom the Scripture calls *Darius the Mede*.

AFTER the reduction of *Babylon*, *Cyaxares*, in concert with *Cyrus*, settled the affairs of their new empire, dividing it into an hundred and twenty provinces <sup>l</sup>, which were governed by those, who had distinguished themselves during the war. Over these governors were appointed three presidents, who were constantly to reside at court, and, receiving accounts of what happened in the several provinces, dispatch the king's orders to the immediate officers; so that these three principal ministers had the superintendency over, and the chief administration of, the most weighty affairs of the whole kingdom. Of these *Daniel* was appointed the chief, an honour which he highly deserved, not only on account of his great wisdom, but likewise of his age, and consummate experience; for he had now served the kings of *Babylon* full sixty-five years in the quality of prime minister. As this employment advanced him to be the next person to the king, it raised no small jealousy in the other courtiers, who, conspiring against him, would have compassed his ruin, had he not been miraculously preserved by that Providence, which is ever watching over the safety of the just. As the only thing they could lay hold of to disgrace him at court, and make him incur the king's displeasure, was the law of his God, to which they knew him inviolably attached, they prevailed with *Darius* to issue out a proclamation, forbidding all persons to put up any petition whatsoever to God or man, except to the king, for the space of thirty days, upon pain of being cast into the lions den. Now, as *Daniel* was saying his usual prayers, with his face turned towards *Jerusalem*, he was surprised, accused, and, as the laws of the *Medes* were unalterable, condemned to be devoured by the lions; but, being miraculously delivered from their jaws, this malicious contrivance ended in the destruction of its authors, and greatly raised, as we may well imagine, *Daniel's* reputation both with *Darius* and *Cyrus* <sup>m</sup>. This

<sup>k</sup> *SUIDAS* sub voce Δαρείος. *HARPOCRATION*. Scholiast. in *Aristoph. eccles.* p. 741, 742. Dan. vi. i, 2.

<sup>l</sup> *Idem* *ibid.* ver. 4, 5, 6, &c. ad finem.

probably happened, while *Cyrus* was in *Syria*; for, after having settled his affairs at *Babylon*, and furnished the garrisons with such troops as were necessary for the defence of the several parts of the empire, he marched, with the remainder, into *Syria*; which he brought under subjection, with the other adjacent countries, extending his conquests as far as the *Red-Sea*, and the confines of *Ethiopia*. In the mean time, *Darius* remained at *Babylon*, managing the civil affairs of the empire; and in this interval was *Daniel* cast into the lions den. The *darics* were, perhaps, coined, much about the same time, out of the gold of the conquered *Lydians* (B). But, in the reign of *Cyrus*, we shall give a more distinct account of several particulars relating to his two predecessors *Cyaxares* and *Astyages*. We have hitherto supposed the former to be *Daniel's Darius* the *Mede*; but, as this point is controverted by writers of no mean characters, before we dismiss the history of *Media*, we must beg leave to offer something in our notes in defence of this our supposition, after having acquainted the reader with the sentiments of others, and the arguments they produce to support them (C).

## C H A P.

(B) This piece, according to *Dr. Bernard* (83), weighed two grains more than one of our guineas; but, as it had very little allay, it may be reckoned, as the proportion of gold and silver now stands with us, to have been worth twenty-five shillings.

(C) Authors are no less divided in their opinions touching *Daniel's Darius* the *Mede*, than they are about his *Belshazzar*. *Sir John Marsham* (84), as we have hinted above, stands up for *Neriglissar*; and will have the *Medo-Persian* empire to have begun in him. He supposes *Neriglissar* to have been a *Mede*, for no other reason but because he married the

sister of *Evil-merodach*, whose mother was a *Mede*. We are unwilling to quarrel with him on account of this supposition, or rather conjecture; but should be glad to know how, even according to this supposition, the kingdom of *Babylon* was, upon the death of *Belshazzar*, that is, according to him, of *Evil-merodach*, divided, and given to the *Medes* and *Persians*? Is it not equally certain, that *Belshazzar* was killed, as that his kingdom was given to the *Medes* and *Persians*; and that this happened immediately upon the death of that king, as the words of the prophet plainly insinuate? *Thy kingdom is di-*

(83) *De ponder. & mensur. antiq.* p. 171.

(84) *Can. chron. sæcul.* 18.



vided, and given to the Medes and Persians.—In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom (85). Besides, it is very plain, from the whole sixth chapter of *Daniel*, that *Darius the Mede* was king of *Media*. He introduced the laws of the *Medes* and *Persians*; which would have been very impolitic in him, had he usurped the crown without any friends or troops to rely on, except the *Babylonians*, whose laws he trod under foot, and annulled. And this, if we suppose him to be *Neriglissar*, was his case; for he introduced the laws of the *Medes* and *Persians*, was at war with both nations, and had no friends to depend upon, except his own subjects, who naturally must have hated him, without any further provocation, as a stranger, as an usurper, and as the murderer of their lawful prince. To all this we may add, that if the *Medo-Persian* empire began in *Neriglissar*, *Cyrus* did not destroy the *Babylonian*, but the *Medo-Persian* empire; which no author ever asserted. But the strongest proof, in our opinion, that can be produced against this system, and that also of *Scaliger*, who takes *Nabonadius* to be *Darius the Mede*, is, that *Darius* is said to have divided his empire into 120 provinces (86); which must be understood, not of the *Babylonian*, which was never so extensive, but of the *Persian* empire. The latter, on the con-

quest of *Egypt* by *Cambyses*, and of *Thrace* and *India* by *Darius Hystaspes*, had seven other provinces added to its former number: whence, in the time of *Esfer*, it consisted of 127 provinces. If this was the division of the *Persian* empire in her time, the former must necessarily have been that of the same empire; for, if the *Persian* empire, from *India* to *Ethiopia*, contained but 127 provinces, the empire of *Babylon* alone, which was hardly the seventh part of the other, could not contain 120. It is not, therefore, to be doubted, but *Darius the Mede* was lord, not of the *Babylonian* only, but of the *Persian* empire; which cannot be said either of *Neriglissar* or *Nabonadius*.

*Scaliger* (87) maintains *Nabonadius* to be *Daniel's Darius*, adding, that he was by nation a *Mede*, and no way related to *Nebuchadnezzar*, but freely elected king by the same *Babylonian* lords who put *Laborsarched* to death. That he was freely elected, he endeavours to prove from the words of the prophet *Daniel*, saying that he took the kingdom; which imply a free election, and not a forcible invasion. That he was a *Mede*, he pretends to evince from a prophecy which *Mygasthenes* (88) relates *Nebuchadnezzar* to have uttered before his death, foretelling to the *Babylonians*, that a great calamity was to fall on them, which neither *Belus*, nor queen *Beltis* could avert; that a *Persian* male should bring the *Ba-*

(85) *Dan.* v. 28, 30, 31.  
*comp. l. vi.*

(86) *Dan.* vi. 1.  
(88) *Apul. Euseb. prep. evang.* l. ix.

(87) *Scal. de emend.*



bylonians under subjection, being assisted by a Mede. The Persian mule is *Cyrus*, he being the issue of a Persian and a Mede; the Mede, who assisted him, was *Nabonadius*. If we ask *Scaliger*, how *Nabonadius* can be said to have assisted *Cyrus* in destroying the city and kingdom of *Babylon*, since he waged war with him in defence of both, and was vanquished and killed? his answer is, that *Nabonadius* forwarded the destruction of *Babylon* by being conquered and slain; and that, in this sense (if in this there be any sense), he concurred with *Cyrus* in the overturning of the *Babylonian* empire. This argument needs no answer; it is sufficiently refuted by being related: and therefore *Isaac Vossius* well observes (89), that the arguments produced by *Scaliger* to support this wild opinion are unworthy of *Scaliger*. As to his other proof, viz. that *Darius* took the kingdom; they imply, we own, no violence, on the part of *Darius*, who cannot properly be said to have stormed the town, or won it by dint of arms; seeing this was performed by *Cyrus*, in the absence of *Darius*, though with the joint forces of the *Medes* and *Persians*. This city being thus reduced by the troops of *Darius*, and by *Cyrus* his general, *Darius*, without any further opposition, took possession of the empire, as conquered by his forces. It is not by any means probable, that the

*Babylonian* lords, after murdering their king, should place a Mede on the throne, while they were at open war with that nation: nor can the division of the kingdom of *Babylon* between the *Medes* and *Persians*, foretold by *Daniel*, be meant of a king, who, though by nation a Mede, should be elected by the *Babylonians*, and peaceably enjoy the kingdom till driven out by the *Persians*. This division must have been made after the empire was destroyed, and the city taken. To conclude: This system contradicts not only the prophecy of *Daniel*, touching the division of the empire between the *Babylonians* and *Medes*, but that likewise of *Jeremiah*, where it is said, that *all nations shall serve him* (*Nebuchadnezzar*) *and his son, and his son's son*. If *Nabonadius* was *Darius*, who of all the kings of *Babylon* was *Nebuchadnezzar's* son's son? Since *Scaliger* could not answer this question, it was well done of him to take no notice of it, in displaying and solving, in the best manner he could, several difficulties that others might have started against his assertion. He commonly adopts the sentiments of *Berosus*; but here he even forsakes him; for *Berosus* tells us (90), that *Nabonadius* was a *Babylonian*. 'Tis true, he seems afterwards concerned for having thus slighted the authority of such an unerring guide, and is inclined to make

(89) *Isaac Voss. chronol. sacr. p. 144. tit. l. x. c. 11.*

(90) *Beros. apud Joseph. an-*

him a *Babylonian*. But how can this be reconciled with Scripture, where he is ever styled *Darius the Median*? He has a salve for this sore too: the word *Median*, or *Mede*, is not, says he, the national name, as the whole tribe of *chronologers* and *interpreters*, simple well-meaning men, have imagined, but the surname of *Darius*. But it is very unlucky, that *Daniel* should begin his ninth chapter thus: *In the first year of Darius the son of Ahafuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans*. He was therefore by nation a *Mede*, and the son of a king of *Media*. But our writer seems to have been more conversant in the mangled fragments of *Berosus*, than in the books of the prophets, from which there is no appeal: and may, on that very account, richly deserve the compliments which he ironically bestows on such as are unwilling to adopt his wild notions. But we will not press this further: contradiction, and an over-bearing positiveness, were, as is well known, the essential ingredients of his character: and had he not in most things been singular, in all peremptory, he had neither been a *Scaliger*, nor the son of *Julius*.

The difficulties we have objected against the two foregoing opinions, have made other writers look for *Darius the Mede* elsewhere: they suppose, that there was one *Da-*

*rius* a *Mede* king of *Persia* before *Cambyses* the father of *Cyrus*, who was also, according to *Xenophon*, king of *Persia*. This conjecture is supported by a passage out of *Æschylus* (91), where that poet seemingly supposes the first king of *Persia* there mentioned, to have been a *Mede*, who with a powerful army took *Susa*: next to him, he places his son, whom he does not name; and, in the third place, *Cyrus*, whom he calls an happy prince. This *Darius*, who took *Susa*, and waged war with the *Babylonians*, they will have to be *Darius the Mede*, son of *Abafuerus*. This opinion is liable to one strong objection, namely, that *Darius*, the grandfather of *Cyrus*, could not be alive when *Babylon* was taken, *Cyrus* himself being then, as is agreed on all hands, and we shall shew in the history of *Persia*, sixty-one years old.

Other writers, following *Xenophon's* account, maintain *Cyaxares* the son of *Astyages*, and uncle of *Cyrus*, to be *Darius the Mede*. He succeeded *Astyages* in the kingdom of *Media*, as *Cyrus* did *Cambyses* in that of *Persia*. These two kings, with joint forces, invaded the kingdom of *Babylon*, and took the city: *Cyaxares* reigned two years at *Babylon*; and, at his death, *Cyrus* became master of the whole empire. This hypothesis is intirely agreeable to Scripture, and free from those unfurmountable difficulties which attend the others, as is allowed

(91) *Æsch. Persæ*, v. 762.

even by those who reject it. Their only exception to this system is, that neither *Herodotus*, *Berosus*, nor *Megasthenes*, knew of any such king as *Darius* or *Cyaxares* II. nay, *Herodotus* tells us, in express words, that *Astyages* was succeeded by his grandson *Cyrus*. This immediate succession of *Cyrus* to his grandfather is vouched by *Diodorus*, *Justin*, *Strabo*, *Polyænus*, *Africanus*, *Clemens Alexandrinus*, *Justin Martyr*, *Lactantius*, *Eusebius*, *Hierom*, *Austin*, &c. But these, as they have only copied after *Herodotus*, add no weight to the scale. The above-mentioned writers, we own, give *Astyages* no other successor than *Cyrus*; but *Xenophon* (92) does, and likewise *Josephus* (93), forsaking herein *Berosus*, whom he often quotes, and ever follows, where his authority does not clash with Scripture. *Xenophon* calls the successor of *Astyages* *Cyaxares*, and *Josephus* gives him the name of *Darius*; adding, that he overturned the kingdom of *Babylon*, being, in that enterprise, assisted by his nephew *Cyrus* (94): which is consonant both to Scripture and chronology; whereas the contrary opinion, though perhaps not repugnant to holy writ, cannot by any means be reconciled with chronology: for, if we suppose that *Astyages* had no other successor but *Cyrus*, we must allow him to have lived one hundred years, and

upwards; for he gave his daughter in marriage to *Nebuchadnezzar*, as the sticklers for *Herodotus* tells us, before the siege of *Nineweh*; that is, seventy-three years before the reduction of *Babylon*. He must have been, at that time, at least thirty years old, and two years more he reigned at *Babylon*. Could we but prevail upon ourselves to believe, that *Astyages* lived to so great an age, we should willingly follow *Herodotus*, having a great respect for that venerable, and by some much injured historian. His system is no ways repugnant to scripture, where nothing is said of *Darius* the *Mede*, which may not be as well applied to *Astyages* himself as to his son.

A modern writer (95), so prepossessed in favour of *Herodotus*, as not to call in question any thing that author asserts, endeavours to support his system with a passage from the *Apocryphal* of *Daniel*, xiii. 65. where it is said, *And king Astyages was gathered to his fathers, and Cyrus of Persia received the kingdom*. His quotation is right, according to the vulgate, which is the standard in the church of *Rome*; but in our Bibles these words are to be found in the *Apocryphal* history of *Bel and the Dragon*, ver. 1. we shall not therefore take the pains of confuting our author, but close this note with an ob-

(92) *Xenoph. Cyropæd.* l. i. c. 19.  
(94) *Joseph ubi supra.*  
tom. i. p. 322.

(93) *Joseph. antiq.* l. x. c. 13.  
(95) See *Lenglet. methode pour etudier l'hist.*

ervation of greater moment and profit ; which is, that this great event, this total end, and final destruction, of the *Babylonish* monarchy was literally and circumstantially fulfilled, according to the prophecies, that had gone long before ; as the reader may see, by comparing the one with the other, in the following instances, among many more : It was foretold, 1<sup>st</sup>, That proud city was to be besieged by the *Medes* (96), in conjunction with other nations (97) ; that the passes and fords should be seized, the mighty men cast into the greatest dread and confusion (98) ; that the rivers should be dried up (99) ; that the city should be surprised in the midst of their mirth and

jollity, and her princes and captains in the height of their carousing, and be cast from their drunkenness into an eternal sleep (100) : and, *lastly*, That that once so potent and glorious city should certainly become utterly waste, and an habitation for owls, bitterns, and other such ominous birds (101) : All which was exactly verified, as we have seen. Thus much we have thought necessary to say on a subject, which has occasioned endless disputes among the learned ; and hope that the reader will not think we have trespassed on his patience, when he reflects, that we have brought, within the compass of one note, what has supplied matter for whole volumes.

(96) *Isa.* xiii. 17. xxi. 1—10.(97) *Jerem.* li. 11, 27, & seqq.(98) *Ibid.* 30, & seq.(99) *Ibid.* l. 38. li. i. 9. 21. 35, & seqq.(100) *Idem* *ibid.* 39. & seqq. 57, & seqq.(101) *Isa.* xiii. xiv. xxiii. *pass.*& *alibi.* *Jerem.* l. 39.

## C H A P. XI.

*The History of Persia.*

## S E C T. I.

*The description of Persia.*

**T**HIS country, like many others, has, in different *Its several* ages, been called by different names ; and though, *names.* to some, the settling of these may seem a dry and useless task, yet, inasmuch as the subsequent history will be much enlightened thereby, we shall give the reader as distinct and accurate an account of them as we can. The most antient name of *Persia* is that by which it is called by *Moses* <sup>2</sup>, viz. *Elam*, or, as some write it,

<sup>2</sup> *Gen.* x. 22. xiv. 1. *Jerem.* xxv. 25. *JOSEPH.* antiq. l. i. c. 7.

*Elam*, from *Elam* the son of *Shem*, the father of its first inhabitants. *Herodotus* <sup>b</sup> calls its inhabitants *Cephene*; and, in very antient times, the people <sup>c</sup> of this country called themselves *Artæi*, and the region wherein they dwelt *Artaa*. In the books of *Daniel* <sup>d</sup>, *Esdra*s <sup>e</sup>, &c. we find it called *Paras*, agreeable to the *Persian* denomination of *Pars*, or *Phârs*, by which the proper *Persia* is called at this time. It has been also called *Achæmenia* <sup>f</sup> and *Arsaca*, from its antient kings. In <sup>g</sup> oriental writers it is called *Agjem*, *Irân*, and *Shahistân*, which last signifies the dominions of the *Shâh*. It is true, that, strictly speaking, *Achæmenia* and *Irân* are not general names of *Persia*, but rather of parts thereof; yet as they are frequently used in authors to signify that country which we call *Persia*, they may well enough be comprehended in this list of names (A).

## THE

<sup>b</sup> L. vii. c. 6f.      <sup>c</sup> HYDE relig. vet. Persar. p. 412.  
<sup>d</sup> Ch. vi. 28.      <sup>e</sup> 1 Esdr. vii. 4.      <sup>f</sup> HORAT. lib. iii.  
od. i. c. 44. OVID. de arte, lib. i. ver. 226.      <sup>g</sup> HYDE,  
ubi supra. CHARDIN'S travels, tom. iii. p. 2, 3.

(A) The best commentators agree, that the *Elamites*, who were the ancestors of the *Persians*, were descended from *Elam* the son of *Shem*; and thus much has been asserted, and proved, as far as the nature of the thing would admit, in a foregoing volume (1). It is likewise allowed, that the most antient among the inspired writers constantly intend *Persia*, when they speak of *Elam*, and the kingdom of *Elam*. Thus, not to detain the reader with unnecessary quotations, when the prophet *Jeremiab*, after denouncing many judgments against this country, adds these words, *But it shall come to pass, in the latter days, that I will bring* again the captivity of *Elam*, saith THE LORD (2); he is always understood to mean the restoration of the kingdom of the *Persians* by *Cyrus*, who subdued the *Babylonians*, as these had before subdued the *Persians*, and made them subject to their empire (3). As to the word פָּרַס *Paras*, authors are not very well agreed as to its etymology, or signification: some are for deriving it from the *Arabic* word *Phâris*, which signifies a horse. Some *Persian* historians say, that *Phars* is a proper name; and that the person so called was the son of *Arsham*; i. e. *Arphaxad* the son of *Shem*: others make this *Phars* the son of *Japhet*, &c. Some again, who seem to be

(1) Vol. i. p. 267.  
*Leviticus* on *Jerem.* xlix. 39.

(2) Ch. xlix. 39.

(3) *Poli synop. critic.*

THE extent of *Persia* has been, in different ages, as *Extent.* various as its names. *Ptolemy* <sup>b</sup> bounds it thus; on the north it hath *Media*; on the east *Carmania*: On the west *Susiana*; on the south the *Persian* gulf: but this relates to *Persia* as a province. We consider it in another light; and therefore, to speak as clearly and distinctly as we may, let us first assign the boundaries of the *Persian* empire, as they stood antiently, when it extended farthest; let us next settle the boundaries of the modern *Persian* empire; and, thirdly, let us review the several provinces mentioned

<sup>b</sup> Geogr. lib. vi. c. 4.

nearest the truth, say that he was the son of *Elam* the son of *Sbem* (4). It is evident, however, that the *Greek* word *Perfis*, and the *Latin* word *Persia*, are derived from this oriental denomination, and not from this country's being conquered by *Perseus*. The name *Artæi* is thought to be derived from the *Persian* word *Ard*, or *Art*, which signifies strong, brave, magnanimous; intimating, that the people of this country were such in their dispositions (5). *Achæmenia*, as *Stephanus Byzantius* (6) informs us, was only a part of *Persia*: *Strabo* says nearly the same thing; yet sometimes it is used to signify *Persia* in general, as particularly by *Herodotus* (8), who makes *Cambyses*, in an oration, call his people *Achæmenidæ*. In the *Armenian* language, *Persia*, as I have said, is stiled *Shabistân*; i. e. the country of the *Shâb* (9). The *Arabians* gave the name of *Agemestlaan* to *Persia*, because, in their language, *Agem* signifies stranger,

or rather barbarian; which, with great modesty, they impose on every other nation but their own: hence the distinction of *Arak-Arab*, and *Arak-Agem*, which signifies as much as the towns of the *Arabs*, and the towns of the *Barbarians*. The *Persians* themselves call their country generally *Iroun*, and *Iran*; for this reason they say, that under the reign of king *Effrafiab*, their empire contained all the countries between the *Caspian* sea and *China*. This monarch divided his mighty empire into two parts, calling that on the other side of the river *Oxus*, *Touran*; and this *Iran*; i. e. on the other side of the river, and on this side of the river: whence, in the antient *Persian* histories, *Key Iran*, and *Key Touran*, signified the king of *Persia*, and the king of *Tartary*. At this day, the *Persian* monarch is stiled *Padcha Iran*, and the grand visier of *Persia*, *Iran Medary*; i. e. the pole of *Persia* (10).

(4) *Hyde rel. vet. Pers.* c. 35. p. 418. (5) *Ibid.* p. 413. (6) *Apud Hyde ubi supra.* (7) *Erb.* xv. p. 500. (8) *L.* iii. c. 65. (9) *Hyde*, p. 413. (10) *Gardin voy.* vol. iii. p. 3.

Boundaries.

by antient writers, and, as we go on, take some account of the condition they are now in.

As to the antient <sup>i</sup> empire of the *Persians*, it reached in length from the *Hellespont* to the mouth of the river *Indus*, about two thousand eight hundred *English* miles; in breadth from *Pontus* to the mouth of the *Arabian* gulf, about two thousand miles.

THE <sup>k</sup> modern *Persia*, that is, the dominions of the *Persian* crown, extended in length from the mouth of the river *Araxes*, to the mouth of the river *Indus*, about one thousand eight hundred and forty of our miles; and in breadth, from the river *Oxus* to the *Persian* gulf, about one thousand and eighty of our miles: bounded thus; on the north, by the *Caspian* sea, the river *Oxus*, and mount *Caucasus*; on the east, by the river *Indus*, and the dominions of the great *mogul*, as he is commonly called; on the south, by the *Persian* gulf, and the *Indian* ocean; and on the west, by the dominions of the grand *signior* (B).

IN

<sup>i</sup> CLUVER. geogr. l. v. c. 13.

<sup>k</sup> Idem, ubi supra.

(B) The ingenious Sir *John Chardin* tells us, That "*Persia* is the greatest empire in the world, if we consider it according to the geographical descriptions of the *Persians*; for they represent its antient boundaries to have been the four following great seas; viz. the *Black* sea, the *Red* sea, the *Caspian*-sea, and the *Persian* gulf; and also these six rivers almost as well known as seas, *Euphrates*, *Araxis*, *Tigris*, *Phasus*, *Oxus*, and *Indus*. It is, indeed, impossible to mark precisely the limits of this vast kingdom; for it is not with it as with the dominions of some petty sovereigns, where a rivulet or pillar marks the frontier: *Persia* has, on every side, a space of three

" or four days journey, utterly uninhabited, though the soil is in some places the best in the world. The *Persians* look on it as a mark of true grandeur, the leaving such deserts between great empires: It hinders, say they, all disputes about limits; and they serve, like walls, to separate one kingdom from another. The seas and rivers before-mentioned are far from being the boundaries of *Persia* at this day; yet the latest *Persian* writers describe always their empire within these limits; for they insist, that of right all the countries between them belong to them; and that they want only such another brave king as *Abbas the Great*, to restore them to

" the



In our account of the provinces, into which the country *Gedrosia*, we are speaking of was antiently divided, we shall begin with *Gedrosia*, mentioned by *Pliny*, *Strabo*, and other writers<sup>1</sup>. It is bounded on the west by *Carmania*; on the north by *Drangiana* and *Arachosia*; on the east by *Guzerat*, a province of *India*; on the south by the *Indian* ocean. It is called at present *Makran*. Of old it was inhabited by the *Arbitæ*, *Parsiræ*, *Musarnæi*, and the *Rhamnæ*. Its principal cities were *Pasis*, *Arbis*, and *Cuni*. *Ptolemy* places here a celebrated emporium, called *the haven of women*. The principal modern cities are *Firhk*<sup>m</sup>, *Chahak*, and the port of *Guadal* (C).

CAR-

<sup>1</sup> See note (C). <sup>m</sup> Voyages de TAVERNIER, l. iv. c. 8.

"the possession of their antient territory. *Persia*, in the state I saw it, taking it from *Georgia*; i. e. from the 45th deg. of latitude to the 80th; and from the river *Indus* to the mountains of *Ararat*; that is, from the 77th to the 112th deg. of longitude; contains in length about 550 *Persian* leagues, which makes 750 *French* leagues, and in breadth about 400 (11)". We have chosen to make use of the testimony of this traveller, preferable to others, because he seems to have taken great pains in the description which he has given us of this country; and since it must be allowed, that his long stay therein, his great parts, and general knowledge, qualified him perfectly for such a work, if we cannot credit him, it is hard to know on whom we may rely.

C) As it would have swelled this chapter to an excessive

bulk, if we had, in the text, been very particular as to the respective provinces of *Persia*, so, to avoid obscurity on the other hand, we have thought it necessary to add such a description of each province, in these notes, as may suffice to give the reader a competent idea of its situation, extent, and productions. This being premised, let us proceed in the order observed in the text

Tho' *Gedrosia* be constantly so called by *Strabo* and *Ptolemy*, yet (12) *Diodorus Siculus*, (13) *Suidas*, and some manuscripts of (14) *Ammianus Marcellinus*, read *Cedrosia*. The extent of this province cannot easily be assigned, because, though in general terms, its boundaries be pretty well settled, yet how to fix these at this distance of time, is a question not readily resolved. Mount *Becius*, or rather a ridge of mountains, runs through the middle of this province; and

(11) *Chardin voy. tom. iii. p. 2.*  
*tr. Kadsusia*

(12) *Lib. xviii. c. 6.*  
(14) *In edit. Valerii, p. 369.*

(13) *In*



## Carmania

CARMANIA is divided into *Carmania the Desert*, and *Carmania Proper*. *Carmania the Desert* is bounded on the north by *Parthia*; on the west by *Persis*; on the east by *Drangiana*; on the south by *Carmania Proper*. *Carmania Proper* hath on the south the *Indian* ocean; on the west *Persis*, and the gulf of *Persia*; on the east *Gedrosia*; and on the north *Carmania the Desert*. It contains the modern provinces of *Chirman* and *Ormas*. It was inhabited by the *Isaticæ*, *Zuthi*, *Gadanopydres*, *Camelobosci*, *Agdonites*, *Rhudianæ*, *Ares*, *Charadææ*, *Pasargadææ*, and *Armozæi*. Its antient cities were *Carmanæ*, now *Khirman*, still a considerable place, and famous for the excellent scymitars made there; *Alexandria*, built by *Alexander the Great*; *Armuzæ* or *Armuzum*, on the shore of the gulf, giving name to a promontory, and to the island of *Ormuz*. The modern places of note besides, are *Khirman*, *Bermazir*?, *Kuhestek*, and *Iasquez*, which gives name to a cape or promontory shooting into the *Persian* gulf (D).

DRAN-

<sup>a</sup> PTOL. l. vi, c. 6,  
l. iv. c. i.

<sup>o</sup> Lib. vi. c. 8.

<sup>p</sup> TAVERN, VOY.

from them springs the celebrated river *Arbis*, or *Arabis*, which, after a short course, runs into the *Indian* ocean. At the mouth of this river stood the Γυναικῶν λιμήν, or port of women, of *Ptolemy* (15), mentioned also by *Arrian*, in his *Indian* history, who tells us, that this place was so called, because it was first governed by a woman (16). The soil of this province was sandy and barren, very deficient in water, and the air intemperately hot; so that *Alexander's* army suffered excessively here, notwithstanding they built their huts with aromatic wood, and met with spices in profusion (17). *Ptolemy* mentions two islands dependent on this

province, *Astea* and *Codane* (18). *Arrian*, speaking of the voyage of *Nearchus*, tells us he observed several others (19).

(D) Though other authors speak of *Carmania* in general, yet *Ptolemy* makes not only the difference before noted in the text, but interposes the description of *Arabia Felix* between *Carmania Deserta*, and *Carmania the Proper*. As to the first, it is very truly what *Ptolemy* calls it, having scarce a town or a village in it, its soil being an unhospitable sand, its air hot and unhealthy; and the whole province, in a manner, destitute of water (21). *Carmania Proper* is a better country, having in it several rivers, particularly the *Anda-*

(15) Lib. vi. c. 21.

(16) Cb. 22.

(17) Strabo, l. xv. p. 495.

(18) Ubi supra.

(19) Hist. Indic. p. 366.

(21) Lib. vi. c. 8.

DRANGIANA <sup>9</sup>, bounded on the south by *Gedrosia*; on Drangiana the east by *Arachasia*; on the north by *Aria*; on the west ana.

<sup>9</sup> PROL. l. vi. c. 19.

is mentioned by *Pliny* (22) and *Ptolemy* (23). It is mountainous, though with this advantage, that these mountains have mines of copper and iron. The people anciently, however, lived in no very desirable condition, if the description given us by *Pomponius Mela* be true: The "*Carmanians*, said he, have "neither fruits nor raiment, "nor house nor cattle, but "cover themselves with skins "of fish; and feeding on them "for the most part, the bodies, as well as heads of "these people, are covered "with hair (24)." It may be, *Pomponius Mela* confounds the *Carmanians* with a nation inhabiting the sea-coast, and called, from their manner of living, *Ichthyophagi*, mentioned both by *Strabo* (25) and *Arrian* (26); and who are said not only to have fed on fish, but to have erected huts with their bones. *Ammianus Marcellinus* (27) gives *Carmania* a better character. At this day this province is particularly remarkable for producing sheep which bear the finest wool in the world; they have this peculiar property, that, having fed upon new grass from January to May, their fleece falls off of itself, and leaves the

sheep quite naked; the wool being gathered, and beaten, the coarse breaks, and the fine only remains. The *Gaur*s have the whole manufacture of this wool in their hands, which consists in girdles much esteemed through the east, and in a sort of serges which are as soft, and almost as fine, as silk (28). Dependent on this province is the little, but famous, island of *Ormuz*, in compass about 20 miles, stony, and full of rocks, barren, and destitute of all necessities, except salt, of which there is such plenty, and so hard, that it is said houses are built thereof. The soil is composed of a white sand, formerly imported into *Europe*. Water (except such as after rains was preserved in cisterns) it had none: so that, even in its most flourishing times, when it was the emporium of this part of the world, its inhabitants had not only their victuals, but the very water they used, from the continent. The air in summer was so excessively sultry, that people were forced to live in grotts, and to lie in water (29). At present there is nothing on it but a fort: but of its antient kingdom, and of the several revolutions which happened therein, we shall treat in its proper place.

(22) *Lib. vi. c. 23.* (23) *Ubi supra.* (24) *De situ orbis, l. iii. c. 8.*  
 (25) *Lib. xv. p. 495.* (26) *Hist. Ind. c. 26.* (27) *Lib. xxiii.* (28) *Tavernier in Harris's collection, vol. ii. p. 307.*  
 in *Harris's collection, vol. ii. p. 118.* (29) *Mandelslo's travels in the same vol. p. 347.*

by *Carmania the Desert*; derived its name, as some say, from the river *Drangius*, and is called, by the modern *Persians*, *Sigistan*. It was antiently peopled by the *Darandæ* and the *Batrii*. *Ptolemy* reckons ten considerable cities in this province, the most famous of which were *Arispe* and *Prophthasia*. Those now of any note are *Sistan*, supposed, by some, to be the antient city last-mentioned, *Chatak*, and *Kets*. Some writers \* speak of a certain valley in this province, called *Mulebat*, improved, by a prince named *Aladin*, into a paradise, though for very bad purposes (E).

\* *TAVERN. voy. ubi supra.*

\* See note (E).

(E) *Strabo* (30), *Ptolemy* (31), and *Pliny* (32), agree in calling this province *Drangiana*: *Diodorus* calls it *Drangina*, and its inhabitants *Drangi* (33). A ridge of mountains, the principal of which is called *Bagous*, runs through this country; and from thence some have fancied, that there ran a river called *Drangius*, from whence this country took its name; but of this there is no certainty. The province is not large, and every-where hilly, far from abounding with any rich commodities; and therefore never very famous, either in antient or modern times. At present, it is only so from its being reported to have been the birth-place of *Rustan*, the celebrated hero of oriental romances. As to the valley of *Mulebat*, or paradise of sultan *Aladin*, mentioned above, its history runs thus: A petty prince, of this name, caused this valley to be adorned in the most elegant

manner he could contrive, furnishing it especially with airy pavilions, fine women, rich sherbet, and delicate provisions: he then shut up its entrance with a strong fort; and, whenever he had any dangerous exploit to perform (for it seems he was but a kind of a free-booter), he chose out some strong able young man; and, having first got him to drink to such a degree as to lose his senses, he caused him, while in that condition, to be removed into this paradise of his, where having suffered him to remain for two or three days, he then directed him to be lulled asleep in the same manner, and so sent home to his own house: then, under promise of sending him for ever to dwell in that paradise, the joys of which he had tasted, *Aladin* quickly drew the deluded wretch to perpetrate the most barbarous and bloody fact that could be thought of (34).

(30) *Lib. xv. p. 497.*

(31) *Lib. vi. c. 19.*

(32) *Lib. vi. c. 23.*

(33) *Lib. xvii.*

(34) *Paul Venet. apud Purchas's pilgrimage, b. iv. c. 6. p. 317.*

ARACHOSIA is bounded on the west by *Drangiana*; on the north by *Paropamisus*; on the east by the river *Indus*; on the south by *Gedrosia*. Its modern name is not well settled. It was inhabited of old by the *Arimaspi*, who were afterwards called *Margystæ*, and then *Euergetæ*, the *Syri*, *Replutæ*, and *Eortæ*. *Ptolemy* reckons up thirteen cities in this province. We shall content ourselves with mentioning only three; *Arachotus*, built, on a lake of the same name, by the famous *Semiramis*, who is said to have given it the name of *Copbes*; *Alexandria*, built by *Alexander the Great*, and by some thought to be the same with the city now called *Cabul*<sup>1</sup>; and *Arbaca*, supposed to have derived its name from some of the kings of *Parthia* named *Arbaces*. As to modern towns of note, we know of none (F).

PARO-

<sup>1</sup> See note (F).

(F) It is on the authority of *Monf. Tavernier*, that we have told our readers there are now no towns of note in this province (35); by which we mean, none that are exactly known to stand within the limits of the ancient *Arachosia*: however, since some writers are positive, that the ancient city of *Arachotus*, or rather *Arachotæ* (for it is a Greek appellation); was seated where now stands the city of *Cabul* (36), we will take this opportunity of inserting a description of that city, and the parts adjacent; which may, perhaps, prove as useful, and must of necessity be more entertaining to our readers, than a dry recital of the conjectures of geographers, relating to this province: "*Caboul* is a large city, the metropolis of the province of *Caboulistan*, or *Cabul*. It hath two castles

" well fortified; and because  
 " several kings have held their  
 " courts there, and many  
 " princes successively have had  
 " it for their portion, there  
 " are a great many palaces in  
 " it. It lies in 33 degrees of  
 " north latitude. The moun-  
 " tains about it produce plenty  
 " of *mirebalans*, which from  
 " thence the eastern people  
 " call *cabuly*, several sorts of  
 " drugs, and some spices,  
 " which, with the iron-mines  
 " in them, yield a great profit  
 " to the inhabitants. In this  
 " town they maintain a great  
 " trade with *Tartary*, the coun-  
 " try of the *Usbeks*, and the  
 " *Indies*. The *Usbeks* alone  
 " sell yearly, in this town,  
 " above sixty thousand horses;  
 " and the *Persians* bring hither  
 " great numbers of sheep, and  
 " other cattle; by which means  
 " they are much enriched.  
 " Wine is to be had, and pro-

(35) *Lib. iv. c. 1. p. 412.*(36) *Huylin's cosmography, b. iii. p. 146.*

" visions

Paropamisus.

PAROPAMISUS, bounded on the west by *Aria*; on the north by *Bactria*; on the east by the dominions of the *Mogul*; on the south by *Arachosia*; is called, by the moderns, *Sablestan* <sup>u</sup>, including likewise the kingdom of *Candahar*. Its antient inhabitants were the *Bolice*, *Ariophili*, *Ambanta*, *Parieta*, and *Parfii*. Its chief cities *Ortespanum* and *Naulibis*. Modern cities there are many of great note, such as *Beckabat*, *Asbe*, *Bust* <sup>w</sup>, strengthened with one of the finest castles in *Persia*, and adorned with various beautiful *karavanferas* (G).

BA.

<sup>u</sup> TAVERN. voy. ubi supra. l. iii. p. 394.

<sup>w</sup> TAVERN. voy. tom. i.

“visions are cheap, tho’ the  
“country about it is but cold  
“and barren, unless in some  
“places, which are sheltered  
“by the mountains, being  
“rendered little the more  
“fruitful by the two rivers  
“that water it, and have their  
“source in the mountains.  
“From this province especial-  
“ly, come the large canes, of  
“which they make halberts  
“and lances; and they have  
“many grounds planted with  
“them. The inhabitants of  
“the city and province are  
“most of them heathens; and  
“therefore, in all towns and  
“villages, are many pagods.  
“They reckon the months by  
“moons; and, with great de-  
“votion, celebrate the feast  
“called *Houly*, which lasts two  
“days, at the full moon in  
“February; at this feast they  
“are all cloathed in a dark  
“red; and after they have  
“prayed in the temple, and  
“made their oblations, they  
“spend the rest of the time in  
“dancing by companies, in

“the streets, to the sound  
“of trumpets, visiting their  
“friends, and eating toge-  
“ther, every tribe by itself.  
“The great *mogul’s* revenue  
“from this country is four or  
“five millions yearly (37).”  
Yet, after all, it is far from  
being certain, whether *Cabal*  
has any thing to do with the  
antient province of *Arachosia*,  
since *Caboulistan* lies beyond  
*Candahar*, and is generally rec-  
koned part of the *mogul’s* do-  
minions.

(G) The name of this pro-  
vince is differently written, ge-  
nerally *Paropamisus*, sometimes  
*Parapamisus*; and again *Paro-  
pamisus* (38), deriving this de-  
nomination from the mountain  
*Paropamisus*, which is a part of  
*Taurus*, but was falsely stiled  
*Caucasus*, to flatter *Alexander  
the Great*, that it might be said  
of him that he had passed that  
famous ridge of mountains. A  
strange vanity! and scarce to  
be credited, if it were not sup-  
ported by the authority of  
writers of the highest cre-

(37) Tavern. in Harris’s collection, vol. ii. p. 355.  
geogr. antiq. vol. ii. c. 23. p. 219.

(38) Cellar.

BACTRIANA \* or *Bactria*, now called *Chorassan*, anti-Bactriana. ently inhabited by the *Salataræ*, *Zariaspæ*, *Chomatri*, *Comi*, *Acinacæ*, *Tambyzi*, *Thocaræ*, a powerful people, and several other nations of less note. It was, in the first ages of the world, a kingdom, and a very famous one too. In later times, it boasted a thousand cities; the chief of these were *Bactra* and *Ebusmi*, both royal cities, as *Ptolemy* tells us, *Maracanda*, and *Charracharta*. Its modern cities of note are also numerous; but we shall not mention them here, because we shall have occasion hereafter to consider this country more particularly.

MARGIANA is bounded on the west by *Hyrkania*; on Margiana the north by *Tartary*; on the south by *Aria*; and on the east by *Bactria*, now called *Estarabad*. It is divided from *Tartary* by the river *Oxus*, called, by the modern *Persians* †, *Ruth-khané-kurkan*; and was inhabited antiently by the *Derbicæ*, the *Massagetæ*, who came hither from *Scythia*, the *Parni*, the *Dacæ*, and the *Tapurni*. Among its cities of note ‡ we may reckon *Alexandria*, one of the six cities of that name in *Persia*, afterwards called *Antiochia*, and, after that, *Seleucia*; *Nigæa*, or rather *Nysæa*, mentioned by *Ptolemy*. As to modern places of note, *Estarabad*, *Amul*, and *Damkau*, deserve chiefly to be mentioned (H).

HYR-

\* PROL. l. vi. c. 11.

† TAVERN. VOY. l. iv. c. 1.

‡ CLUV. ubi supra.

dit (39). The soil of this country, in general, is not over fruitful, the province being full of hills, which, however, by overshadowing the valleys, render them cool and pleasant. We have observed above, that the kingdom of *Candahar* is included within the antient province of *Paropamisus*. This little realm hath for its capital a city of the same name, which is looked upon to be the best fortified place in all this part of *Asia*. As the caravans pass constantly through it, in going to or coming from *In-*

*dia*, it is consequently a place rich, and full of trade. *Tavernier* has given us an ample description of it, at the end of the fifth book of his travels. As to the history of its princes, and of the various fortunes it has sustained, we shall give the reader a distinct view of them, when we have deduced the *Persian* history as low as to the erecting of this little kingdom.

(H) Many antient authors agree in commending the situation of this province, begirt, as it is, with high mountains,

(39) *Strabo*, lib. xi. p. 348, *Arrian. expedit. Alex. lib. v. c. 3.*

watered

Hyrcania

HYRCANIA <sup>a</sup> is bounded on the north by the *Caspian* sea, called sometimes *Mare Hyrcanum*, from its washing the shore of this province; on the west by *Media*; on the south by *Parthia*; and on the east by *Margiana*, called now *Mazandran*, and including likewise the province of *Kylan*. The old inhabitants of this country were the *Maxeræ*, *Astabeni*, and *Chrindi*. Its antient capital was called *Hyrcania*, as well as the province; nor has it, at this distance of time, much changed its name, since it is still named *Hyrcana*. *Sambrace* was likewise a considerable and very strong place, at the time when *Arfaces* began to lay the foundation of his empire. Modern places of note are *Ferb-abad* <sup>b</sup>, a port seated on a navigable arm of the *Caspian* sea, a fine city, much frequented by *Russian* merchants, as being not above a fortnight's sail from *Astracan*: *Giru*, *Talarapset*, *Ciarman*, and *Escresf*, are also places of note in this country (I).

ARIA,

<sup>a</sup> PTOL. l. vi. c. 9.<sup>b</sup> Sir THOMAS HERBERT'S travels in HARRIS'S collect. vol. i. p. 434.

watered with pleasant rivers; amongst the rest with the noble river *Oxus*, so famous in *Greek* and *Latin* authors. It is likewise celebrated for its fertility in vines of such an extraordinary size, that two men can scarce fathom the trunk of one of them, bearing clusters, some of which are two cubits long. *Antiochus Soter* was so much pleased with the beauty of this country, that he not only built a magnificent city therein, but even inclosed the whole plain, watered by the rivers *Arias* and *Margue*, with a wall 1500 stadia in circuit (40). *Estarabad*, its present capital, is chiefly remarkable for the fine druggets, and other excellent woolen goods manufactured there (41).

(I) Antient writers agree, in representing *Hyrcania* as a

country fruitful in wine, wheat, figs, and all other kind of fruits; here-and-there, however, interspersed with meadows and pasture-lands; and, in some places, with the less pleasant prospect of thick woods, abounding with wild beasts of almost every kind, even to a proverb. As to its present condition, nothing can be more amazing than the wide difference there is between the accounts given us by persons of credit and capacity; and who have had equal opportunities of acquiring a perfect knowledge of the things of which they discourse. The reader will the better judge of this, if he takes the trouble of comparing the following passage, extracted from the travels of the duke of *Holstein's* ambassadors, with what we

(40) *Strabo*, l. l. xi. p. 355. & *Plin.* l. vi. c. 16. (41) *Tavern.* vol. i. p. 397.



ARIA <sup>c</sup>, bounded on the north by *Margiana* and *Ba- Aria*. *Aria*; on the west by *Parthia* and *Carmania the Desert*; on the south by *Drangiana*; on the east by *Paropamisus*, now comprehended under the province of *Chorasan*. It was antiently inhabited by the *Nisæi*, *Astaveni*, *Musdoreni*, *Cassiotæ*, *Obares*, *Elymandri*, and the *Borgi*. Its principal cities of old were *Aria*, seated on the river *Arias*, mentioned by *Pliny*, thought to be the same city, which is still famous under the name of *Heri* or *Herat*, rebuilt, and splendidly adorned, by the sultan *Heussien-Mirza*; *Alexandria*, built by *Alexander*, who settled a colony of *Macedonians* therein; *Artacanda*, by *Strabo* <sup>d</sup> called *Artacana*, and *Bitaxa* (K).

PAR-

<sup>c</sup> PTOL. lib. vi. c. 17.<sup>d</sup> Geogr. lib. xi. p. 350.

shall hereafter give him from Sir *John Chardin*, in speaking of the air of *Persia*: “It must be confessed by all those who have travelled in these parts, that the province of *Kilan* is a terrestrial paradise, abounding in silk, oil, wine, rice, tobacco, lemons, oranges, pomgranates, and all sorts of other fruits. The vines (which spread themselves with their branches up the trees), being very excellent here, are as big in compass as a man in the waist. The *Caspian* sea, as well as the rivers belonging to this province, afford to the inhabitants prodigious quantities of fish, as their pasture-grounds furnish them with great store of cattle, and their forests with venison and wild-fowl; which makes me admire how *John de Laet*, who follows the footsteps of *Johannes de Persia*, could assert with so much confidence, that *Mes-*

“*sanderan* (part of the province of *Kilan*) lies under so cold a climate, that the fruits there seldom come to full maturity; when it is confessed by all that have any right knowledge of those parts, that, among all the provinces of that vast empire, there is none that challenge prerogative for a temperate and benign air, before that of *Messanderan*, which, beyond all dispute, produces the best fruits of all *Persia*. *Shah Abbas* was so well convinced of this point, that he gave the preference, in his opinion, to this province, before any other of all his dominions; which made him lay the foundation of the city of *Ferabath*, his ordinary residence, where he died (43).”

(K) It is not easy to determine, whether *Aria* and *Ariana* were the same province; or, if they were not, how they differed. To discuss so per-



Parthia.

PARTHIA <sup>c</sup>, bounded on the west by *Media*; on the north by *Hyrcania*; on the east by *Aria*; on the south by *Carmania the Desert*; surrounded with mountains, which serve for boundaries on every side; at this day called *Erak* or *Arak*; and, to distinguish it from *Chaldea*, which is likewise called *Erak*, this is stiled *Erac-Agami*. The antient <sup>f</sup> *Parthians* are said to have been originally *Celtes*, of whom we shall speak in the sequel; who, being driven out of their own country, settled here, and had this name given them, which, in their own, that is, in the *Celtic* lan-

<sup>c</sup> PTOL. lib. vi. c. 5.<sup>f</sup> CLUV. ubi supra.

plexed a question here, and to endeavour to solve what to the best geographers has appeared an inexplicable doubt, would be at once an act of vanity and rashness. It is better, therefore, to refer the learned reader to the authors cited at the bottom of the page, from whom he may receive all the satisfaction the nature of the thing will admit (44). In our description in the text, we have followed *Ptolemy* exactly, as knowing no better guide, though we must at the same time allow, that some things there are in his description of this province, which are not easily understood, such as the several fountains from whence he derives the stream of the river *Arius*, and the lake which he says it forms (45). Of the thirty-five cities mentioned by that author, we cannot find above five or six mentioned by any other antient writer; and of these the greatest part are found all together, in a paragraph of *Ammianus Marcellinus* 46. It was antiently a very populous country, though

much subject to heats, and intermixed with deserts, heaths, and forests, near the mountains: however, where the heat of the sun is a little rebated, they have very fruitful plains, which, among other things, produce grapes, the wine of which hath so strong a body as to keep fourscore or a hundred years, without diminution of colour or flavour. The antient city of *Aria*, now known by the name of *Heri*, or *Herat*, is still large and populous. Sir *Thomas Herbert*, in his travels, tells us, that, when he was there, he found it under a governor of its own; and adds, that the adjoining country abounds with roses, of which they make a water much stronger in its smell than that made in *Europe*. There are likewise, says another eminent traveller, admirable tapestries made in the neighbourhood of this place, such as transcend not only the tapestries of *Europe*, but even those that come from the rest of the *Persian* looms (47).

(44) *Cellar. geogr. antiq. lib. iii. c. 22. p. 721. Casaub. in Strab. lib. xv. p. 720.*  
 (45) *Lib. vi. c. 17.*  
 (46) *Ammian. Marcellin. lib. xxiii. sub fin.*  
 (47) *Harris's collect. vol. i. p. 435.*

guage, signified *separated*, or *put away*. *Ptolemy* reckons twenty-five large cities within this province; and it must certainly have been very populous, since many cities, and about two thousand villages, are reckoned to have been destroyed by earthquakes. Its capital was *Hecatompylus*, so called from its having an hundred gates, a noble and magnificent place, and so lucky, as some think, to remain till the capital of *Persia*, under the name of *Hispahan*, or rather *Spauhawn*. Modern towns of note are *Toucheran*, and *Hamadan*, a very considerable place, and especially noted for great herds of cattle fed in its neighbourhood, producing great quantities of butter, cheese, and hides; *Chachan*, *Com*, *Casbin*, &c. (L), and some others less considerable.

PER-

§ TAVERN. VOY. I. IV. C. I.

(L) The mighty reputation which the kings of *Parthia*, by their military virtues, obtained, will oblige us to speak hereafter of this province more accurately, than in this general description of the *Persian* dominions it was proper for us to do. As to what we have advanced concerning the origin of the *Parthians*, it may not be amiss to give the reader here the words of that author, on whose authority we took it, being that he has confounded the *Scythians* and *Celtes*, or mistaken the one for the other, as shall be further proved in the history of those two nations.

“The *Parthians* (says he) are also derived from the *Scythians*; for they were exiles of that country, as their very name testifies; for, in the *Scythian* language, banished men are called *Parthians*. These, in like manner with the *Bactrians*,

“being by civil wars driven out of *Scythia*, first fixed themselves by stealth in the country adjoining to *Hyrkania*; and afterwards obtained by force more extended dominions (48).” Though, in later ages, *Parthia* became the mistress of her neighbours, and shared with *Rome* the empire of the world, yet under the antient *Persian*, and even under the *Macedonian* monarchs, it was so little considered, that it remained an adjunct of *Hyrkania*, and was not made a particular province. It is not easy to fix the derivation of the capital of *Parthia*. In antient time, *Polybius* says, that it was called *Hecatompylos*, because all the roads through the *Parthian* dominions centred here (49): *Curtius* says it was built by the *Greeks*; but by whom, or at what time, he informs us not (50). It should seem, that *Hecatompylos* is rather a *Greek*

(48) *Isidor. origin. ix. c. 2.*(49) *Lib. x. c. 25.*(50) *Lib. vi. c. 11.*

Persis.

PERSIS<sup>a</sup>, bounded on the north by *Media*; on the west by *Susiana*; on the east by the *Carmanias*; on the south by

<sup>a</sup> PROL. lib. vi. c. 4.

interpretation of the true name of this city, than the real name thereof; but then what name this was in the *Parthian* language, we pretend not to say, it not having been recorded by any author we have met with.

In respect to what has been observed, in the text, of *Spanbawm*'s being founded on the ruins of the antient *Hecatompylos*, there are many authorities to bear us out, though we do not find any certain grounds whereon to found this opinion (51). It is unanimously acknowledged, that the present city is of no great antiquity; and the two parts into which it is divided preserve the names of two contiguous towns, from the junction of which it is formed: these are *Heider*, and *Neamet-Olabi*. The inhabitants of these places, notwithstanding their neighbourhood, bore a mortal hatred to each other, which they have transmitted to their successors, who, tho' they live in the same city, shew notwithstanding, on all public occasions, a warm and inveterate antipathy one towards the other. Some, indeed, ascribe this enmity to another cause: they say, that *Heider*, and *Neamet-Olabi*, are the names of two princes who reigned antiently over *Persia*,

and who divided their subjects into two parties; which are said to have subsisted ever since, not only in *Spanbawm*, but in all the towns of *Persia*. Such as say this, however, own that the city we are speaking of was composed of two distinct towns, called by them *Deredachte* and *Joubare*. It may be wondered, that their magistrates, in the course of ages, have not subdued these unnatural feuds, for which no good reason can be assigned, except that which our author intimates (52); viz. the gain which those magistrates made of their frequent quarrels and broils.

It is not very clear at what time the towns before-mentioned were united, or when this city received the name by which it is now known. Some say this happened before the reign of the famous *Timour Beg*, corruptly called *Tamerlane*, who destroyed it twice. Certain it is, that *Spanbawm* owes the glory it now possesses to the great *Isab Abbas*, who, after the conquest of the kingdoms of *Lar* and *Ormuz*, charmed with the situation of this place, made it the capital of his empire, between the year 1620 and 1628. There is, perhaps, no city in the world,

(51) *Herbert's travels in Harris's collect.* vol. i. p. 431. *Holstein embassadors travels in the same collection*, vol. ii. p. 79. *Carreri voyag.* tom. ii. p. 85. (52) *Tavernier voyag.* tom. i. l. iv. c. 5. p. 434. *Ghardin*, tom. ii. p. 6. *Carreri*, ubi supra. *Le Bran voy.* tom. i. p. 197.

by the *Persian* gulf, called now *Pars* or *Pbars*; antiently inhabited by the *Mesabata*, *Rapsh*, *Hippophagi*, *Suzai*, *Megores*,

the name of which is so differently written as this of the capital of *Persia* (53). Among *Europeans* it is usually written *Hispahan*, or *Ispahan*; it is also called *Spaba*, *Spachea*, *Aspahan*, *Ispaan*, and *Spabon*. The *Nubian* geographer calls it *Asbahawn*; and the *Persians* themselves pronounce it as it is written in the text, *Spaubawn*; which orthography we have taken the freedom to introduce, since the best writers are divided on this head: *Tavernier*, and *Sir John Chardin*, write it *Ispahan*, *Dr. Gemelli Carreri*, *Spabon*; *M. le Brun*, *Spaba*: but all these authors agree, that the inhabitants pronounce it in the manner we have spelled it. The etymology of the word is no less difficult to be discovered, than the manner in which it should be written. Before the time of *Tamerlane*, it is said to have been called *Sipahan*, from the prodigious number of its inhabitants; *Sipe*, in the old *Persic*, and *Usbeque* language, signifying an army; and the plural thereof, *Sipahan*, consequently signifying armies. Another derivation there is from an *Arabic* word, signifying a battalion (54). But it is time to quit these dry inquiries for something more useful, as well as more entertaining, since, in the description of *Persia*, it would be an unpardonable fault to omit an

exact account of its capital, especially as we are so well furnished with noble materials in the travels of *Sir Thomas Herbert*, the *Holstein* ambassadors, *M. Tavernier*, *Sir John Chardin*, *Dr. Gemelli Carreri*, *M. le Brun*, and others. *Chardin*, and *le Brun*, have each of them given us a copious description thereof, adorned with copper-plates; from whence it is as easy to form a just idea of it, as of *London* or *Paris*. All who speak of *Spaubawn*, are agreed that nothing can be more beautiful in nature than the situation thereof: it stands in a plain spacious and fertile, surrounded with mountains, which defend it alike from the sultry heats of summer, and the piercing winds of the winter-season. Through this plain run several rivers, which water *Spaubawn*, and contribute alike to its ornament and use. The first of these is the river *Zendcroud*, over which there are three fine bridges. This river takes its rise in the mountains of *Jayabat*, three days journey from the city, and is but a small stream of itself; but *Abbas the Great* cut a channel, whereby he brought a brisker and more considerable stream to fall into this river, for the greater convenience of his favourite metropolis; by which contrivance the *Zendcroud* is as broad at *Spaubawn* in the spring, as the *Seine* is at

(53) *Holstein ambassadors travels. Tavernier voy. ubi supra. Carreri, ubi supra, p. 86.*

(54) *Holstein ambassadors travels, ubi supra.*

*Megoras, Stabai, &c.* Antient cities of note were *Persepolis*, the noble metropolis of the antient *Persian* empire; *Axima*;

*Paris* in the winter. The united waters of these rivers are sweet, pleasant, and wholesome, almost beyond comparison, as indeed are all the springs which are found in the gardens belonging to the houses of *Spauhawn*. The river brought by *Abbas* into the *Zenderoud* is called *Mahmoud*. We shall have occasion to speak both of it, and the *Zenderoud*, in another place. Besides these, there are two more streams, which run very near each other, and are both comprehended under the name of *Abcorrenge*: one of these is pretty considerable, its waters being at all times deep, and, generally speaking, equal; for which reason several attempts have been made to bring it to enter the *Zenderoud*. King *Tahmas*, in the sixteenth century, expended an excessive sum of money on a project of this sort, without success: *Abbas the Great* did the same thing, on another project, but without effect; which did not, however, discourage *Abbas* the second from twice endeavouring at the same thing, in which likewise failing, it is now looked on as a thing impracticable (55). The extent of *Spauhawn* is very great, not less perhaps than twenty miles within the walls: these are of earth, poorly built, and so covered with houses, and shaded

with gardens, that, in many places, it is a difficult thing to discover them; which is a defect not peculiar to this city, but is common to most of the great towns in *Persia*; whence many travellers have been led to represent them as not walled at all. The *Persians* themselves are wont to say, *Spauhawn nisse gebon*; i. e. *Spauhawn* is half the world. It is certainly a very large and populous city: but never were there seen wider accounts than those which different authors give us of the number of souls in this city. Sir *Thomas Herbert* says, in his time there were 200,000 (56): Sir *John Chardin* says, that some have reckoned eleven hundred thousand (57); but he is himself of opinion, that it is not more populous than *London*. At a distance the city is not easily distinguished; for the streets being many of them adorned with plantanes, and every house having its garden, the whole looks like a wood. The streets, in general, are neither broad nor convenient, there being three great evils which attend them; the first is, that, being built on common sewers, these are frequently broke up, which is very dangerous, considering that most people ride; the second is, that there are frequent wells, or pits, in the streets, which are no less dan-

(55) *Chardin voy. tom. ii. p. 2, 3.*

(56) *Ubi supra* (57) *Ubi supra*.

*Axima*; *Marasium*, called now *Marazu*; *Toace*, the capital of a district of the same name; *Pasargada*, a noble

gerous; the third arises from the people's emptying all their ordure from the tops of their houses: this last is indeed, in some measure, qualified by the dryness of the air, and by its being quickly removed by the peasants, who carry it away to dung their grounds. Sir John Chardin reckons eight gates; four looking to the east and south, and four to the west and north; *viz.* the gate of *Haffer-Abad*, the gate of *Joubare*, called also the gate of *Abbas*, the gate of *Seidahmedion*, the *Derwaxedsulet*, that is, the imperial gate, the gate of *Lomban*, the gate of *Tokchi*, and the gate *Deredachte*: he reckons also six posterns. Other authors say there are ten gates; but it is agreed, that there is no difficulty of entering *Spaubaum* at any hour of the day or night. Whoever has a mind to make himself perfectly master of the names of the streets, and even of the houses of this vast city, may satisfy his curiosity, and be very agreeably entertained, by perusing Chardin's elegant description of it, which is at once pleasant and exact, and equally fitted to amuse and to instruct the reader. The compass of this note will not allow us so much as to abridge his curious account: we shall therefore content ourselves with mentioning only the principal things in *Spaubaum*, as they are described by that gentleman, and M. le Brun. To be-

gin then with the royal palace, which is three quarters of a league in circumference; it has six gates; the first called *Ali Kapesie*; that is, the gate of *Ali*; the second, *Haram Kapesie*, or the gate of the seraglio; the third, *Moerbag Kapesie*, the gate of the kitchen; the fourth, *Gandag Kapesie*, or the garden-gate, through which none passes but the king himself, and his kapaters, or eunuchs, who attend his women; the fifth, *Ghajatganna Kapesie*, or the gate of the taylor, because those belonging to the king have apartments near it; the sixth, *Ghanna Kapesie*, or the gate of the secretary. The grandees of the kingdom, when they go to pay their court, generally enter the palace by the two gates first-mentioned. 2. The *Meydoen*, which is one of the principal ornaments of this great city: it is a grand market, 710 paces long from east to west, and 210 broad from north to south: on the south side stands the royal palace, and on the north the *Nachroe-chone*, a building wherein are placed the king's band of music: on one side of the *Meydoen* stands the mosque *Sjig-lotf-olla*, so called from one of their doctors, who is reputed a saint; it has a fine dome, adorned with green and blue stones incrusted with gold; having on the top a pyramid, on which are placed three balls of the same metal: on the west side

noble city built by Cyrus, and honoured with his tomb<sup>1</sup>. As to modern cities, there are many of great note; and, amongst

<sup>1</sup> TAVERN. voy. tom. i. l. iv. cap. 1. p. 412.

of the *Mey-doen* stands the royal mosque, extremely magnificent: at some distance from thence appears the gate called *Ali Kapefie*; and between these stand a range of fine buildings, adorned with porticoes, full of shops. The middle space is taken up, in a great measure, with tents, under which all sorts of goods are sold; but these are taken away in the evening, to make room for the guards, who, with their great dogs, attend there all night long: in this space the mountebanks erect stages, distribute their packets, and with their antick tricks divert the populace. In the middle stands a pillar, on the summit of which the prize is placed, when tournaments are celebrated: this prize generally is either a cup of gold, or something of the same value; and none are suffered to contend for it but persons of very high quality. On the feast of *Now-roes*, or the beginning of the year, all the tents are taken away, and every thing is made clear, for the more commodious celebration of the cardinals which are then performed in the presence of the king, who is seated in a kind of gallery, or theatre, called *Talael*, very curiously adorned, on the gate of *Ali*. 3. Next to this noble market-place we ought to mention the principal street of *Spanhawn*, called *Ghiacr-*

*baig*, i. e. four gardens, one of the grandest ornaments of this city, the shops therein being wonderfully magnificent, and the disposition thereof, in every respect, convenient and pleasant. 4. From thence runs the bridge of *Allawerdie-Cban*, over the river *Zenderoud*, 540 paces long, and 17 broad, built with large stones: it has three-and-thirty arches, some of which are founded on the sand, which is firm and stable; and through these, when it is high enough, the water flows. There are ninety-three niches upon this bridge, some shut, some open; and the corners thereof are flanked with four towers: it has a wall, or parapet, of brick, with openings at certain distances, which afford the finest prospect in the world. In the neighbourhood of this bridge are divers pleasure-houses belonging to the king, and gardens stored with fruit-trees, and adorned with every thing else that can contribute to the making them worthy of their possessor. There are some other bridges, mosques, and public structures, which deserve to be particularized, if this note were not already too long: let us conclude it then with observing, that the citadel, or fortress, called by the *Persians* *Tabarock*, is a very mean structure, and in as mean a condition, its walls being in such a ruinous state, that though



amongst these *Schiras*, *Benaron*, *Lar*, *Bender-abassi* or *Gombroon*, and *Bender-congo*, are reckoned the most considerable (M).

SUSI-

though there are some cannon mounted upon them, yet they are never made use of, from an apprehension, that the walls would fall, if those pieces were discharged.

(M) This country is very frequently mentioned in ancient authors; and therefore we are the better enabled to give an account of its former as well as present state (60). Such parts of it as lie towards the north are hilly and barren, bearing neither fruit nor corn sufficient for the use of the inhabitants: some emeralds, indeed, are there found, but of no great value. On the coast of the *Persian* gulph the soil is as bad, though of a different nature, being hot and sandy, and producing few other trees than palms: but between these there lies a rich and pleasant region, abounding with corn, fruit, and cattle, and better watered, though but by small rivers, than most of the other regions within this wide empire. The entrance of this country is narrow and difficult, defended formerly against *Alexander the Great* by *Artabazanes*, a noble *Persian*, who gave a check to that conqueror's progress, and immortalized his name by this gallant performance in the service of his country. As to *Persepolis*, the ancient capital of this pro-

vince, and of the old empire of the *Persians*, *Diodorus Siculus* informs us, that it was the richest city in the world, at the time that it was subdued by *Alexander*, whose soldiers, taking it by storm, put all the men to the sword, rifled their houses, and carried off immense quantities of gold and silver, *Alexander* reserving to himself the treasures in the citadel, which had been amassing there from the time of *Cyrus*, the founder of the *Persian* empire. If this author's computation be right, he took thence an hundred and twenty thousand talents of gold: in fine, the spoil was so great, that the neighbouring countries were constrained to furnish mules and other beasts of burden, besides three thousand camels, to carry it off; for he had conceived such a dislike to the inhabitants of this city, that he was resolved to leave them nothing of value; and thus, as the same writer observes, *Persepolis*, once so famous for its magnificence, became no less remarkable for its calamity (61). Among the cities of note at this time, the principal is *Schiras*; which, with the adjacent country, is thus described by a famous traveller, in his account of the road from *Spauharun* to the *Indies*: "From thence

(60) *Strab.* l. xv. p. 501. *Plin.* l. vi. c. 26. *Herod.* c. 125.

*Sic. lib.* xvii. c. 68.

(61) *Diod.*



Sufiana.

SUSIANA, bounded on the <sup>k</sup> north by *Assyria*; on the west by *Chaldea*; on the east by *Persia*; on the south by the

<sup>k</sup> PROL. lib. vi. c. 5.

“ (*i. e. Tchelminar*) to *Schiras*  
 “ is an hard day’s journey,  
 “ especially when the snow  
 “ melts, for then the road is  
 “ like a sea. The city of  
 “ *Schiras*, which many will  
 “ have to be the antient *Cyro-*  
 “ *polis*, the metropolis of the  
 “ province of *Persia*, lies in  
 “ 78 deg. 15 miles long. and  
 “ 29 deg. 36 miles latitude:  
 “ It is seated in a plain about  
 “ four leagues in extent from  
 “ north to south, and about  
 “ five leagues from east to  
 “ west. Upon the south-east  
 “ is a lake of salt-water about  
 “ four leagues in compass.  
 “ The soil about it is very  
 “ good and fruitful, and  
 “ famous for the best wines  
 “ in *Persia*. The city itself  
 “ has nothing handsome in it;  
 “ for it looks more like a  
 “ ruined town, than a city.  
 “ It has no walls, but a bad  
 “ ditch, and the houses are  
 “ built of earth dried in the  
 “ sun, and whitened over with  
 “ lime; so that when they are  
 “ well moistened with rain,  
 “ they often fall down of  
 “ themselves; only the col-  
 “ lege which *Iman Kouli-Kan*  
 “ built, and some of the  
 “ mosques, are of brick; and  
 “ the best of these mosques,  
 “ which is called *Sha Shi-*  
 “ *raque*, is kept in something  
 “ better repair than ordinary,  
 “ out of a particular devo-  
 “ tion; but there is nothing  
 “ worth taking notice of in

“ it. On the north-east stands  
 “ an high mountain, which is  
 “ covered with several sorts  
 “ of fruit-trees, of which  
 “ there are some oranges, le-  
 “ mons, and cypresses, and at  
 “ the foot of it a stone bridge,  
 “ from whence there is a street  
 “ which goes in a strait  
 “ line quite through the city.  
 “ This street is walled on  
 “ both sides, and at certain  
 “ spaces are several gates,  
 “ which have neat little houses  
 “ built upon them, from  
 “ which is a pleasant prospect  
 “ into the gardens planted  
 “ with rows of cypresses.  
 “ The streets of *Schiras* are  
 “ somewhat narrow; but  
 “ there are some fair ones,  
 “ having in the midst of  
 “ them lovely canals, and ba-  
 “ fons of water very plea-  
 “ sant. There are a great  
 “ many fair covered bazars  
 “ or markets, with great  
 “ shops, well furnished with  
 “ all sorts of *Indian* and *Turk-*  
 “ *ish* commodities, and every  
 “ commodity has its particu-  
 “ lar bazar. In the college  
 “ there are professors, who  
 “ have salaries for teaching  
 “ theology, philosophy, and  
 “ medicine; and, ’tis said, it  
 “ has sometimes 500 students.  
 “ There are in this city three  
 “ or four glass-houses, where  
 “ they make great and small  
 “ bottles, to transport the  
 “ sweet waters made in this  
 “ city; as also several other  
 “ vessels,

the *Persian* gulf; is believed by some to have been the land of *Havilah*, called now *Chusistan*, inhabited by the

“ vessels, to put their pic-  
 “ kled fruits in, which they  
 “ send in great quantities into  
 “ *India, Sumatra, Batavia,*  
 “ and other places. They  
 “ make their glass of a white  
 “ stone almost as hard as  
 “ marble, which they fetch  
 “ from an hill four days  
 “ journey from *Schiras*, and  
 “ is as clear and delicate as  
 “ any glass in the world. It  
 “ is wonderful how they blow  
 “ their great bottles called  
 “ *caraba*, which are a finger  
 “ thick, and hold near 30  
 “ quarts of wine. They  
 “ have no manufactures at  
 “ *Schiras*, but a few coarse  
 “ printed cloths, which are  
 “ used only by the meaner  
 “ sort. On the north-west  
 “ side is the king’s garden,  
 “ called *Baysha*, which is  
 “ indeed well planted with  
 “ fruit-trees, roses, and jas-  
 “ mines; but, for want of  
 “ order, it looks like a wil-  
 “ derness. From this garden  
 “ to the hills, is a vineyard  
 “ belonging to several per-  
 “ sons, two leagues long, and  
 “ one broad, which is wa-  
 “ tered with the river *Ben-*  
 “ *dahr*, which is sometimes  
 “ dry in summer, because it  
 “ never rains there but in  
 “ spring and autumn. The  
 “ wines made here are the  
 “ best in all *Persia*, but they  
 “ make no great quantities  
 “ of them, because they dry  
 “ and pickle good part of

“ their grapes. ’Tis an ex-  
 “ cellent stomach-wine, but  
 “ very strong; so that, with-  
 “ out spoiling the taste of it,  
 “ it will carry two thirds of  
 “ water. They sell their  
 “ wine by weight, and not  
 “ by measure; and, putting  
 “ it into chests, send a great  
 “ deal yearly to *Spaubawn*  
 “ and the *Indies*. The people  
 “ of *Schiras* are very witty,  
 “ and most of the best poets  
 “ in *Persia* were born here.  
 “ In an antient mosque here  
 “ lies *Scheich Sadi*, one of the  
 “ best of their poets, whom  
 “ they honour as a saint.  
 “ The soil about this city  
 “ is very good, and pro-  
 “ duces plenty of all things.  
 “ They have all the fruits  
 “ that we have, and oranges  
 “ and lemons in abundance.  
 “ They have vast quantities of  
 “ roses, from which they draw  
 “ such great plenty of rose-  
 “ water, that they furnish all  
 “ the *Indies* with it. They  
 “ have a great deal of corn,  
 “ but give much to their horses  
 “ to be eaten in the blade, be-  
 “ cause they say, that for want  
 “ of water it would never  
 “ come to maturity. There  
 “ is a great deal of opium,  
 “ made at *Schiras*; for round  
 “ about the town are large  
 “ fields sown with white pop-  
 “ pies: they have also store of  
 “ capers, which they send in-  
 “ to all parts (62)”.  
 “

two nations following; viz. the *Elymaei* and *Cossai*. Its capital was the famous city of *Susa*, the *Susyban*<sup>1</sup> of the Scriptures; and *Tariana*, by *Ammianus* called *Tarfiana*<sup>2</sup>. The modern towns of note are <sup>3</sup> *Abowas*, *Scabar*, and *Ram-hormus* (N).

**Curdistan** **and Schirwan.** THERE are two other provinces of the *Persian* empire, which need not be described here, because they have been

<sup>1</sup> Dan. viii. 2. Nehem. i. 1. Esth. i. 2.      <sup>2</sup> Apud  
CELLAR. geogr. antiq. lib. iii. c. 19. p. 684.      <sup>3</sup> Ta-  
VERN. voyag. ubi supra.

(N) *Susiana*, as described by *Ptolemy*, includes the province stiled *Elymais* (63); which *Pliny* also observes to have lain within the bounds of this province, and to have been severed from it by the river *Eulens* (64). It received its name from *Susa*, the capital thereof, once the royal seat of the *Persian* kings, who were wont to reside one part of the year here, and the other at *Ecbatana*. *Pliny* says, that it was founded by *Darius* the son of *Hystaspes* (65): but this is not to be taken strictly; for certain it is, that the *Darius* he speaks of could only be its restorer, since *Strabo* positively affirms, that it was built by *Tathonus* the father of *Memnon* (66); and *Herodotus* long before says, that *Susa* was called the city of *Memnon* (67). It is difficult to determine, whether in splendor, magnificence, or strength, this noble city excelled; seated it was, as sacred and profane authors agree, on the river *Ulj*, or *Eulens*, called also the *Chaspe*, or ra-

ther on the confluence of these two rivers; for the *Eulens* and the *Chaspe*, meeting at *Susa*, run together in one stream; and are afterwards stiled sometimes by one name, sometimes by the other. As to its beauty, *Diodorus* affirms, that, when *Alexander* seized the palace here, he took possession of the noblest mansion in the universe. Here were preserved the records of the *Persian* empire; and here were hid up the treasures of the kingdom, that they might be made use of on any emergency, and not be squandered away at the will of the prince. *Alexander* took from hence nine thousand talents of coined gold, and forty thousand talents of gold and silver bullion (68). The modern name of this celebrated city differs not much from that by which it was formerly called, the city of *Susyban* being by some travellers conceived to be built at least very near the place where *Susa*, of old stood (69).

(63) Cellar. geogr. antiq. lib. iii. c. 19. p. 682.

(64) Hist.

lib. iii. c. 19.

(65) Ubi supra.

(66) Geogr. l. xv.

(67) Herod. l. ii.

(68) Diodor. Sicul. lib. xvii.

(69) Tavern. voyag. tom. i. l. iv. c. 21.

treated of elsewhere already. These are *Curdistan* <sup>o</sup>, containing the antient *Assyria*, and *Schirwan* <sup>p</sup>, of old stiled *Media*. A famous modern traveller <sup>q</sup> tells us, that there are reckoned, in the dominions of *Persia*, upwards of five hundred considerable places, walled towns, and castles, about sixty thousand villages, and forty millions of souls.

As to the air and climate of this country, considering *Climatt.* the great extent thereof, it cannot be otherwise than varied, according to the situation of the several parts thereof, some being frozen with cold, and others burnt with heat, at the same time of the year. The air, where-ever it is cold, is dry; but, where it is extremely hot, it is sometimes moist. In order to give the reader a just notion of this, it will be necessary to observe, that all along the coast of the *Persian* gulf, from west to east, to the very mouth of the river *Indus*, the heat is, for four months, so excessive, that even those, who are born in the country, unable to bear it, are forced to quit their houses, and retire to the mountains; so that such as travel in these parts, at that season, find none in the villages, but wretched poor creatures, left there to watch the effects of the rich, at the expence of their own health. The extreme heat of the air, as it renders it insupportable, so it makes it prodigiously unwholsome, strangers frequently falling sick there, and seldom escaping. The eastern provinces of *Persia*, from the river *Indus* to the borders of *Tartary*, are subject to great heats; but not quite so unwholsome as on the coasts of the *Indian* ocean, and *Persian* gulf: but, in the northern provinces, on the coast of the *Caspian* sea, the heat is full as great, and, though attended with moisture, as unwholsome as on the coast before-mentioned. From *October* to *May*, there is no country in the world more pleasant than this; but the people carry in their faces indelible marks of the malign influence of their summers, looking all of them of a faint yellow, and having neither strength nor spirits, though, about the end of *April*, they abandon their houses, and retire to the mountains, which are five-and-twenty or thirty leagues from the sea. In a word, the unhealthiness of this place is so notorious, that, when a person is sent to the government of *Kellan*, it is generally looked on as a kind of disgrace; and the people at *Spauhawn* are apt to ask, whether he has robbed or

\* CLUVER. *geograph.* l. v. c. 14. TAVERN. *ubi supra.*

† CLUVER. *ubi supra.* TAVERN. *ubi supra.* 9 CHARDIN *voy. tom. iii. p. 4.*

murdered to deserve such a commission. But this moistness in the air is only in these parts; the rest of *Persia* enjoys a dry air, the sky being perfectly serene, and hardly so much as a cloud seen to fly therein. To say the truth, the purity of this element is the greatest blessing the inhabitants enjoy, deriving from thence a clear and florid complexion, together with an excellent habit of body. It rains seldom; but it does not follow, that the heat admits of no mitigation: for, in the night, though not a cloud be seen, the sky being so clear, that the stars alone afford a light sufficient to travel by, yet there is a brisk wind, which lasts till within an hour of the morning, and gives such a coolness to the air, that a man may dispense with a tolerable warm garment. The seasons in general, and particularly in the middle of this kingdom, happen thus; the winter, beginning in *November*, and lasting till *March*, is very sharp and rude, attended with frost and snow; which last descends in great flakes on the mountains; but never on the plains. There are mountains, three day journey to the west of *Spauhawn*, on which the snow lies for eight months of the year. It is said, that they find there white worms as big as one's little-finger, which, if crushed, feel colder than the snow itself. From the month of *March* to that of *May*, there are brisk winds; from *May* to *September*, the air is serene and dry, refreshed by pleasant gales, which blow in the night, at evening, and morning; and, in *September* and *November*, the wind blows as in spring. It is to be observed, that, in summer, the nights are about ten hours long, the twilight being very short; which, joined to the coolness of the night, renders the heat of the day so moderate, that this season is as supportable at *Spauhawn* as at *Paris*. The great dryness of its air exempts *Persia* from thunder and earthquakes. In the spring indeed there sometimes falls hail; and, as the harvest is then pretty far advanced, it does a great deal of mischief. The rainbow is seldom seen in this country, because there rise not there vapours sufficient to form it; but, in the night, there are seen rays of light shooting through the firmament, and followed, as it were, by a train of smoke. The winds, however brisk, seldom swell into storms or tempests; but, on the other hand, they are sometimes poisonous and infectious on the shore of the gulf, as all travellers agree (O).

T H E R E

(O) As to the air and climate, I have so often commended of *Persia*, we have chiefly followed Sir *John Chardin*, but never without

THERE is perhaps no country in the world, which, *Mountains* generally speaking, is more mountainous than *Persia*; but these mountains are far from being advantageous, since

without comparing what he says with what is said by other writers the most esteemed on the same subject. M. *Tavernier* and he both agree in reporting, that at *Spasbarun* it is usual to inquire whether a man has robbed or murdered, who is sent to *Keilan* (70): which makes it the more strange, that intelligent persons, who have also been on the spot, should report directly the contrary, as has been remarked in a former note: yet after all, some account may be given of this matter; nay, it is to be hoped, such a one as will satisfy even a critical reader. There are a few months in the year, in which the account given by *Olearius* is still found strictly true; but, alas! the rest of the year the people are in a wretched condition, fly from their habitations, and scarce know where to seek for rest. It was in the best season of the year, that the *Holstein* ambassadors, and their retinue, crossed this country: and thus, it seems, it came to pass, that they represented it as a paradise, not suspecting that at another season of the year it could be so intolerable a place as it really is. As to the insupportable heat at *Gambroom*, all authors are agreed about it. M. *Tavernier* says, that people often find them-

selves struck by a south wind in such a manner, that they cry, I burn; and immediately fall down dead (71). M. *le Brun* says, that he was greatly incommoded therewith while he was there; and that the people assured him, that the weather was at some times so excessively sultry, as to melt the seals of letters. At this time the people go in their shirts, and are continually sprinkled with cold water; nay, the interpreter belonging to M. *le Brun*, and his company, had a well, in which he passed some part of the day. Among the inconveniencies consequent from this malign disposition of the air, one of the most terrible is the ingendering in the arms and legs a kind of long small worms, which are not to be withdrawn without great danger of breaking them; upon which a mortification ensues. Our author, last-mentioned had therefore just reason to say, that a severer punishment could not be inflicted even on a heinous offender, than the leaving him in such a place as this: and yet, as he observes, there are many people of worth and good sense, who, for the sake of acquiring large fortunes in a short time, hazard themselves here, but rarely live to enjoy the riches, which they have got (72).

(70) *Chardin*, tom. iii. p. 7. *Tavern.* tom. i. liv. iv. c. 1. p. 414.  
 (71) *Tavern.* tom. i. liv. 7. c. 23. p. 764. (72) *Le Brun voyag.*  
 tom. ii. p. 322.

many of them yield neither springs nor metals, and but a few of them are shaded with trees. It is true, that many of them are situated on the frontiers, and serve as a kind of natural bastions or ramparts to this vast region; and, it is very likely, contribute, in other places, to make the country wholesome, by sheltering the valleys under them from excessive heat. On some of these hills there is found a kind of mineral salt, which is sold very cheap<sup>r</sup>. As for particular mountains, we have already mentioned most of them, which deserved to be taken notice of, in our description of the several provinces of *Persia*.

#### Rivers.

In respect to rivers, it has been already observed, that except the *Araxis*, there is not one navigable stream in all this country. There are indeed, in most of its provinces, some little rivers, which run short courses, and would be more considerable than they are, if, through want of water, the inhabitants were not forced to divert their streams by small chanel, in order to fructify their grounds. An eminent traveller informs us, that this was practised antiently much more than of late years; and that from hence, in a great measure, arises the mighty difference between the productions of antient and modern *Persia*. He affirms, that a *Persian* of great quality, and who was perfectly acquainted with this matter, informed him, that, within the space of twenty-four years, no less than fourscore channels had been choaked up, and lost, in the territory of *Tauris*<sup>s</sup>. As to seas, the northern provinces of the *Persian* empire lie on the *Caspian* lake or sea; of which an account has been already given at the beginning of this volume<sup>t</sup>. On the south, the *Persian* shore is washed by the *Indian* ocean, and by the waters of the *Persian* gulf, or gulf of *Balsora*, flowing out of the *Indian* ocean near the isle of *Ormuz*, from the south-east to the north-west, having *Persia* on the east, and *Arabia* on the west, it runs as high as the antient *Chaldea*, where it receives the *Euphrates* and the *Tigris*, united in one stream; and very few rivers of note besides. It may not be amiss to take notice here, that the gulf is sometimes stiled the *Red* sea, as well as the gulf of *Aden* (P).

AFTER

<sup>s</sup> TAVERN. voy. tom. i. l. iv. c. 1. p. 416.  
<sup>t</sup> TAVERN. voyag. ubi supra.

<sup>r</sup> Pag. 9, & seqq.

(P) As we have remarked, navigable river in *Persia*, that there is not above one reader need not be surprised, that



AFTER this account of mountains and rivers, and after *Soil.* affirming, that there are many of the former, and but a very

that we say so little of the several streams which water that country; one of them we shall have occasion to speak of under the head of natural rarities; but the river *Araxes* deserves to be further considered, on account of the mistakes which some writers have been guilty of in relation thereto, occasioned chiefly by the giving this name to two different rivers. *Olearius* gives us a very distinct account of this matter, which we shall therefore recite in his own words:

"The 17th we crossed the famous river of *Aras* (*Araxes*) by the means of a bridge of boats near *Tzanat*: *Q. Curtius* speaking of this river in two different passages, and in a different sense, has not a little puzzled the antient historians and geographers, who, for the most part, put it in the same province, but can't agree in the description of its course; for *Q. Curtius*, in his fifth book, puts it in *Parfia*, and says its course is to the south; whereas, in his seventh book, he makes it pass through *Media*, and disembogue itself into the *Caspian* sea: *Strabo* is no less dubious; and *Raderus*, endeavouring to dissolve this knot, by asserting that the river *Medus* before it is joined with *Araxes*, has its course to the south, and afterwards exonerates itself into the *Caspian* sea, is fallen into a gross mistake; for how is it

"to be conceived, that the river should make its way through the vast mountain *Taurus*, which is so many leagues in breadth, and divides not only all *Persia*, but even *Asia* itself, and so continue its current from *Persepolis* to the *Caspian* sea? The foundation of the whole mistake lay here, that there are two rivers which bear the name of *Araxes*, in *Persia*, one in *Media*, the other in *Persis*: to the last, which washes the walls of *Persepolis* (now called *Schiras*), *Q. Curtius* has left the right name of *Araxes*; but has taken the liberty to impose the name of *Tanais* upon the *Iaxartes*, which passes through *Scythia*, as he has given the name of *Caucasus* to the eastern branch of the mountain *Taurus*; but, with what reason, I am not able to determine. That which passes through *Persis* is by the *Persians* called *Bend-Emer*, from a signal miracle there performed by *Ali*; and disembogues into the ocean in the *Persian* gulf: that which we speak of now, keeps its antient name, and rises out of the mountains of *Armenia*, behind the great *Ararat*; and, being joined by many other rivers, the chiefest whereof are *Karafu*, *Senki*, *Kerni*, and *Arpa*, it turns its channel, near *Karafu*, deep into the country; and afterwards

"near



very few to be met with of the latter, the reader will easily comprehend, that the soil cannot be generally rich or fruitful,

“ near *Ordabath*, falls with a  
 “ great noise, which is heard  
 “ two leagues thence, in the  
 “ plain of *Mokan*. Its course  
 “ there is very slow, and, af-  
 “ ter having received into its  
 “ chanel, about 12 leagues  
 “ above *Tzanat*, the river  
 “ *Cur* or *Cyrus* (as large a  
 “ river as itself, coming north-  
 “ ward out of *Georgia*), it  
 “ exonerates itself into the  
 “ *Caspian* sea. This suffici-  
 “ ently refutes *Ptolemy*, and  
 “ those who follow his foot-  
 “ steps, who make the *Araxes*  
 “ and the *Cyrus* fall by two  
 “ different chanel's into the  
 “ *Caspian* sea. Thus they  
 “ would have *Cyropolis* called  
 “ *Scamachie*, which *Maginus*  
 “ would infer from the de-  
 “ grees of latitude given by  
 “ *Ptolemy*. But, according to  
 “ that supposition, these two  
 “ rivers must not be placed  
 “ above, but below the city,  
 “ towards the south, it being  
 “ certain, that when we tra-  
 “ velled in those parts, we  
 “ found the conflux of those  
 “ two rivers at 39 deg. 54  
 “ min. and the city of *Sca-*  
 “ *machie* at 40 deg. 50 min.  
 “ which is 13 leagues thence,  
 “ and under another meridian.  
 “ Neither is there any other  
 “ river within 19 days journey  
 “ of *Scamachie* on either side,  
 “ which bears the least com-  
 “ parison in bigness, or other-  
 “ wise, to this river (73).”

We should not have intro-  
 duced so long a quotation, if  
 it had not been a matter of  
 consequence, as will appear  
 in the subsequent history,  
 where this account will serve  
 to rectify some points, which  
 have hitherto confounded even  
 the best authors. It is but  
 just to add, that *M. Le Bruy*,  
 in his travels, confirms pre-  
 cisely what this author has  
 said (74). As to the *Persian*  
 gulf, it is not to be que-  
 stioned, but that the ancients  
 stiled it, as well as the gulf  
 of *Arabia*, the *Red sea*; what  
 renders it most remarkable  
 now, is its pearl-fishery, of  
 which no doubt the reader  
 will expect some account.  
 They fish for them in many  
 places of the gulf, but espe-  
 cially about the islands of  
*Babamin*. This fishery pro-  
 duces a prodigious quantity  
 of pearl; Sir *John Chardin*  
 says, more than a million in  
 a year: the largest weigh ge-  
 nerally from ten to twelve  
 grains; and, if by chance any  
 are taken of greater weight,  
 the fishers are directed, under  
 great penalties, to bring them  
 to the king's exchequer, which,  
 it is however believed, they do  
 not always do (75). This  
 fishing is performed by divers,  
 who being carried down to the  
 bottom of the sea in five fa-  
 thom water, by the weight of  
 a stone fixed to their toes, they

(73) *Embassadors of Holstein's travels*, in *Harris's collect.* vol. ii. p. 104.

(74) *Voyag.* tom. ii. p. 158.

(75) *Chardin*, tom. ii. p. 31.

l, but, on the contrary, sandy and barren. However, re-and-there the valleys are fruitful, and pleasant enough. The earth, in some places, is sandy and stony; in others heavy and hard; but every-where so dry, that, if it be not watered, it produces nothing, not even grass. Rain is not wholly wanting; it rains however very seldom, and not enough to keep even the best lands in a condition of bearing corn or fruits, without further help; and, even in the winter, the beams of the sun are so brisk and so drying, that the rain has not much effect: but, wherever the soil is sufficiently moistened, either by natural or artificial means, it bears wonderfully well. If it should be asked, how this description suits with what we find recorded in antient authors of the luxury and profuseness of the *Persians*; such a question is capable of various answers: for, first, *Persia* is not now near so much peopled as it was heretofore; and consequently there cannot be so great a number of labourers, which must cause barrenness in a country, that produces nothing without cultivation. Again, it may be said, that the alteration of government, and of religion, has, in a great measure, produced this difference: the antient kings of *Persia* were mild and beneficent to their subjects; whereas the *Mohammedan* princes have been always proud, overbearing, and cruel. According to the opinion of the *Persees* or *Gaurs*, it was meritorious to render barren fields fertile; whereas the *Persians*, like other *Mohammedans*, are satisfied with what good things they find, and will not give themselves the trouble to labour for posterity. They look upon life as a great road, wherein men ought to content themselves with such things as fall in their way; and, in consequence of such notions, there is no great wonder, that sterility has ensued, and that modern travellers do not speak in the same language with *Quintus Curtius*, *Ammianus Marcelli-*

pick up there all the shells they can see, as fast as they can; and put them into a basket they carry down with them on purpose; and then rise up again to take breath, and refresh themselves with a pipe of tobacco: those who are in the boat pull up the

baskets: the divers work but from one to eleven, and from eight to three. They fish for pearls from the end of *June* to the end of *September*: besides the pearl-oysters, they catch others in this sea, excellent for eating (76).

*nus*, and other such-like authors. Sir John Chardin therefore delivers it as his opinion, that, if the *Turks* were to inhabit this country, it would grow still poorer than it is; whereas, if the *Armenians* or the *Persees* were to become masters thereof, it would, from their industry, quickly recover its antient fertility. It must not however be imagined, that there is not still, at this day, the same variety, in point of fruitfulness, among the provinces of this extensive country, as heretofore. *Media*, *Iberia*, *Hyrcania*, *Bactria*, are now, in a great measure, what they were, and surpass most of the other provinces in their productions. All along the coasts of the *Persian* gulf, the soil is still more barren, cattle less plenty, and every thing in a worse condition, than any-where else. Before we part with this subject, we think proper to remark, that the *Persians* are so sensible of the snow's fertilizing their land, that they examine very curiously how high it rises every year, there being a stone on the top of a mountain, four leagues from *Spauhawn*, between two and three feet high, over which when once the snow rises, the peasant, who first brings the news to court, receives a considerable reward for his pains". But it is now time for us to speak more particularly of the productions of the earth.

## Trees.

AMONG the trees that are most common in *Persia*, we may reckon the plantane, the willow, the fir, and cornil, by the *Arabs* called *seder*, and *conar* by the *Persians*; from whence probably came the *Latin* *cornus*, and thence our cornil. It is a received opinion here, that the plantane has a singular virtue against the plague, and all other infectious diseases; and they positively assert, that there has been no contagion at *Spauhawn* since the planting vast numbers of these trees in its streets and gardens. The tree, which bears gall-nuts, grows in several parts of *Persia*; but particularly in *Kourdestan*. The trees, which produce gums, mastich, and incense, are found very commonly in most parts of *Persia*; that however, which bears incense, is particularly found in *Carmania the Desert*, resembling, in form, a large pear-tree: turpentine-trees, and almond-trees, with the wild-chefnut, are common. The tree which bears manna, is also frequent; but there are several sorts of manna in *Persia*: the best is of a yellowish colour, and of a large grain. It comes from *Nichapour*, which is a part of *Bactria*. There is another sort, called

<sup>r</sup> Voyag. tom. iii. p. 11.  
l. iv. c. 1. p. 414.

<sup>u</sup> TAVERN. voyag. tom. i.

the manna of tamarisk, because it is gathered from that tree. All the different kinds of manna are used to the same end in medicine, and are therefore gathered with like care, being esteemed a valuable commodity, as well as one easily disposed of. The herbs in *Persia*, especially *Herbs and* such as are aromatic, exceed those of other countries: *drugs.* roots, pulse, and sallading are larger, fairer, and better-tasted, than elsewhere, and are eaten raw, without danger of their creating any crudities in the stomach. Most of our *European* roots, greens, &c. flourish here in great perfection; and they would certainly be more cultivated than they are, if, as in *Europe*, men were, by religion, restrained from eating flesh. As to drugs, *Persia* produces as many as any country in *Asia*; for, besides manna, cassia, senna; the *nux vomica*, common in most provinces, gum ammoniac, by the *Persians* called *ouscioc*, is found in abundance on the confines of *Parthia*, towards the south. Rhubarb grows commonly in *Corasson*, or the antient *Sogdiana*; but it is not so good as that which is brought from the country of the *Tartars*, between the *Caspian* sea and *China*; and, for this reason, they endeavour to confound both under the name of *Rivend-tchini*, i. e. rhubarb of *China*: in *Corasson* they eat it commonly, as we do beet-roots. The poppy of *Persia* is esteemed the finest in the world, not only in respect to its beauty, but because its juice is by far stronger than the juice of the same plant elsewhere. The *Persians* call this juice *asfoun*; from whence our word opium: the best is made in the territory of *Lingan*, six miles from *Spauhawn*; though others prefer the *asfoun* of *Cazaron*, which is towards the *Persian* gulf, as being less apt to ingender crudities in the stomach. Tobacco grows all over *Persia*, especially about *Hammadan*, which is the antient *Susa*, and in *Courdestan* near the *Persian* gulf, which is esteemed the finest. The *Persians* themselves however, who are great smokers, prefer what they call *tambacou Inglese*, or *English* tobacco, to their own; but Sir *John Chardin* says, that this tobacco, which was no other than *Brasil*, being kept at too high a price, the demand for it is now quite lost. Saffron is cultivated in many provinces, and especially about the *Caspian* sea, and in the neighbourhood of *Hammadan*, and is much esteemed. The plant, by the *Persians* called *hiltet*, and supposed to be the *laserpitium* or *silphium* of *Dioscorides*, from whence drops the *asafetida*, is common every-where; but abounds most in *Sogdiana*: there are two sorts of it, the white and black: the white is the least-esteemed, be-

cause less strong than the black. This juice or gum is, all over the east, called *king*; and the *Indians* consume vast quantities of it, mixing it in all their ragouts and sauces. It has by far the strongest odour of any thing hitherto discovered, since places, where it has been kept, will retain its scent for whole years; and the vessels, in which it is transported to *India*, are so thoroughly impregnated therewith, that no other goods can be put on board them, without acquiring its scent, however carefully packed. Mummy of both sorts is a great *Persian* commodity: the first is taken from embalmed bodies, or such as are dried in the sands; the other is a precious gum, which distils out of a rock. There are two mines or sources of it in *Persia*, the one in *Carmania the Desert*, in the country of *Sar*, which is the best; for it is certain, that there is no bruise, cut or wound, which a drachm of this excellent gum will not cure in twenty-four hours. The other mine is in *Corasfon*: the rocks, from whence it distils, belong to the king, and all that issues from thence is for his use. They are inclosed with walls, the gates of which are secured by the seals of the five principal officers in the province. Once a year each mine is opened in their presence, and all the mummy that is then found, or at least the greatest part of it, is sent to the king's treasure. It derives its name from the *Persian* word *moum*, which signifies literally an unguent. The *Hebrews* and *Arabs* make use of the same term. The *Persians* say, that the prophet *Daniel* taught them the use and preparation of mummy. Cotton is very common over all *Persia*; but there is a tree, which somewhat resembles it, but is by far more rare, which produces a sort of silk, very fine and soft, and of which many uses are made. Galbanum is likewise common in this country, together with the vegetable alkali; and many other drugs, which do not deserve to be mentioned here<sup>u</sup>.

*Fruits.*

IN speaking of the fruits of *Persia*, melons certainly claim the first place. They have above twenty sorts of them here; the first are called *guermec*, i. e. forced by heat. They are round and small, a spring fruit, insipid in the mouth, and consequently no-way pleasant. The people, however, fancy them prodigiously wholesome, and, on their first coming in, eat, for a fortnight or three weeks together, twelve or thirteen pound-weight each day; nay, an author of good credit, and a physician, says, that some

<sup>u</sup> TAVERN. voyag. tom. i. l. iv. c. 2. p. 418. CHARDIN, tom. iii. p. 12. CARRERI, tom. ii. p. 209.

eat thirty pounds of them at a meal, without feeling any inconvenience therefrom. For four months in the year, in which melons are plenty, the common people eat hardly any thing else; and Sir *John Chardin* says, that they eat more of them in *Spauhawn* in a day, than throughout all *France* in a month. The best grow about a little borough called *Craguerde*, on the borders of *Tartary*, from whence, though it be thirty days journey, they are brought to *Spauhawn*, for the use of the king. The people in general are so fond of melons, that they take great pains to preserve them in certain repositories, during the last months of the year, and even till they are again in season. After the melon, the raisin deserves our notice, of which there are twelve or fourteen sorts in *Persia*. The most esteemed are the violet, the red, and the black: they are so large, that one of them is a good mouthful. They preserve grapes all the winter in *Persia*, putting them up in paper-bags on the vines, in order to preserve them from the birds. In *Courdestan*, and about *Sultania*, where they have abundance of violets, they mingle their leaves with the dry raisins, which at once give them a fine taste, and render them more wholesome. The best grapes, in the neighbourhood of *Spauhawn*, are found on the vines belonging to the *Gaurs*, or antient *Persians*; for they, being permitted by their religion to drink wine, take the more pains in cultivating these trees, which, for the same reason, are neglected by the *Mohammedan Persians*. The dates of *Persia* are, without comparison, the richest in the world, their syrup being sweeter, and more pleasant, than virgin-honey. The best grow in *Courdestan*, *Sistan*, about *Persopolis*, and the shore of the *Persian* gulf; and particularly at *Jaron*, a town in the road between *Schiras* and *Lar*. Strangers, however, ought to eat very moderately of this fruit, otherwise it is apt to overheat the blood sometimes to such a degree, as to create ulcers; but the inhabitants never feel any such inconvenience. Dates grow in clusters on the palm-tree, which is the highest of all fruit-bearing trees, and has no branches but at the very top. It produces fruit at fifteen years growth, and continues bearing till it is two hundred years old. All our *European* fruits grow in great perfection here: their apricots are excellent, and of several sorts: nectarines and peaches weigh sometimes sixteen or eighteen ounces each; they break easily, and, what is very extraordinary, the stone opens at the same time the peach is broken, and discovers a kernel extremely white, and of a taste the most delicious that can be imagined.



gined. The *Persian* pomgranates grow of several colours, in the highest perfection, some of them weighing a full pound. To sum up all, it may not be amiss to mention the particular places where the several kinds of fruit are held most excellent: apples and pears grow to the highest perfection in *Iberia*; dates in *Carmania*; pomgranates about *Schiras*; oranges in *Hyrkania*; and all sorts in *Bactria*, which produces finer and fairer fruit, than any other country in the world; but it is particularly renowned for its onions, at once prodigiously large, and sweet as apples. Pistaches, almonds, hazels, filberts, and figs, abound here likewise; and Sir *John Chardin* tells us, that, at an entertainment near *Spanhawn*, he saw fifty different kinds of fruit provided for one dessert <sup>w</sup>.

## Grain.

THE grain most common in *Persia* is wheat, which is wonderfully fair and clean. As for barley, rice, and millet, they only make bread of them in some places, as in *Courdestan*, when their wheat-bread is exhausted before the return of harvest. They do not cultivate in this country either oats or rye, except where the *Armenians* are settled, who make great use of the latter in *Lent*. Rice is the universal aliment of all sorts of people in *Persia*: for this reason they are extremely careful in its cultivation; for, after they have sown it in the same manner with other grain, they, in three months time, transplant it, root by root, into fields which are well watered, otherwise it would never attain that perfection, in which we find it there, since it is softer, sooner boiled, and more delicious to the taste, than the same grain in any other part of the world. It may be, its taste is, in some measure, heightened by a practice they make use of to give it a glossy whiteness, viz. by cleansing it, after its being beaten out of the husks, with a mixture of flour and salt <sup>x</sup>.

## Flowers.

THERE are in *Persia* all the sorts of flowers which are to be found in *Europe*, but they are not equally common in all the provinces of this empire; for there are fewer sorts of them, and fewer of each sort, in the southern provinces than in the rest, excessive heat being more destructive to them than frost; which is the reason that in *India* they have fewer than in *Persia*, and that those in *Persia* have more vivid and delightful colours than those either in *India* or *Europe*. *Hyrkania*, in this respect, excels the

<sup>w</sup> CHARDIN, tom. iii. p. 23. TAVERN. voyag. tom. i. l. iv. c. 2. p. 418. CARRERI, tom. ii. p. 209. <sup>x</sup> CHARDIN. ubi sup. p. 101.

rest of *Persia* as much as *Persia* does other countries. There are there whole forests of oranges, the jessamin single and double; and there all the flowers we have in *Europe*, with many we have not, are profusely scattered by nature. The most eastern part of this country, which is called *Mazanderan*, is a perfect parterre: from *September* to the end of *April*, the whole country is covered with flowers as with a carpet, and the fruits are then in their best season, the excessive heat, and the malignity of the air, destroying them in succeeding months. Towards *Media*, and on the southern frontiers of *Arabia*, the fields are adorned with tulips, anemonies, ranunculuses, of the brightest red, all springing of themselves: in other places, as in the neighbourhood of *Spaubawn*, jonquils grow wild, and subsist all the winter. To recite all that is said on this subject, by such as have travelled through *Persia*, would not be agreeable to the design of this work: let us content ourselves therefore with adding, that roses of uncommon beauty are frequent here, the bushes bearing often three different-coloured roses on one branch, viz. yellow, yellow and black, and red. *Pietro della Valle*, who reports that the *Persians* are wont to make use of art in dying their roots, in order to give different colours to their flowers, is, in this circumstance, contradicted by Sir *John Chardin*, who affirms, on the contrary, that their gardeners have little or no skill; and that the nobility of *Persia* are so far from being curious in such things, that they take no pleasure in walking in their gardens, however beautifully and richly adorned; but content themselves with singling out some spot or other, on their first coming in, where they sit down, and smoke, and drink coffee, as long as they remain there (Q).

ME-

CHARDIN, tom. iii. p. 26. TAVERN. tom. i. l. iv. c. 2. p. 420. CARRERI, tom. ii. p. 3. LE BRUN, tom. i. p. 227.

(Q) Though there is scarce a province in *Persia*, which does not produce wine, yet the wine of some provinces is much more esteemed than the wine of others; but *Schiras* wine is universally allowed to be the very best in *Persia*; in-somuch that it is a common proverb there; that to live

happily one must eat the bread of *Yezd*, and drink the wine of *Schiras*. They do not make use in this country of wooden vessels, as we do, for keeping their wine; but preserve it in earthen vessels, which they take care to have well glazed, otherwise they would imbibe a great quantity



*Metals or  
Minerals.*

METALS of all sorts are frequently found in *Persia*, especially of late years; and since the reign of *Abbas the Great*, who was at immense pains to search them out, and to make the best use of mines where-ever they were discovered, iron, copper, and lead are become very common; but of gold and silver there are no mines open at present. As *Persia* is a very mountainous country, and as those mountains produce sulphur and saltpetre, if the inhabitants of this country were as active and inquisitive as amongst us, there is no doubt to be made, but that gold and silver both might be found in some part or other of the *Persian* dominions. In the country of *Guendamon*, near a town called *Kervan*, four leagues from *Spaubawn*, there is a silver mine, which has been formerly wrought; but, through the scarcity of wood, its produce has never equalled its expence; and it is therefore become a proverb in *Persia*, to signify an unlucky undertaking, *that it is like the mine of Kervan, where they lay out ten to receive nine*. There were also silver mines in *Kirman* and *Mazanderan*, but they are now abandoned for the same reason. Mines of iron are found in *Hyrkania*, in the northern *Media*, in *Parthia*, and *Bactria*; but it is not so pliable as some *European* iron. This may be owing indeed to the unskilfulness of their workmen, and may be likewise the reason why the steel that is made from it (and which some of our travellers have improperly called their mines of steel, there being no mines of that metal, but it being all done by art) is there so brittle and useless, Sir *John Chardin* tells us, that it is not worth above sixpence a pound; and is so full of sulphur, that if you cast some of the filings of it into the fire, they make a report as loud as gunpowder. It is fine and close, and almost as hard as a diamond; but, on the other hand, it is so very brittle, that the *Persian* artists, who know not how to correct this, are able to make no very valuable instruments thereof. It has moreover this ill quality, that, by giving it too fierce a fire, it may be burnt and destroyed. The *Persians* call both this, and the steel of the *Indies*,

of the wine. These pots are set in very handsome order in their caves or cellars; these too being as much adorned as such places will admit of, and have always a reservoir of wa-

ter in the middle of them, that upon occasion people may be entertained there, and drink wine out of the reach of the sun (77).

(77) *Tavern. tom. i. l. iv. c. 2. p. 420.*

steel of *Damascus*, in order to distinguish it from *European* steel. Copper is found in greatest quantity at *Sary* in the mountains of *Mazanderan*; there are also mines of it in *Bactria*, and towards *Casbin*; it is however poor, and not fit for use, till mingled with either *Swedish* copper, or copper of *Japan*. The lead mines are towards *Kirman* and *Yesde*. Minerals are also found in *Persia* in vast abundance; sulphur and saltpetre are taken out of the mountain of *Damavend*, which separates *Hyrkania* from *Parthia*. Salt is made here by nature without the least assistance of art, as are also sulphur and alum. There are two sorts of salt in *Persia*, that found on the earth, and rock-salt; nothing is more common than to meet in this country with plains, sometimes ten leagues in length, covered intirely with salt, and others covered in like manner with sulphur or alum. In *Media*, and at *Spau-baum*, the salt is dug out of mines, and is as hard and firm as fire-stone; nay, in *Carmania the Desert*, the people actually use it as such in building their houses. Marble, free-stone, and slate, are found in great plenty about *Hamadon*: the marble is of four colours, white or statuary, black, red and black, and white and black. The best is found about *Tauris*; it is almost as transparent as crystal; its colour is white, mingled with a pale-green; but it is so soft, that some have questioned whether it be really a stone or not. In the neighbourhood of the same city they find azure; but it is not so good as that of *Tartary*. In *Hyrkania*, and especially in *Mazanderan*, the *petroleum* or *naphthe* is met with, of two sorts, black and white; but the richest mine in *Persia* is the *turquoise*. There are two sorts of this precious stone, one at *Nichapour* in *Corasson*, and the other in *Phirous-Cou*, or mount *Phirous*, between *Hyrkania* and *Parthia*, four leagues journey from the *Caspian* sea. This mountain derives its name from an antient king of *Persia*, who subdued this country, and in whose time the mine was found; nay, the very stones carry his name also: for, though we call them *turquoises*, because they come from the true and proper *Turky*, yet, throughout the east, they are stiled *phirouze*. They have, of late years, discovered another mine of the same sort of stones; but they are by no means so valuable. They are commonly known amongst us by the name of *turquoises* of the new rock, to distinguish them from those taken out of the antient mines, which belong intirely to the king, who, after selecting the most beautiful, sells the rest to merchants. The reason why these late-discovered

turquoises are less valued than those of the old mines, is, because they are less beautiful in their colour; and what colour they have is not thoroughly fixed; but grows paler by degrees, and at last wears almost quite out<sup>2</sup>.

Beasts  
tame and  
wild.

THE horses of *Persia* are the most beautiful in the east, though they are not so much esteemed as those of *Arabia*. They are higher than our saddle-horses, and their limbs as well-proportioned as can be imagined. Though there are great numbers of them, yet, considering how much they are used, and the great demand made for them by the subjects of the mogul on one side, and of the grand signior on the other, they are held at a very great price, a fine horse being sometimes valued at a thousand crowns. Next to horses, we may reckon mules, which are much esteemed here, and are very fine; and, next to these, we may justly place asses, of which they have, in this country, two sorts, the first bred in *Persia*, heavy and doltish, as asses in other countries are; the other originally of an *Arabian* breed, the most docile and useful creature of its kind in the world. These are used wholly for the saddle, and are very frequently adorned with fine accoutrements, because of their easy manner of going, and their being very sure-footed. The clergy, that have not great benefices, affect to ride much on these *Arabian* asses; and, on this account, these animals are also kept at an high rate, a good ass being worth at *Spauhawn* twenty-five pistoles. Camels are numerous in *Persia*, and so much in esteem, that they are called *kechty-krouch-konion*, i. e. the ships of the land, because the inland trade is carried on by the help of these camels, as the foreign by ships. To describe this animal particularly here, would be improper, since they are rather more in use among the *Arabians* than among the *Persians*: we shall only observe, that the *Persians* make use of three sorts, a smaller, a larger, and a swifter kind of camel than are common elsewhere. The largest camels will travel with a load of twelve or thirteen hundred weight: the swifter kind of camel is called *revatrie*; i. e. *the goer*; because they trot as fast as an horse can gallop. It is worthy of notice, that these creatures are managed intirely by the voice, those who direct them making use of a kind of song; and according as they keep a quicker or slower time, the camel moves brisker, or at its ordinary pace. As beef is little eat in *Persia*, their oxen are generally employed in

<sup>2</sup> CHARDIN, tom. iii. p. 28. TAVERN. tom. i. l. iv. c. 2, p. 221. CARRERI, tom. ii. p. 212.

plough-

loughing, and other sorts of labour. Hogs are no-where red in *Persia*, if we except a province or two on the borders of the *Caspian* sea. Sheep and deer are very common throughout all *Persia*: and, as to the former, sir *John Chardin* assures us, that he has seen flocks of them, which covered four or five leagues of pasturage. As to beasts of chase, they are not so common here as in most of the countries of *Europe*, because it is, generally speaking, devoid of woods; but in *Hyrkania*, which abounds with them, deer of all sorts, and gazels, are found in great abundance. The gazel is a creature common throughout the east; and so many of them have been brought into *Europe*, that they need not any description. As to wild beasts, there are not a great number of them in this country, for the same reason which has been before assigned, with respect to beasts of chase, except in *Hyrkania*, where, in the woods, there are great numbers of lions, bears, tygers, leopards, &c. so that the antients spoke very truly of *Hyrkania*, when they called it the country of wild beasts. One thing; however, is to be remarked, that neither here, nor throughout all *Persia*, are there any wolves; but the chakal, or jackal (a creature which makes a terrible noise, and which many good writers take for the *hyæna*), is common every-where; and has this peculiar quality, that it tears up dead bodies, if the graves are not carefully watched. As to insects, the dryness of the air prevents our having much to say about them: there are, however, in some provinces, prodigious numbers of locusts, or grasshoppers, which come in such clouds as to obscure the air. In certain parts of the *Persian* dominions, they have large black scorpions, so venomous, that such as are stung by them die in a few hours: in others, they have lizards frightfully ugly, which are an ell long, and as thick as a large toad, their skins being as hard and tough as that of the sea-dog: they are said to attack and kill men sometimes; but that may be doubted. Among the reptiles of this country there is a long worm, called by the inhabitants *bazar-pey*; i. e. *thousand feet*: its whole body is stuck with small feet, with which it runs prodigiously fast; it is longer and smaller than a caterpillar; and its bite is dangerous, and even mortal, if it gets into the ear<sup>a</sup>.

THERE are in *Persia* all the several sorts of fowl which *Birds.* we have in *Europe*, but not in such quantities, because

<sup>a</sup> CHARDIN, tom. iii. p. 32. TAVERN. tom. i. l. v. c. 3. p. 423. CARRERI, tom. ii. p. 215.

they

they are chiefly bred and taken care of by the *Armenians*, who have frequently capons fatted to such a degree, that they are killed for nothing but their grease. There are, however, vast number of pigeons wild and tame; and as the dung of pigeons is the best manure for melons, they keep great numbers of them all over the kingdom; so that it may be on just grounds presumed, that no country in the world has such a number of pigeon-houses: they are most of them six times as large as any we have in *Europe*, built of brick, and plastered on the outside, every thing being disposed in the most convenient manner possible, for the preservation of these creatures. In the neighbourhood of *Spaubawn* they reckon more than three thousand of these pigeon-houses, chiefly erected for the preservation of the dung, which is sold for about three-pence the dozen pound: the *Persians* call this manure *tchalgous*; i. e. *enlivening*. It is a great diversion among the lower sort of people, in town and country, to catch pigeons, though it be forbidden; for this purpose, they have pigeons so taught, that, flying in one flock, they surround such wild ones as they find in a field, and bring them back with them to their masters. People who follow this trade are called *kefter-perron*, or pigeon-stealers; and there are some so addicted to it, that they will lie out whole days, in the very depth of winter, in order to carry on this foolish and wicked employment; for, under the notion of wild pigeons, they take every body's pigeons they can find. The partridges of this country are the largest and finest in the world, being generally of the size of our fowls. As to water-fowl, they have geese, ducks, cranes, herons, and many other sorts: but they are more plenty in the northern than the southern provinces. The singing-birds here are of the same kinds we have in *Europe*; the nightingale is heard there all the year, but chiefly in the spring; martlets, which learn whatever words are taught them; and another bird of the same size, called by them *noura*, which chatters continually, and repeats very pleasantly whatever it hears. As to birds of a larger size, the most considerable is the pelican, by the *Persians* called *tacab*, i. e. water-carrier, and also *misc*, i. e. sheep, because it is as large as one of those animals. Its feathers are white and soft, like those of a goose; its head is much larger in proportion than its body, and its beak from eighteen to twenty inches long, and as thick as a man's arm; under this beak it has a sack or pouch, in which it preserves a quantity of water, for moistening its food; it usually rests this  
long

long beak on its back, which would otherwise incommode it very much: the pelican lives chiefly upon fish, in taking of which it shews an admirable contrivance, by placing its beak in such a manner, under the water, as to catch them as it were in a net: when it opens its throat, the passage is large enough for a lamb: it is called the water-carrier, because in *Arabia*, and other places, where water is hard to be had, it makes its nest at a great distance from streams, or wells, foreseeing, as is supposed, that there will be less danger of disturbance in such places, though this situation obliges the bird to fly sometimes two days journey for a supply of water for her young, which she brings in the sack before-mentioned; and hence the fables of the ancients, of the pelican's tearing her breast open to feed her young. There are in *Persia* various birds of prey; and, in the mountains, about fifteen or twenty leagues from *Schiras*, there are some of the largest and finest in the world: the people take great pains in teaching them to fly at game; and the king has generally eight hundred of these birds, each of which has a person to attend it. The *Persian* lords are likewise great lovers of falconry, and even the common people practise it much; for neither this, nor shooting, nor hunting with dogs, is forbid to the meanest man in *Persia*<sup>b</sup>.

WE shall divide the fishes of *Persia* into fresh and salt-*Fish*. water fish: As to the first, they are not very plenty, because there are no great rivers in *Persia*; however, there are of these three kinds, those of the lakes, of the rivers, and of the *kerises*, or subterraneous passages. Those in the lakes are carps and shads; the river-fish is chiefly barbel, which is also the sort of fish commonly met with in the subterraneous chanel; they are very large, but by no means good, and their eggs are particularly dangerous; which is generally attributed to their never beholding the light of the sun, but living altogether in these foul and cold streams. There are, in the river at *Spaubaum*, a great number of crabs, which crawl up the trees, and live night and day under the leaves whence they are taken, and are esteemed a very delicious food. As to sea-fish, no country is better served; the *Caspian* sea, as we have seen before, contains very fine fish on one side, and the *Persian* gulf, on the other, is believed to have more fish in it than any other sea in the world. They fish there twice a day, morning and

<sup>b</sup> CHARDIN, tom. iii. p. 38. TAVERN. tom. i. l. iv. c. 3. p. 225. CARRERI, tom. ii. p. 214.

evening;



evening; and such fish as are not sold by ten o'clock in the morning, or before sun-set, are thrown back into the sea. There are taken, on the coasts of this gulf, a sort of fish for which they have no particular name; its flesh is of a red colour, very delicious; and some of them weigh two or three hundred pounds: its flesh will take salt, like beef, but it cannot be kept long, because the salt in this country is very corrosive: for which reason, whenever they intend to keep fish or flesh, the inhabitants content themselves with drying it, either in the air, or by the help of smoke <sup>c</sup>.

Natural  
rarities.

As we have now examined the productions of the air, earth, and waters of *Persia*, we are next to speak of the natural rarities which are to be found in this large empire. Of these, the first we are to take notice of is a certain poisonous shrub, or plant, by the *Arabians* called *chark*, by the *Persians* *gulbad-samour*, i. e. the wind-poisoning flower: it flowers like the thistle, and has pods filled with a thick white liquor, of the consistence of cream, sharp and sour to the taste: it is affirmed, that where-ever the wind blows over a number of these plants, as it does frequently in *Carmania the Desert*, it thence contracts a poisonous quality, which proves mortal to the next that respire it <sup>d</sup>. There is likewise another shrub in the same country, viz. *Carmenia the Desert*, singularly noxious; it is called *kexebro*, i. e. asses poison, because those creatures are apt to eat of its fruit, which generally proves mortal. The very water that washes its roots is likewise held to be poisonous. The trunk of this shrub is as large as a man's leg, and it sometimes grows to the height of six feet; its bark is remarkably rough, and of a bright green colour, its leaves perfectly round, with a rising point in the middle; it bears a sort of flower exactly resembling the rose, of a kind of flesh-colour: whence it is apprehended, that the *Greeks* called it *rhododendron*. The *Arabians*, as well as the *Persians*, call it the gall, or poison of an ass. Some are of opinion, that it is the nerium of our herbalists, and the same plant that is called in *French* *rosage* <sup>e</sup>. The goats, both wild and tame, which feed on the shore of the *Persian* gulf, afford the bezoar so much esteemed in medicine; but the very best is taken out of these creatures, in the province of *Corasson*, or *Bactria*; and is thought to excel by far the bezoar of *Golchonda*, and the rest of the *Indies*. The na-

<sup>c</sup> CHARDIN, tom. iii. p. 44. TAVERN. tom. ii. l. iv. c. 11. p. 424. CARRERI, tom. ii. p. 210. <sup>d</sup> CHARDIN, tom. iii. p. 13. <sup>e</sup> Ubi supra.

turalists in *Persia* give it as their opinion, that the more dry and hard the food is on which the animal lives, the more salutiferous and efficacious the bezoar found in it proves. *Corasson*, and the coasts of the *Persian* gulf, are allowed to produce the dryest herbage in the world. It is no fable what has been reported, as to the formation of bezoar; for there is generally found in the core of such stones one or more pebbles, a little sprig of bramble, or other bush, sometimes a thorn-stick, &c. round which, by a continual accession of matter, the ball of bezoar conglomerates, and is formed: this stone is here found in sheep, as well as in goats; but it is not so in the *Indies*. Its very name is of oriental extract, and should be wrote *pe-zaor*, i. e. poison-killing; for the eastern people held it heretofore to be one of the strongest counter-poisons: quacks, however, were those who commended it most; and its virtues were rather taken upon trust, than supported by experience: the number of the credulous being great, raised its price very high; but of late years it is much sunk in its reputation, as well in the east as in *Europe*, it being now regarded chiefly as a sudorific, and even reckoned no very extraordinary thing in that class. The manner of giving it in *Persia* is thus; they either scrape or powder it, and put about two or three grains for a dose, into a spoonful of rose-water: while it was dear it was often counterfeited; and the materials made use of to this end were, generally speaking, some alexipharmic powders, mingled with resin and *Spanish* wax. It may not be amiss to observe, that the polish which bezoar-stones generally have, is artificial; for when they are taken out of the creature, their outside is of a rough greenish hue, just as the stone appears within.<sup>f</sup> The *abmelec*, or *eater of locusts*, or grasshoppers, is a bird which better deserves to be described, perhaps, than most others of which travellers have given us an account, because the facts relating to it are not only strange in themselves, but so well and so distinctly attested, that, however surprising they may seem, we cannot but afford them our belief. The food of this creature is the locust, or grasshopper: it is of the size of an ordinary hen, its feathers black, its wings large, and its flesh of a greyish colour; they fly generally in great flocks, as the starlings are wont to do with us: but the thing which renders these birds wonderful is, that they are so fond of the water of a certain fountain in *Corasson*, or *Bactria*, that where-ever

<sup>f</sup> CHARDIN, tom. iii. p. 19.



that water is carried, they follow ; on which account it is carefully preserved ; for where-ever the locusts fall, the *Armenian* priests, who are provided with this water, bring a quantity of it, and place it in jars, or pour it into little chanel in the fields : the next day whole troops of these birds arrive, and quickly deliver the people from the locusts \* (R). The river *Mahmoudker*, i. e. *Mahmoud the deaf*, is a surprising natural rarity. At some distance from *Spauhawn* there is a range of rocks, plain and equal for a considerable space, except that here and there they have openings, like the embrasures in bastions, through which

\* CHARDIN, tom. iii. p. 40. p. 426.

TAVERN. tom. i. lib. iv. c. 3.

(R) Sir *John Chardin* has given us, in his description of *Persia*, the following passage from an antient traveller, in relation to this bird (77).  
 “ In *Cyprus*, about the time  
 “ that the corn was ripe for  
 “ the sickle, the earth produced such a quantity of  
 “ cavalettes, or locusts, that  
 “ they obscured sometimes the  
 “ splendor of the sun. Where-  
 “ ever these came, they burnt  
 “ and eat up all ; for this  
 “ there was no remedy, since,  
 “ as fast as they were destroyed, the earth produced  
 “ more : God, however, raised them up a means for  
 “ their deliverance, which  
 “ happened thus. In *Persia*,  
 “ near the city of *Cuerch*, there  
 “ is a fountain of water,  
 “ which has a wonderful property of destroying these insects ; for a pitcher full of  
 “ this being carried in the  
 “ open air, without passing  
 “ through house or vault, and  
 “ being set on an high place,

“ certain birds which follow  
 “ it, and fly and cry after the  
 “ men who carry it from the  
 “ fountain, come to the place  
 “ where it is fixed. These  
 “ birds are red and black, and  
 “ fly in great flocks together,  
 “ like starlings ; the *Turks* and  
 “ *Persians* call them *musulians*. These birds no sooner  
 “ came to *Cyprus*, but they  
 “ destroyed the locusts with  
 “ which the island was infested ; but, if the water be  
 “ spilt or lost, these creatures immediately disappear ; which accident fell  
 “ out when the *Turks* took  
 “ this island ; for one of them  
 “ going up into the steeple of  
 “ *Famagusta*, and finding  
 “ there a pitcher of this water, he, fancying that it contained gold or silver, or  
 “ some precious thing, broke  
 “ it, and spilt what was therein ; since which the *Cypriots*  
 “ have been as much tormented as ever by the locusts (78).”

(77) *Voyag. de Villamont*, p. 97. ap. *Chardin*, tom. iii. p. 40. (78) *Voyag. de Villamont*, p. 97. ap. *Chardin*, tom. iii. p. 42.

the winds pass, with surprising velocity : through these rocks falls the river we mentioned into a noble basin, partly wrought by the water itself, and partly formed by art. As one ascends the mountain, certain natural chinks shew the water at the bottom of it, like a sleeping lake, covered with rocks and mountains : it is thought to be of unfathomable depth ; and, when stones are thrown into it, they cause a most amazing noise, which almost deafens the hearers ; whence this river is supposed to derive its name. After its descent from the basin before-mentioned, it rolls along the plain, till at last it falls into the river *Zenderoud*. Some are of opinion, that this river does not derive its water from springs, but from the snow on the tops of the mountains, which, melting gradually, distils through the chinks of the rocks, into the vast lake before-mentioned : and this, they think, is in some measure proved from the acrimonious taste of these waters, which is, however, lost, after it joins the *Zenderoud* <sup>a</sup>. Under a certain mountain called *Tagterustan*, so called from the ruins of a building on the summit thereof, supposed to have been erected by the great *Rustan*, there runs a grotto, which deserves a place among the natural rarities of *Persia*. From the top of this grotto there distils through the whole mountain, in two or three places, fresh water, which, falling into proper receptacles, forms two or three distinct streams, which issue from thence to water the plain. In this grotto, about the beginning of *April*, a great number of *Indians* assemble, to celebrate a feast in honour of an hermit or saint of theirs, who lived long here ; and the whole cave is full of shreds or rags of people's garments, who have come hither to be cured of their diseases, and have found relief. Not far from hence there is a mountain, where they pick up a sort of blue stones, very hard and shining, which they make use of in adorning their mosques, tombs, and other public buildings. We might add a multitude of other articles of this nature, if the description of *Persia* did not already begin to swell under our hands ; though we have used all the caution in our power to prevent its containing any thing which may not be useful and instructive, as well as entertaining, to the reader. Let us now pass to the artificial rarities of the country.

To begin then with the antient *Persepolis*, the ruins of *A description of* which still testify the truth of what some antient writers have affirmed, that, in the times of its prosperity, it was *Persepolis*.

<sup>a</sup> CHARDIN, tom. ii. p. 2.

one of the most august cities in the world (*plate I. and H.*); when we consider all things, when we compare the descriptions of travellers with each other; when we consider what is recorded of other cities, and what is still to be seen of those that were most famed; we shall be induced to confess, that the *Persian* empire, in all its grandeur, could boast of nothing more glorious, nor have left any thing more astonishing to posterity, than the venerable ruins of this city. Should we pretend to give a full account of these noble remains, it would extend much farther than it is reasonable this chapter should go. We are writing a geographical description of *Persia*, in which we ought to omit nothing that may give the reader a distinct idea of this country, or which may give him a clearer light into the history which is to follow; but, in doing this, we are to remember, that this geographical description, and this history, are but sections of a far greater work; and therefore we must have a care, that it be of a piece, and not resemble a statue, with the body and arms of a man, and the hands, or even the fingers, of a giant. For this reason, we shall contract the many and diffusive accounts, which have been given us by eye-witnesses of these noble remains, into such a compass, as may give our readers an idea of their grandeur and magnificence, and shew them, at the same time, how useful fine draughts, and exact relations, of them may be towards settling many points of antient history, and giving us just notions of the spirit and genius of that nation, whose metropolis this was. In doing this, we shall not involve ourselves in the disputes of travellers, or attempt to decide, whether *Le Brun* be in the right in his criticisms, or whether they be not rather invectives against Sir *John Chardin*. Our business is to give a succinct detail of what has been said of *Persopolis* by authors antient and modern; and, as to what is controverted among them, we shall give it in a note (S), to avoid both the

(S) In order to give the reader some idea of the difficulty we have met with in collecting this article, we shall here insert a concise account of such authors as have written on this subject, and whose descriptions we have perused. The first is Sir *Thomas Herbert*, who, in his tra-

vels, has a long relation not only of what himself saw at *Persopolis*, but of what has been said by antient authors on that head. He has given us also a specimen of the characters which are to be seen in the tablets belonging to these ruins, which agrees perfectly well with the drawings of *Le Brun*.

ending of the description, and interrupting the thread of history.

## THE

He has likewise in his conjectures concerning antiquities, which heer improbable nor ins; but as we shall be to mention most of from M. Le Brun, it be unnecessary to trouble reader with them here: I therefore only add to we have already said, adding the remarks of worthy countryman, that sight which he has left these ruins, is far from exact, and can hardly to bear any resemblance to the accurate description of Chardin and Le Brun. Prior in point of time Thomas Herbert, but far to him in every other, is the concise description of these remains of antiquity given by our countryman, Mr. Geofry Duckett, who, in 1683, passed this way. None of what he says may be added to this, that Persepolis is 12 miles broad from one gate: whether this is any credit, or whether it was the slip of an inadvertent author, or credulous; we will not pretend to determine (80). John Albert Mandelsloot, who observed these ruins in the year 1682, has left us a better description of them than most other writers who went before him; and as there is

something very plain and instructive in what he writes on this subject, it cannot but be agreeable to the reader to compare what he has said with what we have recorded in the text. The foundation or ground-work on which this vast structure was created, is raised 22 geometrical feet, having, at each of its four corners, a pair of stairs of white marble, of 95 steps, so flat and broad, that twelve horses may go up conveniently together in a breast. Before you come to the main body of the structure itself, you pass through a square, where you see the ruins of a wall, and the remainders of two great gates, each of which have an horse harnessed and saddled after a very antic manner, carved on one side, and on the other two creatures resembling an horse, except that they have wings on each side; and the head is crowned, and like that of a lion. On the one side you see the ruins of 19 pillars of white and black marble, the least of which are 8, and some 10 ells high, without the bases; but whether they had been intended for the support of some large hall, or were built purely in the air, is not to be distinguished at this time. The same author, speaking of some unintelligible characters engraven on a square pillar, tells us, there are twelve lines of them so well proportioned, and

Sir Thomas Herbert's travels, in Harris's collect. vol. i. p. 429.  
Account of Mr. Geofry Duckett's travels, in Harris's collect. vol. i.

98  
*The plain  
of Perse-  
polis.*

THE plain, in which this famous city stood, is one of the finest in *Persia*, and indeed in all the east. Its length is

nicely engraven, that they carry not in them the least mark of barbarity, but seem rather to have been wrought in a nice well-judging age: he complains of the rudeness of the inhabitants, who, without the least regard to so noble and so antient a palace, carry away large quantities of marble, and other stone, for the quicker dispatch of common and private buildings; he also deplores the want of perfect draughts of these wonderful fragments of the antient magnificence of *Persia* (81). Sir *John Chardin*, in the year 1674, took a view of these ruins, and examined them with great care and pains, as appears from the large and particular account of them inserted in the second volume of his travels. It is true, *M. Le Brun*, who stayed there a much longer time than he, and who had consequently a better opportunity of studying and describing what he saw, than this gentleman had, attacks him very warmly on the head of his description; but whoever reads, with calmness and candour, what Sir *John Chardin*, with great perspicuity, and without the least affectation of learning, has delivered on this head, will be of opinion, that, how much nicer and more exact soever the descriptions of *M. Le Brun* may be, yet both the narra-

tion and the cuts of Sir *John Chardin* are excellent in their kind, and serve to communicate to us a multitude of useful particulars, which are nowhere else recorded (82). Dr. *Gemelli Carreri* has written a whole chapter, under the title of *A description of the palace of Darius, and the ruins of the antient Persepolis*: it is concise, as all his descriptions are; and the observations he makes, are short and weighty, according to the custom of *Italian* authors. He has illustrated his narration with a few prints, which serve to give a competent idea of the magnificence of this antient city, and to demonstrate the conformity there is between the several accounts of these ruins, contained in the works of intelligent writers (83). *M. Le Brun*, who arrogates to himself a great superiority over all the writers on this subject, spent a long time in surveying, measuring, and drawing views of these fragments of antiquity: he has taken up more than thirty folio pages in describing what he saw, and remarking on the intentions of those who designed the several figures, of which he has given us copies, which are certainly very useful, as well as very beautiful ornaments to his book. Besides, he has written a long dissertation on the difference between his account

(81) *J. A. Mandelsloë's travels, in Harris's collect.* (82) *Chardin. voyag.*  
tom. ii. p. 140—197. (83) *Carreri voyag.* tom. ii. p. 246.

and

# I. *The History of the Persians.*

99

hteen or nineteen leagues; its breadth in some two, in others four, and, in some, six. It is watered by the great river *Araxes* or *Bendemir*, and by a multitude of rivulets besides. Within the compass of this plain there are between a thousand and fifteen hundred villages, without reckoning those in the mountains, all adorned with pleasant gardens, and planted with shady trees.

The entrance of this plain, on the west side, has acquired as much grandeur from nature, as the city it commands could do from industry or art. It consists of a range of mountains, steep and high, four leagues in length, and two miles broad, forming two flat banks, with a terrace in the middle, the summit of which is perfectly plain and even, all of native rock. In this there are many openings, and the terraces are so fine, and so even, that one would be tempted to think the whole the work of art. The great extent, and prodigious elevation thereof, convince one, that it is a wonder too great for the power of nature to produce. Undoubtedly these banks were the very places, where the advanced guards from the city took post, and from which *Alexander* found it difficult to dislodge them. One cannot from hence describe the ruins of the city, because the banks are too high to be overlooked; but one can perceive, on every side, the remains of walls, and of edifices, which heretofore were visible from the range of mountains, of which we are speaking.

Of Sir John Chardin, the antiquities of Persia are farther explained from these materials a more full description, and various observations, have been thrown together, especially when we consider that, besides travellers, several other writers of eminence, have left us thoughts on this subject; the most judicious Dr. Richardson, in his learned book of the antiquities of Persia; wherein he has explained, with great knowledge and reasoning, some of the

enigmatical figures represented on the walls and pillars of these antient buildings (85); but it is our business to hint only where the curious and inquisitive reader may be informed at large, as to all the extraordinary particulars relating to these monuments of the *Persian* glory, our description being no more than the outlines of a regular dissertation on this head; for which, what has been said above, and what we have advanced in this note, will, we hope, serve for a sufficient apology.

*See Brun's voyag. tom. ii. p. 285.*

(85) *Hydr. hist. relig. vet. Pers.*

On the west, and on the north, this city is defended in the like manner; so that, considering the height and evenness of these banks, one may safely say, with a late ingenious traveller, that there is not in the world a place so fortified by nature.<sup>3</sup> The ancient palace of the kings of Persia, called by the inhabitants *Chil-minar*, i. e. forty columns, is situated at the foot of the mountain; the walls of this stately building are still standing on three sides; and it has the mountain on the east. The front is in extent six hundred paces from north to south, and three hundred and ninety from east to west, quite to the rock, without any stair-case on that side, till one comes to the mountain, where, by the help of certain ragged stones, it is easy to get to the lowest part of the wall, where it is not above eighteen feet seven inches in height, and, in some places, not so high. This curtain is four hundred and ten paces in length on the north, and one-and-twenty feet high in some places; but in most thirty, quite to the mountain, where is still a corner of a wall, and in the middle an entrance, by which one may get up to the top by broken pieces of the rock. One finds also, before the west side, several rocks, which rise towards the north, till they are even with the wall, appearing like a kind of platform, extending eighty paces before it. It seems as if there had been a stair-case antiently on this side, and some buildings without this curtain, the rocks being very smooth in many places. On the top of this edifice, there is a platform of four hundred paces, which extends, in the middle of the front wall, quite to the mountain. Along this wall, and all the three sides, runs a pavement of two stones joined together, which fill up a space eight feet broad; some of these stones are eight, nine and ten feet long, and six in breadth; but the rest are smaller. The principal stair-case is not placed in the middle of the front, but much nearer the north end than the south, being six hundred paces distant from this, and only an hundred and fifty-five from that. This stair-case is composed of two flights of stairs, forty-two feet asunder at bottom. Its depth is twenty-five feet seven inches to the wall, from whence proceed the steps, which are as long as the stair-case is deep, within two inches. Each of these steps is four inches high, and fourteen in breadth; so that nothing can be more commodious: there are fifty-five on the north side, and fifty-three on the south; but the latter are not so whole

<sup>3</sup> CHAPIN, tom. ii. p. 141. LA BAYE, tom. ii. p. 261.



as the former. Ascending, thus high, one meets with a landing-place, fifty-one feet four inches broad, proportioned exactly to the breadth of the stair-case: the stones of this landing-place are of an extraordinary size. The two flights of the stair-case are separated by the wall of the front, but in such a manner, that they decline from each other from the bottom up to the middle, and incline towards each other from the middle to the top; which has a wonderful effect on the eye, and suits perfectly well with that magnificence which reigns throughout every other part of the building.

The upper-part of this stair-case consists of forty-eight steps on one side, and on the other, some of which are damaged, notwithstanding they are cut in the rock. At the top of these there is another landing-place, between the flights of stairs, seventy-five feet broad, paved with great stones, some thirteen or fourteen feet long, and seven or eight broad (T).

To

4 *Le Brun, ubi supr.* *Chardin, ubi supr.*

(T) In the description in our text, we have adhered pretty closely to *M. Le Brun*; and that for many reasons: First, because his profession, which was that of a painter, rendered him more capable of describing minutely, and of designing exactly, all the wonders of *Persepolis*, than any former traveller, whom either business or curiosity had led that way. Secondly, this gentleman had, as we have more than once hinted, determined with himself to consider more attentively, and to examine more nicely, these relics of *Persian* architecture, than any other author had done. Thirdly, he had not only all the authors we have mentioned in our last note, but *Mons. Chardin's* curious plans, to direct him; and, it may be, to correct him, in his notions on this head. Fourthly, there is such an agreement,

in material points at least, between his accounts and those of *Chardin*, notwithstanding his affecting, on all occasions, to quarrel with that gentleman's sentiments, that we did not think it at all necessary to trouble the reader with any particulars of a dispute of no great importance in itself, and which, though prosecuted with warmth, seems to have been commenced out of vanity. It may not be amiss to observe here, that the fame of these ruins has for the two or three last centuries been so great, and the desires of the virtuosi to see exact plans of them so strong, that some have ventured to publish the conceptions of their own brains for the antiquities of *Chelminar*. Such was the view of *Persepolis* sent into the world by *Sebastian Serlio*, an *Italian* architect, in his account of noble buildings antient and

*The ruins  
of Perse-  
polis.*

To speak now of what is to be seen when one is among these ruins: the first thing that salutes the eye in a line, forty-two feet distant from the front before-door are two great porticoes, and two columns (*plate* The pavement of the first is much damaged by time the second is sunk five feet lower than the former. porticoes are twenty-two feet four inches in depth thirteen feet four inches in breadth. One sees, in front of each pilaster, a large figure cut in bas-relief twenty-two feet in length from its fore to its hind and fourteen feet and an half high. The heads of animals are intirely destroyed; their breast and feet preserved from the pilaster; and their bodies are very much damaged. Those of the first portico front towards the stair-case those of the second, which have wings on their backs towards the mountains. One sees, above the pilasters, certain characters; but they are so small, and so high one can make nothing of them (*plate* IV.). The first portico is still thirty-nine feet high, and the second to

modern, since therein are found just forty columns, adorned with chapiters of the *Corinthian* order, which no traveller ever had the happiness to see. In the voyages of *John Struys*, amongst a multitude of other strange things, and temerarious assertions, we have a wild description of these ruins, and a wilder plan, said in the title-page of the book to be drawn by the author's own hand; which, if it were, he certainly drew by guess, since it is not only quite different from the plans published by others, but contains also, such palpable mistakes as never could have been committed by an eye-witness of these noble works, especially one who looked on them with a design of describing them to the rest of mankind. We are not, however,

to fancy, that where-ever travellers differ in their accounts, one of them must be mistaken. *M. Le Brun* and *Sir John Chardin* vary very little in theirs; they say relating to the ruins yet standing at *Persepolis*: there is a considerable difference, on this head, between what they say, and what we find recorded in the works of *Figuera*, *Herbert*, and *venot*; all of whom agree nearly to the same account. Time, and the barbarians the modern *Persians*, who have given very little account of the ruins, have made considerable alterations since they were first described; and it is very probable, that whoever sees them twenty years hence, will find them not exactly answer to what is said of them by *M. Le Brun* (86).

(86) *Chardin voyag. tom. ii. p. 152.*

The bases of the pilasters are five feet two inches . The figures are not carved out of one stone, but of three joined together for that purpose. In their pre-condition, it is not easy to decide what they were ided for, though many authors have given the world conjectures, of which the reader will find some ac- it in the authors cited at the bottom of the foregoing s, will judge for himself which is the most probable of : taken notice of there.

THE two columns, which stand between the two por- s, are more intire than any other part of the ruins. y are of white marble, fluted, and wonderfully beau- , that is, as to their chapiters, and other ornaments ; as to their bases, they are covered with earth. They wenty-six feet from the first portico, and fifty-six from econd, fourteen feet in circumference, and fifty-four . There were certainly two others between these and last portico, of which there are still some remains, t pieces of marble lying about half-buried in the earth. r-two feet from the last-mentioned portico southward, e is a large cistern, cut out of a whole stone, twenty ng, seventeen feet five inches broad, and three feet e the earth. From thence to the wall, there is a space bout an hundred and fifty paces, in which one finds ng but broken pieces of stone, and the remains of a nn, which appears to have been unfluted, and therein n from all the rest. It is about two feet in compass, twelve and an half long (*plate V.*). From it to the ntain, there is nothing to be met with, but wild heaps oken stones.

TURNING from these porticoes to the south, one sees, e distance of an hundred and seventy-two feet, another -case, consisting of two flights of steps, in the same per as the former, one fronting towards the east, the r towards the west. The wall is still about six feet i inches high ; but, in the middle, it is almost intirely ed. The extent of the east flight of stairs is eighty- : feet ; and it is evident enough from the lowermost em, that they were adorned with figures in bas-relief. he top of the stair-case are still some foliages visible, figures, in bas-relief, of a lion tearing a bull, larger the life (*plate VI.*). The stair-case is half-buried in ; and one sees certain small figures on the wall on sides. The west flight consists of twenty-eight steps ; other, having suffered more by the accession of the h, has now but eighteen, each seventeen feet long.

three inches high, fourteen inches and an half broad. There are many of these, towards the top, broken, two or three intirely destroyed, though cut out of the rock. At the end of the landing-place from this stair-case, there is another front, whereon there are three rows of figures, one above another. Of the first row there is nothing now to be seen, but the parts below the girdle, the rest being destroyed by time. The second row, which is the best preserved, has, notwithstanding, received great injuries: and, as to the third, there is nothing now above ground, but their heads. These figures are two feet and six inches high; and the wall, of which there are still three feet three inches above ground, is ninety-eight feet in length, from the first step to its left corner, where there is another stair-case, the steps of which are exactly of the same size with those before-described. From what remains of the inner wall, it appears, that it was also covered with small figures. At the end of the stair-case, there is another wall, which extends ninety feet beyond the landing-place. The corner turns a little to the south, and goes no farther, because the earth is there at the same height. Returning to the west flight of steps of the stair-case before-mentioned, we meet with a wall forty-five feet in length beyond the bottom of the stair-case, with an interval of sixty-four feet to the west front. This side, like the former, is adorned with three rows of figures, and a lion tearing a bull, or an ass, with an horn in its forehead. Between these animals and the figures, there is a square space, filled with characters, of which the highest are quite effaced. The figures on this side are fairer than on the other, the ground being less elevated: there are twenty-five figures here. As for the figures on the stair-case, we refer the reader to the plates VII. and VIII. The wall, beyond the stair-case, is unadorned with figures.

At the top of the stair-case, between the two flights of stairs, there is an open place, paved with very large stones. Between the stair-case and the first columns, which are twenty-two feet and two inches distant. They form two rows, each consisting of six columns, of which there is only one remaining intire; eight bases and some broken pieces of the rest. There are six rows of columns, the first is eight feet eight inches distant from these, each row consists of six columns. These thirty-six columns are twenty-two feet two inches from each other, as the former are. There are still seven of these intire, with the bases of all the others, but much broken and defaced. Of those which are intire, there is one of the first row, one of the second, two

third, and one of each of the rest. One finds, between these columns and those before-mentioned, several large stones, heretofore part of some subterraneous building. Seventy feet eight inches west from these columns, towards the front of the stair-case, there were twelve columns more, disposed in two rows, of which there are only five remaining. The bases of seven more are visible; and the ground is covered with the ruins of those which are decayed. One can discover, however, among the fragments of those ornaments, which lie half-interred, that each of these columns was surmounted by the figure of a camel kneeling (*plate I. p. 96.*) To the south of these columns stands the edifice most elevated of any in these ruins; but it is necessary for us to observe, that, on the east, there are still discernible two rows of columns, consisting of six each, of which the bases of four or five remain still above the earth; and, in all appearance, these were opposed to other rows of columns, which were in the front. Advancing still towards the mountain, one finds the ruins of many buildings, consisting of windows, some of them filled with characters (*plate IX.*); passages, portals, &c (*plates X. XI. XII. XIII.*). The porticoes are adorned with figures: and these ruins take up a great space. But, to return to the edifice before spoken of: it extends an hundred and eighteen feet from the columns; and the wall of its front is yet five feet seven inches high, composed of one row of stones, some of which are eight feet broad, extending, from east to west, an hundred and thirteen feet. There are, before the edifice, certain stone foundations still visible; but, what end they served, cannot be guessed, since there is no stair-case on this side. This wall is adorned with no sort of ornament, as the rest are. There are however two stair-cases, one on the north, the other on the south side; but almost intirely ruined. On the landing-place, however, we still discover the remains of porticoes, which an earthquake threw down. All the rest of the building, which consists of great and little porticoes, is intirely ruined: the ground, covered with the fragments, is about an hundred and forty-seven feet in length, and nearly square. On the north, there are two porticoes, and three niches or windows walled up; and, on the south, a portico, and four windows open. There are two other porticoes, which are not covered, on the west, with two openings; and a third to the east, with three niches of windows walled up. Six of these openings are without cornices; and there remains but half an one to the east. One sees, under the two porticoes on the north, on each side, the figure of a man, and two

WQ.

women, from the knees upwards, their legs being covered with earth; under one of those, on the west-side, there is the figure of a man, fighting a bull, which has an horn in its forehead; the man holds this with his left-hand, and strikes a poniard into the belly of the beast with his right: on the other side the figures are the same, excepting only, that the man holds the horn with his right hand, and stabs the beast with his left. In the second portico there is the figure of a man holding and stabbing a beast, resembling either a deer or a lion, by such an horn in its forehead, and with wings upon its back (*plate XIV.*). Under the portico to the north, the same figures are visible; only the man combats here a true lion, which he holds by the mane with his right hand, and stabs with his left (*plate XV.*): these figures have half their legs buried under the earth. On both sides of the portico towards the south, there is the figure of a man, with an ornament on his head, resembling a crown, attended by two persons, one of whom holds an umbrella over his head, and the other has some ensign of authority in its hand (*plate XVI.*). Above these figures are three niches full of characters. On the pilasters of the first portico, which are out of their places, and lie near the flight of stairs last-mentioned, there are two men, each armed with a lance, which the one holds with both hands, the other only in his right (*plate XVII.*). One alone of these is intire. There are other pieces of pilasters, scattered up-and-down with various figures (*plate XVIII. XIX. XX.*), some of them very remarkable for the number of figures they contain, exhibiting, as some suppose, a royal audience, where the king appears sitting on his throne, with a footstool, a person with a kind of umbrella over his head, a petitioner before him, and his guards, with shields, lances, &c. attending him (*plates XXI. XXII. XXIII.*). Behind this edifice, one finds another of much the same kind, except that it is thirty-eight feet longer, with a niche or window blocked up, and another open, with two stones standing up, one on the right-hand, the other on the left. Of these, that towards the east is broken; the other, towards the west, is still twenty-eight feet high. There are, on the top of this stone, three niches or tablets, full of characters, and a fourth below, which seems to have been cut after the rest. The like inscriptions are seen in the niches or windows before-mentioned; each tablet consisting of one stone only. To the south there are two flights of stairs, the one to the east, the other to the west; but of these only five steps are remaining; and, on the wings, as well on the wall, which separates them, there are still

visible some small figures and foliages, though half-buried in the ground. An hundred feet from thence, to the south, the last ruins are found of these edifices, consisting chiefly of porticoes, and inclosed spaces of ground; and, between these two heaps of ruins, another stair-case, of which only seven steps are remaining; which serve, however, to shew, that antiently they were adorned with figures and foliages. On the east side of this stair-case, there are certain subterraneous passages, in which the inhabitants imagine great treasures are hid. M. *Le Brun* entered them, as several travellers have done before; but was quickly obliged to return, without making any discoveries, the passages being so narrow, and so dark and moist, that it was impossible to go far. However, even these experiments are sufficient to shew, that the conjectures of the inhabitants are very indifferently founded, since, from the structure of these vaults, we are left to judge, they were rather intended for carrying off water, or some such-like purpose, than to be made repositories of the royal treasures<sup>m</sup>.

As to the conjectures of the learned concerning these remains of the magnificence of antient times; the processions delineated on the walls; the vases in the hands of many of the figures; the several tablets of unknown characters; and the many hieroglyphical representations which are still seen in these ruins; have led some great men into an opinion, that this antient structure was a temple, dedicated to the deities worshiped in *Persia*. Others, with much greater reason, have delivered it as their sentiment, that these ruins are the sad remains of the antient palace of *Persepolis*, which they think strongly confirmed by the descriptions, left us by antient authors, of that noble pile of building. As to the figures in procession, those who adhere to this notion say, that they represent a birth-day feast of one of the *Persian* emperors, when his courtiers were wont to bring him presents. As to the inscriptions, they are, generally speaking, illegible even by the *Persees* or antient *Persians* themselves; so that hardly any argument can be deduced from them. The hieroglyphics might as well serve for ornaments to a palace, as to a temple; and, it may be, were some of the spoils of *Egypt*, brought thence by *Cambyses*'s army. However this be, certain it is, that the habits of these figures agree perfectly well with the descriptions of the old *Median* and *Persian* robes, as they are recorded in *Greek* writers. On the whole, therefore,

<sup>m</sup> *LE BRUN*, vol. ii. p. 268.



it may be presumed, that, whatever this edifice was, it was actually erected by the kings of the first race, since nothing seen there carries the aspect of later times; but whether *Cyrus* was the founder, or whether this palace was begun by *Darius*, and finished by *Xerxes*, is a point not easily, if at all, to be determined. From a view of the figures visible on the walls, pillars, &c. it seems probable to us, that they were enigmatical representations, at least for the most part, of the course of the heavenly bodies, and of the effects produced by them. But of this, and of the reasons which incline us to believe it, we shall take occasion to discourse more largely in our section on the religion of the ancient *Persians*. The traditions of the natives, in respect to these antiquities, are generally represented, by travellers, as confused, extravagant, and not to be depended on. This may, however, in some measure, arise from their want of acquaintance with oriental history, which is not always so fabulous and incoherent, as it is represented to be. There is, and there ever will be, a wide difference between the narrative stile of these eastern nations, and that in use amongst us. But, as we shall elsewhere shew, even in respect to these ruins, certainty may be deduced, as well from the hyperbolical relations of eastern writers, as from the artful memoirs of some of our western historians (V).

AT

(V) In this note we intend to examine, in as short a compass as possible, what antient writers have delivered concerning the city and palace of *Persepolis*. To begin then with what is said by *Dionodorus Siculus* (87) on this subject: He relates, that, after passing the river *Araxes*, *Alexander* met with near 800 *Greeks*, most of them old men, some having their hands, others their feet, some their ears, and some their noses, cut off, which had been done by the *Persians* of that district. This sight so incensed him against the inhabitants of *Persepolis*, that he called, says our author, the *Macedonians*

together, and told them,  
 “ That *Persepolis*, the metropolis of *Persia*, had, of all  
 “ the cities of *Asia*, done most  
 “ mischief to the *Greeks*;  
 “ and therefore he gave it up  
 “ to the plunder and spoil of  
 “ the soldiers, except the king’s  
 “ palace. This was the richest  
 “ city of any under the  
 “ sun; and, for many ages,  
 “ all the private houses were  
 “ full of all sorts of wealth,  
 “ and whatever was desirable.  
 “ The *Macedonians*,  
 “ therefore, forcing into the  
 “ city, put all the men to the  
 “ sword, and rifled and carried  
 “ away every man’s  
 “ goods and estate; amongst

(87) *Histor. l. xvii. c. 7.*

“ which

A T two leagues distance from these ruins, there is a famous mountain, seated between two of the finest plains in

“ which was abundance of  
 “ rich and costly furniture,  
 “ and ornaments of all sorts.  
 “ From this place were hur-  
 “ ried away, here-and-there,  
 “ vast quantities of silver and  
 “ gold, great numbers of rich  
 “ garments, some of purple,  
 “ others embroidered with  
 “ gold; all which became a  
 “ plentiful prey to the rave-  
 “ nous soldiers. And thus  
 “ the royal seat of the *Persians*,  
 “ once famous throughout the  
 “ world, was now exposed to  
 “ scorn and contempt, and  
 “ rifled from top to bottom.  
 “ For though every place was  
 “ full of rich spoil, yet the  
 “ covetousness of the *Macedo-*  
 “ *nians* was insatiably still  
 “ thirsting after more. And  
 “ they were so eager in plun-  
 “ dering, that they fought  
 “ one with another with drawn  
 “ swords, and many who were  
 “ conceived to have got a  
 “ greater share than the rest,  
 “ were killed in the quarrel.  
 “ Some things, that were of  
 “ extraordinary value, they  
 “ divided with their swords,  
 “ and each took a share;  
 “ others in rage cut off the  
 “ hands of such as laid hold  
 “ upon a thing that was in  
 “ dispute. They first ravished  
 “ the women, as they were in  
 “ their jewels and rich attire,  
 “ and then sold them for  
 “ slaves: so that by how  
 “ much *Persepolis* excelled all  
 “ the other cities in glory and  
 “ worldly felicity, by so much  
 “ the more was the measure of

“ their misery and calamity.  
 “ Then *Alexander* seized up-  
 “ on all the treasures in the  
 “ citadel, which was a vast  
 “ quantity of gold and silver,  
 “ of the public revenues that  
 “ had been heaping up, and  
 “ deposited there, from the  
 “ time of *Cyrus* the first king  
 “ of *Persia*, to that day; for  
 “ there were found an hundred  
 “ and twenty thousand talents,  
 “ reckoning the gold after the  
 “ rate of silver. Part of this  
 “ treasure he took for the use  
 “ of the war, and ordered  
 “ another part of it to be  
 “ treasured up at *Susa*. To  
 “ this purpose, he ordered,  
 “ that a multitude of mules,  
 “ both for draught and car-  
 “ riage, and three thousand  
 “ camels, with pack-saddles,  
 “ should be brought out of  
 “ *Babylon*, *Mesopotamia*, and  
 “ *Susa*; and with these he  
 “ conveyed all the treasures  
 “ to the several places he  
 “ had appointed. For, by  
 “ reason of his great hatred  
 “ to the inhabitants, he was  
 “ resolved not to trust them  
 “ with any thing, but utter-  
 “ ly to ruin and destroy *Per-*  
 “ *sepolis*: of whose palace, in  
 “ regard of its stately struc-  
 “ ture, we conceive it will  
 “ not be impertinent, if we  
 “ say something. This state-  
 “ ly fabric, or citadel, was sur-  
 “ rounded with a treble wall:  
 “ the first was sixteen cubits  
 “ high, adorned with many  
 “ sumptuous buildings, and  
 “ lofty turrets. The second  
 “ was

in the world, and which, by the inhabitants, is called by several names; sometimes they stile it *Kabreston-Gauron*,  
i. e.

“ was like to the first, but as  
“ high again. The third was  
“ drawn like a quadrant four-  
“ square, sixty cubits high, all  
“ of the hardest marble, and  
“ so cemented as to continue  
“ to the latest time. On the  
“ four sides are brazen gates,  
“ near to which there are cur-  
“ tains, or palisades, of the  
“ same metal, twenty cubits  
“ high; these were raised as  
“ well to strike the beholder  
“ with terror, as for the  
“ strength and security of the  
“ place. On the east side of  
“ the citadel, about four hun-  
“ dred feet distant, stood a  
“ mount, called the *Royal*  
“ *mount*; for here are the se-  
“ pulchres of the kings, many  
“ apartments, and little cells,  
“ being cut into the midst of  
“ the rock; into which cells  
“ there is made no direct pas-  
“ sage, but the coffins, with  
“ the dead bodies, are, by  
“ machines, hoisted up, and  
“ so let down into these vaults.  
“ In this citadel were many  
“ stately lodgings, both for  
“ the king and his soldiers, of  
“ excellent workmanship, and  
“ treasury - chambers, most  
“ commodiously contrived for  
“ the laying up of money.  
“ Here *Alexander* made a  
“ sumptuous feast for the en-  
“ tertainment of his friends,  
“ in commemoration of his  
“ victory, and offered magni-  
“ ficent sacrifices to the gods.  
“ At this feast were entertain-  
“ ed women, who prostituted  
“ their bodies for hire, where

“ the cups went so high, and  
“ the reins were let so loose to  
“ drunkenness and debauch-  
“ ery, that many were both  
“ drunk and mad. Among  
“ the rest, there was at that  
“ time a curtesan called *Thais*,  
“ an *Athenian*, that said, *Alex-*  
“ *ander* would perform the  
“ most glorious act of any  
“ that ever he had done, if,  
“ while he was feasting with  
“ them, he would burn the  
“ palace, and so the glory  
“ and renown of *Persia* might  
“ be said to be brought to his  
“ thing in a moment by the  
“ hands of women. This  
“ spreading abroad, and com-  
“ ing to the ears of the young  
“ men (who commonly make  
“ little use of reason when  
“ drink is in their heads), one  
“ of them presently cried out,  
“ *Come on, bring us fire-brands*,  
“ and so incites the rest to fire  
“ the citadel, to revenge that  
“ impiety the *Persians* had  
“ committed in destroying the  
“ temples of the *Grecians*. At  
“ this others, with joy, let  
“ up a shout; but said, that  
“ so brave an exploit belong-  
“ ed only to *Alexander* to per-  
“ form. The king, stirred up  
“ at these words, embraced  
“ the motion; upon which as  
“ many as were present, left  
“ their cups, and leaping  
“ from the table, said, they  
“ would now celebrate a  
“ victorious festival to *Bacchus*.  
“ Hereupon multitudes of  
“ firebrands were presently got  
“ together, and all the women  
“ that

the sepulcres of the *Gaurs*; sometimes *Nachs-Ru-*  
the pictures of *Rustan*; and sometimes *Takt-Rustan*,  
i. e.

played upon musical in-  
struments, which were at  
feast, were called for;  
then the king, with  
s, pipes, and flutes,  
ely led the way to this  
e expedition, contrived  
managed by this whore,  
s, who, next after the  
, threw a firebrand  
the palace. This pre-  
nt was followed by the  
so that, in a very short  
the whole fabric, by  
violence of the fire, was  
t to ashes." We have  
had this long passage,  
d a multitude of quo-  
since several authors  
her copied *Diodorus*, or  
hows made use of by  
*Plutarch*, in his life of  
er, gives us an ac-  
f this transaction, little  
e from that which we  
ist seen: indeed he  
hels confidently of the  
if *Tbais* than *Diodorus*  
whence some have su-  
the truth of it, and  
r *Tbais* had any con-  
erein, or no. *Arrian*  
ar *Alexander* seized at  
aden on the money  
had been laid up there  
us; and then adds,  
royal palace of the *Per-*  
monarchs he burnt,  
t against the will of  
enio, who intreated him  
ave it untouched, not  
because it was impro-  
to despoil and destroy

" what he had gained by his  
" valour, but that he would  
" thereby disoblige the *Asia-*  
" *tics*, and render them less  
" benevolent to him; for they  
" would then suppose, that he  
" would not keep *Asia* in his  
" possession, but abandon it as  
" soon as it was conquered  
" and laid waste. To which  
" *Alexander* made answer, that  
" he was resolved to avenge  
" the antient injuries his coun-  
" try had received from the  
" *Persians*, who, when they  
" arrived with their army in  
" *Greece*, subverted *Athens*,  
" burnt their temples, and  
" committed many other bar-  
" barous devastations there.  
" But this, in my opinion,  
" seems to have been no pru-  
" dent or politic action of *A-*  
" *lexander*, and was no revenge  
" upon the *Persians* at all (88)."  
*Strabo* speaks very concisely on  
this subject; his words are  
these: " *Alexander* destroyed  
" the temple of *Persepolis*, in  
" revenge of the injuries done  
" the *Greeks*, whose cities and  
" temples the *Persians* had for-  
" merly destroyed with fire and  
" sword (89)." *Curtius* has  
nothing singular upon this  
head, except the following  
observation: " The city of  
" *Persepolis* was so far from  
" being rebuilt, that, unless  
" the river *Araxes* ran near it,  
" there had not been the least  
" sign left to have guessed  
" where it stood; that it was

i. e. the throne of *Rustan*. This *Rustan*, as we have served before, is the *Hercules* of the east, or rather the

“situated twenty stadia from  
“the banks of this river, the  
“inhabitants rather believe,  
“than know with any certain-  
“ty (90).” In this point,  
however, he seems to have  
been mistaken; for, first, he is  
the only author who says, that  
*Persepolis* was ruined. *Diodo-  
rus* says indeed, that it was  
plundered; but, as to burning  
and destroying, what he re-  
lates is confined to the palace:  
besides, after the death of *A-  
lexander*, he informs us, that  
*Antigonius*, taking five thousand  
talents of silver out of the  
treasury at *Ecbatana*, marched  
into *Persia*, and, after twenty  
days, arrived at its capital  
*Persepolis* (91). *Arrian* also  
speaks of this city, as still  
standing after the destruction  
of the palace; and, if we may  
believe the author of the book  
of *Maccabees*, it continued a  
great and noble city. What  
he says on this subject, stands  
thus in our translation: “A-  
“bout that time came *Antio-  
“chus*, with dishonour, out of  
“the country of *Persia*: for  
“he had entered the city call-  
“ed *Persepolis*, and went about  
“to rob the temple, and to  
“hold the city: whereupon  
“the multitude, running to  
“defend themselves with their  
“weapons, put them to flight;  
“and so it happened, that *An-  
“tiochus*, being put to flight  
“of the inhabitants, returned

“with shame (92).”  
first book of *Maccabees*,  
is still a more extraor-  
passage, in respect to th  
before us: “About tha  
“says the author, king  
“*chus*, traveling throug  
“high countries, hear  
“that *Elymais*, in the c  
“of *Persia*, was a city  
“renowned for riches,  
“and gold: and that th  
“in it a very rich  
“wherein were coveri  
“gold, and breast-plat  
“shields, which *Alexan*  
“of *Philip*, the *Mac*  
“king, who reigned  
“among the *Grecians*, l  
“there. Wherefore h  
“and sought to take t  
“and to spoil it; but  
“not able, because they  
“city, having had w  
“thereof, rose up again  
“in battle: so he fle  
“departed thence with  
“heaviness, and returne  
“*bylon* (93).” That by  
the author meant *Persep*  
have all the reason in thi  
to believe, since we are  
that the latter is only  
appellation, and not th  
name of the city; nor  
probability, did the *Grec*  
commit the *Persian* nam  
of to writing. One th  
will venture to observ  
which has not hithert  
remarked by any autho  
this: *Persepolis*, or *Per*

(90) *Curt. lib. v. c. 7.* (91) *Diod. Sic. lib. xix. c. 3.* (92)  
c. ix. ver. 1, 2. (93) 1 *Mac. c. vi. ver. 1.—4.*

for the stories they tell of him are alike fabulous and antic. Our business, however, is not with them, with the mountain, which is an intire rock, harder capable of a better polish than marble: it is levelled by its sides are perfectly perpendicular, so that it looks like a large wall; and upon it there are figures represented in relief, with great skill and beauty. The first of which is about the height of a pike from the ground, represents a combat between two knights, mounted side by side, each of them having an iron mace in his hand: he on the right has a bonnet on his head, and holds out in his right-hand a large ring of iron, of which the other knight seems to take hold with his right-hand. These figures, as well of horses as of men, are gigantic: as to the meaning of the piece, if we trust tradition, the *Persian* poets, it is thus to be understood: they say, one of these cavaliers was *Rustan*, or *Rustem*, the son of the white, the son of *Sam*, the son of *Noramon* king of the *Indies*; the second *Rustan*, or *Rustem*, the son of the king of *Persia*. These two princes are said to have been engaged in long and bloody wars, and at last to have agreed to determine their quarrels by a combat: the manner in which this was to be performed was thus: one held a ring of iron in his right-hand, which the other took hold of, it being previously agreed, that whoever could pull it from the other this iron ring, should be esteemed conqueror, and should be obeyed for the future by him who lost it. They say too, that the king of *Persia*, who is represented by the figure having a long beard, assisted the king of the *Indies* in this engagement. Besides his ring and mace, these combatants have iron bulwarks hanging by chains at the sides of their horses, which, as is supposed, they let fly at each other, in the same manner as peasants sometimes fight with their flails (*platts*

as in *Greek* no more than the word of the *Persians*. *Elyma* signifies the same thing, or *Pharsabad*, which Sir *Richard* conjectures to be the most antient name in the *Persian*: hence, therefore, we may with probability conclude, that its most antient name was *Elymais*, derived from the antient name of *Per-*

*sia*, *Elam*; that, in process of time, when *Persia* was called *Pharas*, this city might be styled *Pharasabad*; and that the *Greeks* might translate either of these appellations into their own language by the word *Persepolis*: all which we submit to the curious and inquisitive reader.

Tombs at  
Naxi  
Rustan.

XXIV.). Near this figure there are two others (plate XXV. XXVI.): but, as to their representation, it is impossible to say any thing with certainty, since we are furnished with no lights by antient writers, and the traditions the modern *Persians*, on such subjects, are little to be depended on; though, to say the truth, the common people in *Persia* are rather more modest than elsewhere; for, when they are asked about the meaning of these figures, they generally say, God knows: nay, their men of learning content themselves with affirming, that they relate to the antient heroes of their country, without pretending to enter into particulars. At a small distance from these figures is the first tomb. At sixty paces from this tomb there is another; thirty paces from thence a third; and, at the distance of an hundred paces, a fourth; which is the fourth (plate XXVII. XXVIII. XXIX.). Not far from these tombs are two small edifices (plate XXX.). Near the third tomb are two inscriptions; one fifteen lines in length in the character made use of in the inscriptions at the place of *Persopolis*. There are many other curious representations carved on this mountain, some perfectly well preserved and found, others much defaced, either through the injuries of time and weather, or the brutal zeal of the *hammedans*, who make it a piece of high merit to destroy all kind of imagery<sup>a</sup>. Should we run into a long discussion on the conjectures which have been, or may be made, in relation to these sepulchres, it would certainly lead us out of our road, and turn very little to the improvement of the reader. On the whole, therefore, we shall content ourselves with saying, that these stupendous monuments of antient magnificence are sufficient to fill us with high ideas of the wisdom and sublime genius of the antient *Persia* before superstition and slavery took place (X).

T

<sup>a</sup> Vide CHARDIN, tom. ii. LE BRUN, tom. ii.

(X) Besides the tombs spoken of above, there are two more near the ruins of the palace of *Persopolis*, which, Sir John Chardin says, appeared to him the most curious remnants of antiquity which he beheld there. They are about six hundred paces from the columns; and, in order to reach them, there

is a necessity of climbing three hundred paces up the rock. These monuments are cut and hollowed into the rock. The first one is on the north, and is against the great stair-case leading to the palace; the front is seventy-two feet broad, and the height about one hundred and thirty (plate XXXI.).

1



great perfection which appears in these ancient  
 , and those of *Persepolis*, leaves us no room to  
 doubt,

is square, and like  
 ling-place of a stair-  
 is about four feet  
 and is cut into the  
 : on each side there  
 figures finely cut, and  
 resembling those in the  
 ; in the wall of the  
 are four columns  
 the spectator, and ex-  
 the middle there ap-  
 tor; but it is only the  
 a door cut in the  
 does not seem ever  
 been designed for a  
 to any cavity behind  
 this there is another  
 of workmanship, full  
 ; and, on the sum-  
 appears an altar,  
 burning on it, and a  
 person holding a bow  
 d, kneeling on a kind  
 ; over against it, as  
 devotions. In the  
 the piece, there is a  
 ure, which seems to  
 the sun; and in the  
 s if in the air, there  
 figure of the same  
 hom we see praying  
 if he were ascend-  
 the heavens. The  
 ab, which is on the  
 differs not much from  
 h we have described  
 (XII.). It has four  
 a false door, and  
 n altar with fire, and  
 or high-priest pray-  
 e it, with the deco-  
 at have been men-  
 fore. Some incon-

siderable differences there are  
 in the architecture, and in the  
 disposition of things, in this  
 second tomb; but we do not  
 think them of consequence to  
 be mentioned here. Sir *John*  
*Chardin* tells us, that the in-  
 habitants of the country say;  
 that *Nembrotb*, or *Nimrod*, was  
 buried in the first, and *Dar-*  
*ab*, i. e. *Darius*, in the se-  
 cond; but he thinks the first  
 fabulous. And, as to *Darius*  
 being interred here, he owns,  
 it is, in some measure, war-  
 ranted by the account given  
 us by *Arrian*, that *Alexander*  
 caused the body of that unfor-  
 tunate prince to be embalmed,  
 and to be sent to his mother,  
 that she might cause it to be  
 interred in the tomb of his an-  
 cestors. It is allowed, that the  
 sepulchres of the kings of *Per-*  
*sia* were at *Ecbatana* in *Me-*  
*dia*; and that at the time *Alex-*  
*ander* sent back *Darius's* body,  
 that country was new-conquer-  
 ed, and in great disorder. It  
 is not impossible therefore, that  
 his mother might cause him to  
 be buried at *Persepolis*. How-  
 ever, Sir *John Chardin* himself  
 is of opinion, that the thing  
 was otherwise, and that these  
 tombs were actually closed up  
 before the reign of *Darius* (94).  
 It is the firm opinion of the  
 present inhabitants of *Persia*,  
 that in these tombs, and also  
 in those described in the text,  
 there are concealed great quan-  
 tities of treasure, and valuable

(94.) *Chardin voyag. tom. ii. p. 166.*

doubt, that those who were the authors of them, if they had so pleased, have left marks of their skill and

effects. It must be said in favour of this vulgar notion, that it has antiquity on its side; since we know, that when *Alexander* conquered this country, it was expected that mighty sums would be found in the tomb of *Cyrus* (95). As on the other hand, we know that *Josephus* (96) reports a mighty mass of money to have been laid up in the sepulchre of *David*. As we are writing here a note only, and not a dissertation, we shall not expatiate further upon this subject, but confine ourselves to these very tombs in the mountain of *Nachs-Rustem*. It is certain, that not only the common people, but people of distinction and learning, concur in believing, that there are vast heaps of gold, silver, and other rich things, contained in these repositories of the dead; but at the same time they affirm this, they assert, with equal confidence, that the passages within the tombs form a kind of labyrinth, out of which a man can hardly ever find his way; so that many have perished in search of these supposed mountains of riches. *Sir John Chardin*, however, tells us a story of one who actually found and bore away some of these shining spoils: he had it from the mouth of the bailiff of *Mirkassem*, a little town in the neighbourhood of *Persepolis*. This man informed

him, that about two hundred years before, when this country was subject to a prince of its own, who resided at *Persepolis*, the father of his name, in this part of the country, having dissipated his effects, and not being in a condition to pay what was due from him to the royal treasury, was under a strong dejection of mind, and received a message from the grand vizier, threatening, in case he did not make speedy payment, with a death, and with the selling of his wife and children for money in order to produce the sum which was in arrear. The poor man, distracted with fear, and knowing not which way he was thinking of laying violent hands on himself, checking this thought suddenly, he said in his own mind, Why should I destroy myself without attempting to get off this load of misfortune by some other means? He thought of his house of idols (so the *Muslims* call all places where there are figures in bas-relief); every body agrees the vast quantities of wealth were concealed: why should not he look for it? If I succeed, I shall not only pay the debt, but have wherewithal to spend the remainder of my days splendidly myself all the rest of my days; and, on the other hand, if I perish, I know death is the same thing to

(95) *Arrian. exped. Alex. lib. vi. c. 11.*     *Strab. geogr. lib. xv. c. 1.*  
 (96) *Antiq. lib. vi. c. 15.*

ther parts of this empire also; or, at least, that cessors might have done something in the same. We have already put ourselves under such restriction, that we forbear a prolix prosecution of this hint; and there- shall content ourselves with remarking here, that *Irun* takes notice, in his travels, of some remains ity, which he, with two *English* gentlemen, saw ountain, a league and an half from *Schiras*, on of the plain. There stood here a mosque, called ue of the mother of *Solomon*, square, and about ees from one corner to the other, having three ; exactly resembling those at *Persepolis*; the first ast, the second on the north-west, and the third uth-east: they are eleven feet high, and have on ster the figure of a woman as big as the life, with an in her hand, in the same attitude with the e the wall, at *Persepolis*. North-east from this usque, the same author says, there are seen on the e rock nine small figures, much damaged by time, half of them appearing above-ground; and, on west, a stone of prodigious magnitude, represent-

ere. Having taken 1600, he provided ith lights, and with risions, and then entered the tombs: in it he was so lucky, ll into a path which a large square room ces of gold; of took as many as he ay away, and re- me on the fourth s the sum he brought s not quite sufficient is debts, he deter- make another expe- which proved as un- as his first had been for, by some means, losing his way, he is the mountain, and er heard of more ravellers have taken ns themselves, and,

where their spirits have failed, have hired others to attempt the finding out the rooms which are said to be in this mountain; but most of them have toiled in vain, tho' not all; for *Pietro della Valle*, an author worthy of credit, affirms, that he saw a square room built in the form of a tower, close on all sides, except a door which was almost at the top, and altogether inaccessible; this he took to be a sepulchre. Sir *Joh. Chardin* could find nothing like it, but he declares, he does not doubt the fact: and tells us farther of his own knowledge, that these subterraneous passages are really very perplexed, frequently cross each other, and are full of moist vapours, which quickly extinguish the lights (95).

(95) *Chardin voyag.* vol. II. p. 171.

ing a cask, or tun. All the ground thereabouts is covered with stones, and most of the pilasters are out of their places; which could not possibly have happened but by an earthquake: the cornice, however, of the middle one, is very little damaged. A quarter of a league farther, are seen the ruins of that wall which antiently surrounded this mosque. And about a league from the mosque, the same gentleman tells us, that he saw several figures cut in the rock, divided into three tables: the first table contains three figures, one of which is represented leaning with its hand on a great sword: the second represents a man with something not unlike a turban on his head: the third figure has a mitre on its head, and like the first, leans its hand on the guard of a great sword. They are very much broken and damaged, so that it is difficult to describe them particularly: for which reason we may suppose the author has omitted the descriptions of the other two tables. If we may be allowed to found any thing on the representations given us in the prints of this accurate traveller, we may say with some assurance, that these figures are neither so old, nor executed near so well, as those on the mountains of *Nachs-rustem*, which they resemble much more than any thing which is to be seen at *Persepolis*. M. *Le Brun* speaks frequently of the traditions of the inhabitants, relating to such things as these: but there is no necessity of examining their accounts here, since we shall be obliged to give an ample account of these matters when we come to speak of the *Persian* history, as written by oriental authors. In the mean time, the reader will be pleased to observe, that the foregoing relation is a direct proof of the opinion we advanced, that, on a strict inquiry, many more fragments of antiquity might be found in *Persia*, than those hitherto described, and so highly magnified.

‡ *Le Brun* voyag. vol. ii. p. 299.

S E C T.

## S E C T. II.

*the antiquity, government, customs, arts, learning, and trade, of the antient Persians.*

*the Persians* were, without all doubt, a very antient *The origin* nation. Their country was first peopled by *Elam*, or, *of the Persians* calls him <sup>a</sup>, *Elymus*, the son of *Shem*; whence *fians*.

is constantly called by the sacred writers *Elam*: nor appear, that it was known to the *Jews* before the *ty*, by any other name. The descendants of *Elam* first in that province, which from them was called *Elam*; and, by degrees, as their numbers increased, themselves into *Susiana*, and other adjoining provinces appears from *Daniel*, who places *Susa*, the *polis* of *Susiana*, in the province of *Elam* <sup>b</sup> (A). All *not* interpreters by *Elam* understand *Persia*, and, in *by* the *Persians* are called *Elamites* <sup>c</sup>. Whence it is *le*, that they were descended from *Elam*, of whom *the* country and inhabitants borrowed their name. *his* name was changed into that of *Persia*, we have *shown* <sup>d</sup>.

*the* government of *Persia* was monarchical, and the *Their go-* hereditary. The kingdom of *Elam* seems to have *vernment*. *retty* powerful, even in the time of *Abraham*; for *laomer*, king of *Elam*, who was contemporary with *tiarch*, is said in Scripture to have invaded the *unians* and *Emims*, who were of a gigantic race, and *etaken* and pillaged the cities of *Sodom* and *Gomorrhah*; *was* at last overthrown by *Abraham*, who came to *cue* of *Lot*, whom the *Elamite* had taken prisoner <sup>e</sup>. *time* of *Jeremiah*, *Elam* must have been a great and kingdom, as is plain from the prophecy where he *s* the increase of *Nebuchadnezzar*'s dominions; and

JOSEPH. antiquitat. c. 8.

<sup>b</sup> Dan. viii. 2.<sup>c</sup> Acts<sup>d</sup> Vid. sup. p. 50.<sup>e</sup> Gen. xiv. 5. Deut. ii. 20, 21.

*And I saw in a vision, the prophet (and it came, when I saw that I was than in the palace, which he province of Elam), and in a vision, and I was by*

*the river Ulai. Shusban is, without doubt, the city of Susa in Susiana, which stood on the river Eulæus, or, as the prophet files it, Ulai.*

particularly, that he should subdue *Elam*, a kingdom on the river *Ulai*, to the eastward of the *Tigris* (B).

The majesty of their kings.

BUT, to speak here of *Persia* as the second of the four great empires (for, of the kings who preceded *Cyrus*, we shall have occasion to give some account hereafter); the *Persian* monarchs were under no controul, but governed by their own arbitrary will and pleasure: they were revered by their subjects like deities on earth, none daring to appear before their throne, without prostrating themselves on the ground, with a kind of adoration. *Sperchies* and *Bulis*, both *Lacedemonians*, refused to comply with this ceremony, as did also, according to *Justin*<sup>f</sup>, *Conon* the *Athenian*; and *Ismenias* the *Theban* declined it, as we read in *Ælian*<sup>g</sup>, by letting his ring drop from his finger, and then throwing himself on the ground to take it up: *Timagoras*, as we read in *Valerius Maximus*<sup>h</sup>, was put to death by the *Athenians* for paying this veneration to a *Persian* monarch. In the time of *Apollonius* none were allowed to appear before the king, who had not done the same honours to his image. While they were in the king's presence, they were to hold their hands, so long as their audience lasted, within their sleeves; for neglecting this ceremony, *Autofaces* and *Mitræus* were put to death, as we read in *Xenophon*, by *Cyrus* the younger. None were suffered to enter the royal palace without the sovereign's leave, except the princes who slew *Smerdis*: all others, of what rank soever, before they set foot in the palace, were obliged to acquaint the king by a messenger, that they desired to attend him, and wait his royal pleasure. What respect and obedience his vassals paid him, we learn from *Herodotus*, who tells us, that *Xerxes* being once in

<sup>f</sup> JUSTIN. l. vi.

<sup>g</sup> ÆLIAN. var. histor. l. i. c. 21.

<sup>h</sup> VALER. MAXIMUS, l. vi. c. 3.

(B) Behold, I will break the bow of *Elam*, the chief of their might. And upon *Elam* will I bring the four winds from the four quarters of the heaven, and will scatter them towards all those winds, and there shall be no nation whither the outcasts of *Elam* shall not come. For I will cause *Elam* to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send the sword after them; till I have consumed them. And I will set my throne in *Elam*, and I will destroy from thence the king and his princes, saith the Lord (1).

(1) Jerem. xlix. 35, & seq.

great danger by sea, many, at the king's desire, strove who should be the first in leaping over-board, to lighten the vessel, and save their prince's life, at the expence of their own <sup>lives</sup>. They all lived in no less dread of the king's wrath than of the anger of the gods: whence they looked upon the incurring of his displeasure as the greatest misfortune that could befall them in life; and were ready, at the least intimation given them by their prince, to become their own executioners. The crown was hereditary, and bestowed on the eldest of the deceased king's lawful children. In long or dangerous expeditions, to avoid all contests, the heir apparent was named by the reigning king, before he set out on his journey or march. The new king was crowned at *Pasargada*, or, as *Pliny* calls it, *Pasaganda* <sup>k</sup>, by the priests, who bore a great sway in the court of *Persia*. This ceremony was performed in the temple of the goddess of war, where the king used, first of all, to cloathe himself with the garment which *Cyrus*, the founder of the *Persian* monarchy, had worn before he was raised to the throne. Being thus attired, he used to eat some figs, with a small quantity of turpentine, and drink a cup full of sour milk; then <sup>l</sup> the tiara, or crown, was placed on his head by one of the grandees, in whose family that right was hereditary, and deemed all over *Persia* the greatest honour a subject could enjoy. The king's tiara was by a peculiar name called *cidaris*, being a kind of turban rising up with a sharp point, without bending; whereas the other *Persians* wore their turbans bending downwards to their foreheads, in token of subjection: however, the descendants of those, who, with *Darius* the son of *Hystaspes*, slew the usurping *Mage*, were allowed to use a tiara bending to the middle of their head, and not, as that of the other subjects, reaching down to their eye-brows. Round the tiara the king wore a purple and white band, or diadem; for nothing else is meant by the word *diadem*, in the antient writers, but a band of this nature wreathed round the forehead <sup>m</sup>. This tiara, with the purple and white band, is the only ensign of royalty we find among the *Persian* kings of the first dynasty. The king's birthday was kept as sacred, and celebrated with public sports in the utmost pomp and magnificence. His death was bewailed by shutting the tribunals of justice for five days:

<sup>l</sup> HERODOT. l. viii. c. 41. <sup>k</sup> PLIN. l. vi. c. 26. <sup>l</sup> PLUT. in Artaxerx. <sup>m</sup> DRUS. observat. l. xii. c. 12. BRIS. l. i. p. 44.



and that fire which was worshiped in families as a household-god, was, on that occasion alone, extinguished. The kings abode was, according to the season, 7 months at *Babylon*, three at *Susa* (C), and two at *Ecbatan* °: whence they are compared by *Ælian* P to cranes; and by *Aristotle* to the *Scythian Nomades*, who, by often shifting their abode, always enjoyed a temperate season. They likewise removed to *Pasargada*, and sometimes to *Persepolis*; which, at last, became their ordinary residence. The king's court,

° DIODOR. SICUL. lib. viii. ° ZONAR. annal. lib. i.  
P ÆLIAN. hist. natur. lib. ii. c. 3.

(C) *Susa*, called in Scripture *Shushan*, was the metropolis of the province *Sufiana*. It was built on the banks of the river *Eulæus*, called by *Daniel Ulai*, by *Memnon*, as some say, the son of *Titbonus*, who was slain by the *Theffalians* in the *Trojan* war (2). *Strabo* (3), and *Pausanias* (4), compare the walls of *Susa* even with those of *Babylon*. *Cassiodorus* tells us, upon what authority we know not, and therefore give him no credit, that the walls of this city were cemented with gold. *Polycletus*, as we read in *Strabo* (5), would make us believe, that it had no walls; which is no less improbable, considering the kings of *Persia* resided there three months in the year, and that great part of the treasures were lodged in it, as *Diodorus* informs us (6). It was called *Susa*, from the many lilies which grew in that neighbourhood, says *Stephanus*, and in the *Persian* language bore that name. It is

also called *Memnonia*, by *Herodotus* (7), and others, from its founder *Memnon*. In Scripture it is constantly named (8) the palace; but, besides the king's palace, there was, without all doubt, a city, as is plain from all the profane writers. The city was sheltered by a high ridge of mountains from the northern winds, which rendered it very agreeable during the winter; but in summer the heat was so parching, that the inhabitants were forced to cover their houses, as *Strabo* writes, with earth two cubits deep (9). *Susa* was, in ancient times, a wealthy and magnificent city: *Alexander* found in it fifty thousand talents of gold, besides jewels of an inestimable value, and an immense quantity of gold and silver vessels. Here *Ahasuerus* kept his great feast, which lasted one hundred and eighty-three days. It lies now in ruins, and is known, as *Tavernier* informs us, by the name of *Schouster*, or *Suster*.

(2) *Strabo*, l. xv. p. 500.

*Messen.* c. 31.

(7) *Herodot.* l. v. c. 54.

(9) *Strabo*, l. xv. p. 503.

(3) *Strabo*, ubi supra.

(5) *Ubi supra*.

(4) *Pausan.*

(6) *Diodor. Sic.* l. xvii. c. 66.

(8) *Dan.* viii. 2. *Nebem.* i. 1. *Esth.* i. 2.

or palace, had many gates, and each gate a body of guards, whose duty it was not only to defend the king's person, but to inform him of whatever they saw, or heard done, in any part of the kingdom: whence they were called, some the king's ears, others, as *Aristotle* <sup>9</sup> informs us, the king's eyes. To these messengers were sent from the most remote provinces of the empire, when any thing happened worthy of the king's knowledge; and besides, they received immediate intelligence of any sudden commotion by means of fires, which were always ready at small distances from each other, and lighted when occasion required: so that they could, in one day, receive notice of any tumult, rebellion, or invasion, in what part soever it happened of that vast empire.

THE king's palace was deemed sacred, and respected as *The king's temple*. It was extremely magnificent, and furnished *palace de-* with utensils of inestimable value. The walls and roofs of *scribed.* the rooms were all covered with ivory, silver, amber, or gold. The throne was of pure gold, supported by four pillars, richly set with precious stones. The king's bed was likewise of gold; and *Herodotus* <sup>1</sup> mentions a plane-tree and vine of gold, presented to *Darius* by *Pythius* a *Lydian*, who, after the king of *Persia*, was accounted the richest man in the world (D). The body and branches of this vine, says *Athenæus* <sup>2</sup>, were enriched with jewels of great value; and the clusters of grapes were all precious stones, which hung over the king's head as he sat on the throne. At his bed's head stood always a chest or coffer, containing five thousand talents, which was called the king's bolster; and another at his feet, with three thousand talents <sup>3</sup>. Adjoining to the king's palace were large gardens

<sup>9</sup> ARIST. l. de mundo.      <sup>1</sup> HERODOT. l. vii. c. 27.  
<sup>2</sup> ATHEN. l. xii. Vide BUDÆUM de ass. l. iv.      <sup>3</sup> BUDÆUS, ubi supra.

(D) *Pythius*, if we believe *Herodotus* <sup>(10)</sup>, entertained, at *Cælene* in *Phrygia*, *Xerxes* and all his army, as he was marching against *Greece*; and moreover offered him, towards the charges of the war, two thousand talents of silver, and three millions nine hundred ninety-three thousand pieces of gold, all bearing the stamp of his father *Darius*. *Xerxes*, with no less generosity, not only refused the treasures offered him, but ordered seven thousand *Darian* pieces, or *Darics*, to be given to *Pythius*, as a reward of his affection and good will; nor did he leave *Cælene* till the sum was paid.

(10) *Herodot.* l. vii. c. 27. & seq.

and parks, stocked with all sorts of game for his diversion. Tully tells us, out of *Xenophon* <sup>u</sup>, that *Cyrus* planted and cultivated one of these delicious gardens with his own hand. *Alexander* enriched them with trees and plants out of *Greece*. The *Persian* kings drank no other water but that of the river *Choaspes*, which was carried about with them in silver vessels whithersoever they went <sup>w</sup> (E). They drank only *Calybonian* wine, made at *Damascus* in *Syria*; and touched no bread but what was of the wheat of *Assis* in *Phrygia*; and their salt was brought from *Egypt*. The magnificence of their public feasts exceeded, as appears from holy writ <sup>x</sup>, what we read of in histories of other nations. Their table was daily served with somewhat of the product of each nation subject to them <sup>y</sup>. Among the

<sup>u</sup> CIC. de senect.    <sup>w</sup> HERODOT. l. i. c. 188.    <sup>x</sup> Esth. i.  
<sup>y</sup> ATHEN. l. viii.

(E) It is matter of dispute among geographers, whether the *Choaspes* and *Eulæus* be one and the same, or two different rivers. *Pliny* (11) distinguishes them, and says, that they both rise in *Media*, but that the *Choaspes* discharges itself into the *Pasitigris*, and the *Eulæus* into the lake *Characenus*. *Polycletus* likewise, as we read in *Strabo* (12), supposes them to be two different streams, tho' he makes them disembogue themselves into the same lake. On the other hand, *Salmasius* (13) takes them to be one and the same river, under different names; for the *Choaspes*, rising in *Media*, buries itself under ground, and again appears not far from *Susa*. In *Media*, he thinks, it is called *Choaspes*, and, in the province of *Susiana*, *Eulæus*. This seems agreeable to what we read in *Ptolemy* (14), who mentions

two springs of the *Eulæus* (for he no-where names the *Choaspes*), one in *Media*, and the other in *Susiana*. Besides, *Herodotus* tells us (15), that the *Choaspes* washed the walls of *Susa*, and that the *Persian* kings drank no other water; whence it is manifest, that the *Choaspes* and *Eulæus* are one and the same river, at least at *Susa*; and even *Pliny* (16), and the other writers who distinguish them, place the city of *Susa* on the banks of the *Eulæus*; and all the interpreters take the river *Ulai*, mentioned by *Daniel* (17), to be the *Eulæus*. Nor is there any thing more common, than that the same river should be known in different places, by different names: thus the *Danube* was called by the *Latins* *Danubius* and *Ister*, the *Wefer*, *Vierra* and *Visurgis*, the *Po*, *Padus*, and *Eridanus*, &c.

(11) *Plin.* l. vi. c. 27.    (12) *Strabo*, l. xv. p. 501.    (13) *Salmas.*  
in *Solin.* p. 493.    (14) *Ptol.* l. vi. c. 3.    (15) *Herodot.* l. i. c. 153.  
(16) *Plin.* ubi supra.    (17) *Dan.* viii. 22.

prisoners taken by *Parmenis* at *Damascus*, were, as *Athenæus* <sup>a</sup> informs us, two hundred and seventy-seven cooks, twenty-nine who took care of the dishes, seventeen who administered water, seventy who had in charge the wine, forty employed about ointments, and sixty-six whose province it was to prepare garlands, used, according to the custom of those times, in banquets. During their repast, four eunuchs were feasted with the harmony both of vocal and instrumental music; and three hundred women, of the sweetest and most melodious voices, were in constant attendance to divert the king at his unbended hours. It was likewise their province to lull him asleep with the melody and variety of their notes, and recreate his mind as soon as he awaked in the morning <sup>b</sup>. Most of the *Persian* kings were so dissolved in pleasures, that they scarce minded any thing besides their own satisfaction. *Xerxes* was not ashamed to propose, by a public edict, an ample reward to any one who should devise a new pleasure <sup>c</sup>. The king seldom admitted others to his table, besides his wife and mother. Such as received this honour were so placed, as not to see, but only be seen by the king; for they thought it was, in some degree, a degrading of their dignity, to appear subject to the same necessities with other mortals. This desire of appearing above the level of other men, was the motive that confined them within their palace, and scarce ever suffered them to appear abroad. Their lust and voluptuousness sufficiently appears from the book of *Esther*; and *Tully* <sup>d</sup> adds, that the revenues of whole provinces were employed on the attire of some of their favourite concubines, one city being obliged to supply them with ornaments for their hair, another for their necks; &c. nay, *Socrates* <sup>e</sup> mentions an ambassador, who, being sent into *Persia*, spent a whole day in traveling thro' a country, which was called the *Queen's girdle*, and another day before he reached the borders of a territory stiled the *Queen's head-dress*.

The king's children, more especially the eldest, were, *The king's* presently after their birth, committed to the care of eunuchs. *children.* At seven years old they learnt, under experienced instructors, to ride and hunt; which were looked upon as the most manly exercises. At the age of fourteen, they were put under the discipline of four learned preceptors, of

<sup>a</sup> *ATHEN.* l. xii.      <sup>b</sup> *Idem* *ibid.*      <sup>c</sup> *CIC.* *Tusc.*  
<sup>d</sup> *QUEST. VALER. MAXIM.* l. ix. c. 2.      <sup>e</sup> *CIC.* in *Ver.* act. v.  
<sup>f</sup> *SOCRAT.* in *Plat.* *Alcibiad.*

whom one was to teach them prudence, another justice, the third temperance, and the fourth fortitude<sup>o</sup>.

*The king's guard.*

THE king's ordinary guard consisted mostly of *Persians*. *Curtius* mentions a guard which attended the king's person, consisting of fifteen thousand men, who were called the king's relations. There was also a body of ten thousand choice horsemen, all *Persians*, who accompanied him in all his expeditions, and were called *Immortal*. His guards received no pay; but were very plentifully provided with all necessaries of life.

BUT the grandeur and magnificence of the *Persian* kings appeared no-where greater, than on occasion of the public sacrifices, at which they often assisted, as we shall have occasion to take notice in the next section, as also of their funerals, and other religious ceremonies in use among the *Persians*.

*The manners of the Persians. How they educated their children.*

IT is time now to say something of the customs and manners of the antient *Persians*. They had a particular care of the education of their children above any other nation. A son was not admitted to the presence of his father, but was brought up by women of the best character, till he attained the age of five years, lest, if he should die before that time, his father might be too much grieved at his death. At five years old, the children of such as could afford it were committed to the tuition of learned masters or *magis*, who carefully taught them, more by examples than precepts, the practice of justice, patience, sobriety, abstinence, and all other virtues. They took great pains to implant in their breasts an aversion to all manner of vice, especially to lying, and contracting debts. They learned also to ride, to shoot with bows, and fight on horseback. This was their education till seventeen years of age, when the children of men of rank were admitted among the king's guards, and attended him at home when he went a-hunting, or abroad in his warlike expeditions. They were brought up with such an awful respect to their parents, that they never offered to sit down in their presence. Every father had power of life and death over his own children; but was restrained, by the laws, from exercising such severity for small faults, or for one crime alone.

*The miscellaneous customs of the Persians.*

THE *Persians* were antiently all trained up to military exercises, but more especially to handle a bow, which they did with great dexterity; whence it is, that we find the

XENOPH. l. i. c. 11. BRISSON. polit.

bow

ow of *Elam* mentioned by the prophet *Jeremiah*<sup>f</sup>, and the quiver of *Elam* by *Isaiah*<sup>g</sup>, as the arms peculiar to this nation. From the age of five years, to that of twenty, they taught their sons chiefly three things, as *Herodotus* informs us.<sup>h</sup> ; to manage an horse ; to use the bow with dexterity ; and to speak truth. A numerous issue was looked upon by them as the greatest blessing which the gods could bestow ; and such as could shew a numerous spring received early presents from the king. They celebrated their birth-days with great pomp and magnificence, furnishing their tables, on such occasions, in a very plentiful manner, though, at other times, they lived very sparingly, at least under their first kings. In their diet they were very temperate ; but were always inclined to drinking : they used even to debate the most important matters in their cups ; but the master of the house, where they met to consult, proposed the same subject the next day, before they tasted any liquor, when the resolutions, taken the day before, were approved or rejected. When they met, they saluted with a kiss on the mouth, if they were equal ; on the cheek, if one was somewhat inferior to the other ; but those, who were of a much lower rank, used to prostrate themselves on the ground when they met or accosted their superiors. They shewed most value for those that lived next to them, and very little to such as lived at a great distance, as if men were more or less worthy, in proportion as they lived at a greater or less distance from them. No nation was ever more ready to adopt foreign customs. They no sooner conquered the *Medes*, but they assumed their dress. In war, they used the *Egyptian* armour, after they had subdued that kingdom, and imitated the *Greeks*, as soon as they became acquainted with them, in the worst of vices, as *Herodotus* himself owns. They were indulged many wives, besides as many concubines as they were able to maintain, those who had many children, being looked upon as heroes of as great prowess, as those who had distinguished themselves in military exploits. They bore such respect to their parents, that they thought it impossible a man should ever put to death his father or mother ; whence no punishments were inflicted, by their laws, on such offenders : and, if any one was indicted for committing so heinous a crime, he was always declared by the judges, spurious or supposi-

<sup>f</sup> Jerem. xlix. 35—38.      <sup>g</sup> Isa. xxii. 6.      <sup>h</sup> HERODOT.

titious. To affirm a falsehood was accounted the utmost infamy, and, next to that, the being in debt, because it exposed a man to the necessity of lying. If any among them happened to be infected with a leprosy, or any other distemper of that nature, he was not permitted to stay within the city, nor to converse with others, having, as they believed, drawn this punishment upon himself, by committing some offence against the sun. All strangers, that were subject to this distemper, were expelled the country. These customs, and some others relating to their funerals, of which we shall speak in the next section, we have learned from *Herodotus* <sup>m</sup>, who tells us, that he can, with certainty, affirm them to be true.

Their punishments.

THE most severe punishment, in use among the *Persians*, was that of shutting the offender up between two boats; which was done in the following manner: they made two boats on purpose, so equal, that one was neither broader nor longer than the other; then they laid him in one of them on his back, and covered him with the other, his hands, feet, and head, being left uncovered, and appearing through an opening made for that purpose. In this posture, he was supplied with victuals and drink by the executioners, who even forced him, by thrusting sharp iron tools in his eyes, to eat what was necessary to support nature, lest he should starve himself, and thereby put an end to his pain. On his face, that was placed full in the sun, they poured honey, which, inviting the flies and wasps, tormented him, no less than the swarms of worms that were bred in his excrements, and devoured his body to the very entrails. Under such a complication of unrelenting torments, the unhappy offender lived many days; for *Plutarch*, who describes this cruel manner of putting to death, tells us, that *Mithridates*, whom *Artaxerxes* condemned to this punishment, for pretending to have killed his brother *Cyrus* <sup>n</sup>, lived seventeen days in the utmost agony; and that, the uppermost boat being taken off at his death, they found his flesh all consumed, and swarms of worms gnawing his very bowels. Such as were convicted of high-treason were condemned to have their right-hand, and then their head, struck off; which sentence was, by order of *Artaxerxes*, executed even on the dead body of his brother *Cyrus*. But, by the antient laws of *Persia*, the king was restrained from putting any man to death for a single crime; and besides, the judge

<sup>m</sup> HERODOT. l. i. 133—140.  
Artaxerxis.

<sup>n</sup> PLUTARCH. in vita



was to examine narrowly into the actions of the delinquent; and, if his faults were found to overbalance his former services, the king was allowed to punish him at pleasure; if not, he was either pardoned, or punished less severely <sup>p</sup>. Poisoners were pressed to death between two stones; which punishment we find inflicted upon *Gigis*, a woman greatly favoured by *Parysatis*, mother to *Artaxerxes*, for having conspired with her to poison queen *Statira* <sup>q</sup>.

THE *Persians* were, beyond any other people, jealous of *Their marriages, and* their wives and concubines. It was death to touch any of the king's women, to speak to them, or even to come near them, *incestuous* or their coaches, as they travelled. They were allowed to *commerce* marry their own sisters and daughters: thus we are told, that *Artaxerxes* married two of his daughters, *Amestris* and *Atossa*, though he had promised them to others. *Minutius Felix* <sup>r</sup> reproaches them with marrying, or criminally conversing with, their mothers; and *Eusebius* quotes a saying of *Bardeanes*, which shews, that they were indulged, by law, to marry their sisters, daughters, and mothers. This incestuous custom they observed also in other countries, namely in *Egypt*, *Phrygia*, and *Galatia*, as *Eusebius* witnesses <sup>s</sup>, where they were, on that account, abhorred by the inhabitants, and nicknamed *magussai*, or addicted to magic <sup>t</sup>. They were the first that introduced those amphibious animals called eunuchs, which *Petronius Arbiter* <sup>u</sup> and *Seneca* <sup>w</sup> impute to their insatiable lechery.

THE first that caused gold and silver to be coined in *Persia* *Their money* was *Darius* the son of *Cyaxares*, or, as he is called in *Scripture*, *Darius the Mede*, the founder of the *Medo-Persian* monarchy (F). In his reign were coined those famous pieces of gold called *darics*, which, for many ages, were preferred, being of pure gold, to all other coins throughout the east. They were stamped on one side with an archer cloathed in a long robe, and crowned with a spiked crown, holding a bow in his left-hand, and an arrow in his right; on the other side

<sup>p</sup> HEROD. l. i. c. 137. <sup>q</sup> PLUTARCH. ubi supra. <sup>r</sup> ARNOB. contra gentes. <sup>s</sup> EUSEB. de præp. evang. l. vi. c. 8.. <sup>t</sup> Idem, ibid. <sup>u</sup> PETRON. ARB. satir. <sup>w</sup> SENECA controver. 4. l. x.

(F) We are told by *Suidas*, *Harpocration*, and the scholiast of *Aristophanes* (18), that the first pieces of gold were coined; not by *Darius* the father of *Xerxes*, but by a more antient *Darius*, who must necessarily have been *Darius the Mede*, that is, *Cyaxares II.* king of the *Medes*, since we know of no other *Darius* reigning so early in the east.

(18) *Harpocrat. scholiast. Aristoph. p. 741, 742. Suidas in Δαρεϊκός.*

was the effigies of *Darius* <sup>x</sup>. To these pieces alluded *Agestilaus*, when, finding himself obliged to quit *Asia*, in order to suppress the tumults which *Artaxerxes* had, by dint of gold, stirred up in *Greece*, he said, that the king of *Persia* had driven him out of his dominions *with thirty thousand archers* <sup>y</sup>. The *darics* were of the same weight and value with the *Attic stater*. *Darius* seems to have learned the art and use of money from the *Lydians*; for the *Medes* had no money before they conquered *Lydia* <sup>z</sup>: whereas *Cræsus* king of *Lydia* had coined innumerable pieces of gold, called *cræsei*. As it was not reasonable, that the coin of *Lydia* should continue current after the downfall of the kingdom, we may suppose, that *Darius* recoinced the *cræsei* with his own effigies, without altering their weight or value <sup>a</sup>. All these pieces of gold, that were afterwards coined, of the same weight and value, by the succeeding kings, not only of the *Persian*, but also of the *Macedonian* race, were called *darics*, from this *Darius*, in whose reign they were first coined (G).

*Their arts, sciences, &c.* THERE was, it seems, no great learning among the *Persians* before the time of *Zoroastres*, whom the *Persians* call *Zerduشت* or *Zaratush*, who is supposed to have flourished under *Darius Hystaspis*, and was the greatest mathematician and philosopher of the age he lived in. The mages, being instructed in mathematics, astronomy, and natural philosophy, partly by him, and partly by *Hystaspes*, the father of *Darius*, were reputed, above all others, skilled in those arts. *Hystaspes* had travelled into *India*, and lived there some time among the brachmans, in order to learn their mysteries and sciences, for which they were famed at that time; and, on his return, communicated to the mages what he had learned, improving that sect not only in religion, but in all natural knowlege <sup>b</sup>. But this subject shall be treated more at length in the following section. We shall only add here, that this knowlege was locked up

<sup>x</sup> PLUTARCH. in Artaxer. <sup>y</sup> Idem ibid. <sup>z</sup> HEROD. l. i. c. 71. <sup>a</sup> Sir Is. NEWTON's chronol. p. 320. <sup>b</sup> AMMIAN. MARCEL. l. xxiii.

(G) In those parts of Scripture that were written after the *Babylonish* captivity (19), these pieces are mentioned by the name of *adarkonim*, and by the *Talmudists* are called (20) *darkomoth*, both from the Greek *δαρικοί*, that is, *darics*. They were probably coined by *Darius*, during the two years he reigned at *Babylon*, while *Cyrus* was absent on his *Syrian*, *Egyptian*, and other expeditions. According to Dr. *Bernard*, a *daric* weighed two grains more than one of our guineas.

(19) 1 Chron. xxix. 7. Ezra viii. 27.

(20) Buxtor. lex. rabbinic. p. 577.

the priests, and seldom communicated to any, except of the royal family, whom they were bound to in-

poverty of the antient *Persians*, and their contempt *Their* s, shew them to have been quite strangers to trade and *trade and* ce, which are carried on with a prospect of gain. *naviga-* the conquest of *Lydia*, they had no money, nor any *tion*. ig, but skins. They used water for drink, and had wine, nor any other thing, but what their barren coun- luced, as appears from the excellent speech of *Sanda-* dissuade *Cræsus* from invading *Persia*<sup>d</sup>. After they l *Lydia*, and were masters of so many rich provinces, ry likely applied their minds to trade and navigation, ly themselves with those commodities, which their r wanted, and at the same time to dispose of those, which ould easily spare. But, as we can advance nothing with to their trade, warranted by good authorities, we shall this subject, and hasten to their military discipline.

*Persians* learned, from their childhood, to ride, and *Their sol-* the bow, as we hinted above; and, by the manly exer- *dicry*. hunting, inured themselves to the toils of war<sup>e</sup>. They parted with their swords, quivers, and bows, even in peace, but when they went to repose, and had them hen always ready at hand<sup>f</sup>; which custom the *Romans*, iever used any weapons but in the field, looked upon as oming a civilized nation<sup>g</sup>. As soon as they were able r arms, they were obliged to enter themselves in the list iers; but received no pay till the age of twenty<sup>h</sup>. In f war, they were all bound, on pain of death, except s were disabled by age or otherwise, to appear under epective standards, and attend the king in his expedi- (H). They used no mercenaries in the time of *Hero-* dian,

LATO in Alcibiad. i. STOBÆUS, p. 496. CLEM. ALEXAND. lagogo.

<sup>d</sup> HEROD. l. i. c. 71. <sup>e</sup> STRABO, d. xv.

IAN. MARCELL. l. xxiii. <sup>g</sup> OVID. trist. l. v. <sup>h</sup> STRABO,

<sup>i</sup> HEROD. l. iv. c. 84.

*Herodotus* tells us, that *Darius* was marching from rith his forces, against the ns; *OEBAXUS*, a noble *Per-* ho had three sons in his begged that one of his ight be left at home to t him in his old-age. The received him with great

demonstrations of kindness, and told him, that he would grant him more than he asked; for he designed to leave him all his sons. This answer gave the old man great joy; for he did not doubt but the king would be as good as his word. *OEBAXUS* was scarce departed, when *Darius*

*dian* \*, nor maintained a standing army ; but were all obliged, when occasion required, to repair to their colours, returning to their respective homes when the war was at an end, without any other pay or reward, but their share of the plunder.

*Their armour and discipline.*

IN war they wore on the head a tiara or head-piece, so thick, that it was proof against all kinds of offensive arms ; on the body a coat of mail, wrought in likeness of scales, and embellished with sleeves of various colours ; their thighs were defended with cuisses ; their shields, or rather targets, were of wicker ; their javelins short ; their bows of an uncommon length ; their arrows of reeds : they wore short swords (I), hanging from a belt on the right side<sup>1</sup>. Their horses were

\* HERODIAN. l. iii. & v. <sup>1</sup> HEROD. l. vii. c. 61. XENOPH. l. vii.

commanded the officers appointed for such purposes to put all his sons to death, and sent their dead mangled bodies home to their father's house (21). We have another, still more dreadful, instance of the *Persian* severity on such occasions. *Pythius* the *Lydian*, as we have hinted above, entertained, with great magnificence, *Xerxes* and all his army, and offered him two thousand talents of silver, and three millions nine hundred ninety-three thousand pieces of gold, to defray the expences of the war which he was carrying on against *Greece*. The king was so taken with his zeal and affection, that he promised to grant him whatever he should ask. *Pythius* had then no request to make ; but, some time after, being frightened with an eclipse of the sun, and confiding in the merit of his late liberal offer, and the king's unlimited promise, intreated him to discharge the eldest of his five sons, who were all in his army,

that he might have somebody to take care of him in his old-age, and of his estate. He had no sooner uttered this request, but the king, transported with rage, and forgetful both of his own promise, and the former merits of *Pythius*, commanded the body of his eldest son to be cut asunder, and one part laid on the right hand of the way, and the other on the left, that the army might pass between both (22). So heinous a crime it was, according to the *Persian* discipline, to exempt one's self from the service, or even ask an exemption for others.

(I) These were rather daggers than swords ; for *Josephus* (24) compares them to the poniards used by ruffians ; and *Darius*, finding, in his first engagement with *Alexander*, that the length of the *Macedonian* swords did not contribute a little to the victory, caused the *Persian* swords, or *acinaces*, as the *Latins* call them, to be considerably lengthened (25).

(21) *Herodot.* l. iv. c. 84. *Seneca*, l. iii. *de ira*, c. 16. (22) *Herodot.* l. vii. c. 27. & 39. *Seneca*, l. iii. *de ira*, c. 17. (24) *Joseph. antiqu.* l. xx. c. 7.  
(25) *Dider.* S. 6. l. xvii.

wise covered with armour or thick hides, as we read in *Xenophon*<sup>m</sup>, *Curtius*, *Ammianus Marcellinus*, &c. They were sure marksmen, and quicker than any other nation in marching, especially on their flight, which was peculiar to them and the *Parthians*. However, in the time of *Procopius*, arrows did but small execution, which he ascribes to the weakness of their bows; whereas no shield or armour was used against the *Roman* arrows<sup>n</sup>. The number of their dead was known only when the campaign was at an end; and in the following manner: before they took the field, they passed *Manner of mustering*. before the king, or commander in chief, each man throwing an arrow into a basket. These baskets were sealed up with the royal signet, till they returned from the campaign, when they held muster in the same manner, every one taking an arrow out of the same baskets. When they were all passed, the remaining arrows were counted, and, from their number, they reckoned the number of their dead. This antient custom continued even in the time of *Procopius*<sup>o</sup>. They wore, over their armour, great-coats of purple; but the king's was white, which badge he was known, and often aimed at, by the enemies<sup>p</sup>. They excelled all nations in horsemanship, being accustomed thereunto from their very infancy: among them it was disreputable to appear in public, but on horseback: on horseback they transacted all their private and public affairs, held their assemblies, visited their friends, &c.<sup>q</sup>. This custom, in process of time, began to degenerate into luxury, the Persians striving to outdo each other in the richness of their garb, their very horses, as *Dionysius* expresses it<sup>r</sup>, championed with the purest gold. They fought not only on horseback, but likewise from chariots drawn by four, six, and sometimes eight horses<sup>s</sup>. They were the first, if we believe *Xenophon*<sup>t</sup>, who introduced the use of chariots armed with sithes (K).

<sup>m</sup> XENOPH. l. viii. c. 190.

<sup>n</sup> PROCOP. l. i. de bell. Pers.

<sup>o</sup> Idem, ubi supra.

<sup>p</sup> HEROD. l. ix. XENOPH.

<sup>q</sup> p. 136. PLUT. in Artaxerxe.

<sup>r</sup> XENOPH. l. iv. p.

<sup>s</sup> & l. viii. p. 190. JUSTIN. l. xii. c. 3.

<sup>t</sup> DIONYS. de

orbis.

<sup>u</sup> XENOPH. l. vi. p. 124.

<sup>v</sup> XENOPH. Cyropæd.

<sup>w</sup> viii. prope finem.

(K) *Xenophon* ascribes to Cyropolis the invention of chariots armed with sithes (26). But *Diodorus* tells us, out of the famous *Ctesias*, that *Semiramis*, in the war which she waged with the *Assyrians*, had, in her army, seven hundred chariots armed

with sithes (27), and seems to make the *Assyrian* kings the first inventors of them. Whence it is plain from *Xenophon* and *Diodorus*, that *Hesychius* was mistaken, when he ascribed this contrivance to the *Macedonians*.

(26) *Cyropæd.* l. viii. prope finem.

(27) *Diodor. Sic.* l. iii.

K 3

When

*Marching.* When they went on any expedition, their wives, mothers, children, &c. followed the camp <sup>n</sup>; which custom was observed amongst all the eastern nations: their presence, they thought, inspired them with courage, since they were to lose at once whatever was dear to them in the world, if they did not behave as they ought. Their provisions and baggage were carried on camels, the soldiers being loaded with no other burden but that of their arms <sup>w</sup>. In what manner they marched, we learn from *Herodotus*, who describes the march of *Xerxes's* army thus <sup>x</sup>: the baggage, whether carried by servants, or beasts of burden, appeared in the front, and was followed by men of all nations, formed into a body, without distinction. Between these and the rest of the army was left an interval, that they might not mix with that part where the king was. Before him marched a thousand horsemen, and the like number of spearmen, with their spears pointing downwards. After these came ten great horses, bred in the plains of *Media*, called the *Niscean plains* (L), caparisoned with rich furniture, and consecrated to *Jupiter*. The chariot of that god immediately followed, drawn by eight white horses, the driver on foot, holding the reins, no mortal being allowed to mount the seat. After *Jupiter* appeared the king, in a chariot drawn by *Niscean* horses. A thousand chosen spearmen, all *Persians*, marched next to the king, and were followed by another body of horse, consisting of a thousand chosen men of the same nation. After the horse, ten thousand *Persian* foot advanced, and of these one thousand were armed with javelins, which, instead of the common ornaments, were embellished with pomgranates of gold. The other nine thousand had pomgranates of silver. The ten thousand foot were followed by ten thousand *Persian* horse, and at the distance of two stades. The rest of the forces advanced promiscuously. They computed the number of their forces in the following manner: ten thousand men were crouded into as narrow a piece of ground as they possibly could; and, a kind of furrow being drawn round them, they caused the like number to enter the ground, and continued so doing till the whole army was computed <sup>y</sup>. When they intended to make war upon any nation, they sent heralds or

*Manner of  
declaring  
war,*

<sup>n</sup> CURT. l. iii. c. 8, 12. XENOPH. l. iv. p. 76.  
l. viii. c. 57.

<sup>x</sup> Idem, l. vii. c. 60. & seq.

<sup>w</sup> HEROD.  
<sup>y</sup> Idem ibid.

(L) The *Miscean*, or *Niscean* bred there (28'), and which alone fields in *Media* are celebrated the *Persian* monarchs used, after by all the antients, for the large, they became masters of that strong, and fleet horses that were country.

(28) *Herodot. l. vi. Ammian, Mar. l. xxiii. Themistius, orat. v. &c.*

orders to demand of them earth and water ; that is, to  
and them to submit, and acknowledge the king of *Persia*  
sovereign lord of their country <sup>a</sup> (M). This manner of  
war they borrowed of the *Medes*, as *Plutarch* informs  
the *Medes* seem to have imitated in that, as in many  
things, the *Affyrians*, who, as appears from the book of  
<sup>a</sup>, used in that manner to require an intire submission.  
of action, the king was always in the centre <sup>b</sup>, and  
encourage his men with a speech <sup>c</sup>. The signal was *and en-*  
with the sound of trumpets, and followed by an univer-*gaging.*  
it of the whole army <sup>d</sup>. The watch-word was in use  
among them ; for *Xenophon*, speaking of *Cyrus*, tells us,  
was *Jupiter our leader and protector* <sup>e</sup>. The royal ban-  
a spread-eagle of gold, carried on the point of a long  
They reckoned those happy who died in the field,

OD. SIC. l. xi. HEROD. l. v. c. 17. vi. 48. vii. 133. <sup>a</sup> Ju-  
ii. <sup>b</sup> XENOPH. l. i. *Αναβάσις*. <sup>c</sup> STOBÆUS, ser. xlii.  
&c. <sup>d</sup> CURT. l. iii. DIOD. SIC. l. xvii. <sup>e</sup> XENOPH.  
d. l. vii. p. 137. <sup>f</sup> Idem, l. vii. p. 136. PHILOSTRAT.  
l. ii. c. 32.

Some have erroneously  
ed, that, by this demand,  
else was meant, but that  
whom it was directed,  
furnish the *Persian* army  
with a quantity of provi-  
But the contrary is plain  
all the antients, especially  
*Herodotus*, who tells us,  
*Darius* dispatched a messen-  
*Madathyrfus* king of *Scythia*,  
sending him to own the king  
a for his sovereign, and to  
him with earth and wa-  
oken of his submission. To  
flage the *Scythian* return-  
wer, that he acknowle-  
other lords but *Jupiter*  
genitor, and *Vesta* queen  
*Scythians* ; and that, in-  
of presenting him with  
nd water, he would send  
ch a present as he de-  
and perhaps might make  
pent of his insolence, in  
ng the title of his master.

And accordingly he sent him,  
some time after, a messenger, to  
present him, on his part, with a  
bird, a mouse, a frog, and five  
arrows ; which *Darius* would  
fain have interpreted as a tacit  
submission, and a giving him  
possession of the land and wa-  
ter : for, said he, the mouse is  
bred in the earth, and lives on  
the same food as man : a frog  
lives in the water ; a bird may  
be compared to a horse ; and by  
the arrows, they seem to deliver  
their whole force into my hands.  
But *Gobrias* was of opinion, that  
the king of *Scythia* gave them  
to understand by such a present,  
that unless the *Persians* could  
ascend into the air like a bird,  
or conceal themselves in the  
earth like mice, or plunge into  
the fens like frogs, they should  
inevitably perish by those ar-  
rows (29).

(29) *Herodotus*, l. iv.



and inflicted exemplary punishments on such as abandoned their posts, or fled from their colours <sup>g</sup>. They used no stratagems, nor cared for any advantages, that were not owing to their valour <sup>h</sup>, or, as *Ammianus Marcellinus* expresses it, thought it unfair and base to steal a victory <sup>i</sup>. They never fought in the night, unless attacked by the enemy, nor marched before the rising of the sun <sup>k</sup>. Duels or single combats were in use among them, as is plain from the stories of *Darius* <sup>l</sup> and *Polydamas* <sup>m</sup>. This is what we have been able to gather from unquestionable authorities relating to the military discipline of the antient *Persians*.

Their  
laws.

As to their laws, they are greatly commended by *Xenophon*, who prefers them to those of any other nation whatsoever <sup>n</sup>; and observes, that other lawgivers only appointed punishments for crimes committed, but did not take sufficient care to prevent men from committing them; whereas the main design of the *Persian* laws was to inspire men with a love of virtue, and abhorrence of vice, so as to avoid the one, and pursue the other, without regarding either punishment or reward. To attain this end, parents were not, by their laws, allowed to give their children what education they pleased; but were obliged to send them to public schools, where they were educated with great care, and never suffered, till they had attained the age of seventeen, to return home to their parents. These schools were not trusted to the care of common mercenary masters, but were governed by men of the first quality, and best characters, who taught them, by their example, the practice of all virtues; for these schools were not designed for learning of sciences, but practising of virtue. The youths were allowed no other food but bread and cresses, no other drink but water <sup>o</sup>, at least from the age of seven to seventeen. Those who had not been educated in those schools were excluded from all honours and preferments <sup>p</sup> (N). There were  
parti-

<sup>g</sup> PLUTARCH. in Artaxerx. AMMIAN. MARCELLIN. l. xxiii.  
<sup>h</sup> JUSTIN. l. xi. <sup>i</sup> AMMIAN. MARCEL. l. xvii. <sup>k</sup> CURT.  
 l. v. 12. 6. <sup>l</sup> DIOD. SIC. l. xvii. <sup>m</sup> PAUSANIAS in  
 Eliac. <sup>n</sup> XENOPH. Cyropæd. l. i. <sup>o</sup> Idem ibid. Jus-  
 TIN. l. xli. Cic. l. v. Tusculan. quæst. <sup>p</sup> XENOPH. ibid.

(N) These schools the *Persians* not afraid of those, who, in the  
 called *liberal markets*; for they midst of their cities, have a place  
 allowed no public place for buy- of public resort, where they  
 ing or selling, as appears from cheat one another by mutual  
*Cyrus's* answer to the *Lacedæmo-* oaths: which words, adds *He-*  
*nians*, telling them, that he was *rodotus* (30), were levelled at all

(30) *Herodot.* l. i.

particular laws against ingratitude; and whoever had done any one a good office, if he did not meet with a suitable return, could bring an action against the ungrateful person, who, upon conviction, was punished with great severity \* (O). When any one went to give advice to the king, either of his own accord, or by the prince's order; in proposing his opinion, he stood upon an ingot of gold, which he was rewarded with, if his advice was found wholesome; if otherwise, he was publicly whipped †.

BEFORE we close this section, we shall add some particulars relating to the *Persian* kings, gathered from the best authors. The kings of *Persia* were, above all others, the most arbitrary and absolute, and looked upon their subjects, however distinguished by birth or fortune, as the meanest of slaves. None, their own children not excepted, durst address them with any other title, than that of *lord, great king, king of kings*; which high-sounding titles they seem to have borrowed from the *Assyrians*; for *Daniel* ‡, in speaking to *Nebuchadnezzar*, gives him the title of *king of kings*. As the *Persians* imitated in this the haughtiness of the *Assyrians*, so did the *Parthians* that of the *Persians* §, and continued this stile even to the time of the emperor *Constantius*, to whom *Sapor* king of *Parthia* wrote himself *king of kings, allied to the sun, brother of the sun and moon, &c.* But to return to the *Persian* kings: as they assumed high titles to themselves, so they bestowed no other on their subjects, by what dignity soever distinguished, but that of slaves ¶, and treated them as such, not in words only, but in all other respects. To this proud spirit, which is altogether inconsistent with true courage, *Plato* ascribes the downfall of the *Persian* monarchy \*. This

\* XENOPH. *ibid.* AMMIAN. MARCEL. l. iii. c. 5. THEMISTOCLES orat. 3. † ÆLIAN. *var. hist.* l. xii. c. 62. ‡ DIO CHRYS. orat. iii. de regno. ARRIAN. l. vi. STRABO, l. xv. EZRA vi. 12. § DAN. ii. 37. ¶ PLUTARCH. in Pomp. \* XENOPH. l. i. Αἰσχρολογία. Q. CURT. l. v. ARISTOT. de mundo. \* PLATO, l. iii. de legib.

The Greeks, who, in every city, had some public place for buying and selling; whereas the Persians allow of no such places, nor any place at all of public resort.

(O) Seneca therefore was mis-

taken, when he said, that laws against ingratitude were to be found among the *Macedonians* alone; *excepta Macedonum gente*, says he, *non est in ulla data adversus ingratos actio* (31); that is, in no nation, except the Ma-

(31) Seneca, l. iv. de benefic. c. 7.

*The great respect paid to the Persian monarchs.* This spirit of slavery prevailed to such a degree among the Persians, that even those who were, by the king's order, publicly whipped, used to return him thanks, for vouchsafing to remember them<sup>y</sup>. Whoever betrayed the least reluctance to put in execution the king's command, how difficult soever, was sure to forfeit his head and right-arm<sup>z</sup>. The custom of adoring their kings, and putting them on the same level with the gods, is, by *Justin*<sup>a</sup>, fathered upon *Cyrus the Great*. None durst appear before the king, without prostrating themselves on the ground; nay, they were all obliged, at what distance soever the king appeared, to pay him that adoration: nor did they exact it only of their own vassals, but also of foreign ministers and ambassadors, the captain of the guard being charged to inquire of those, who asked admittance to the king, whether they were ready to adore him. If they refused to comply with that ceremony, they were told, that the king's ears were open to such only, as were willing to pay him that homage; so that they were forced to transact the business they were charged with by means of the king's servants or eunuchs<sup>b</sup>. Nor did their pride and ambition stop here; they sometimes ordered the same reverence to be paid to their favourites, as appears from the history of *Haman* and *Mordecai*<sup>c</sup>; nay, even to their statues and images; for *Philostratus* acquaints us, that, in the time of *Apollonius*, a golden statue of the king was exposed to all those that entered *Babylon*, and that such only as adored it were admitted within the gates<sup>d</sup>. When they appeared before the king, their common salutation was, *Live for ever*<sup>e</sup>; *let the king live for ever*. To sit in the king's chair or throne (P), to wear any part of the apparel.

<sup>y</sup> STOBÆUS, ferm. ii.<sup>z</sup> STRABO, l. xv. p. 733.<sup>a</sup> JUSTIN.

l. xi. c. 4.

<sup>b</sup> PLUTARCH. in Themist.<sup>c</sup> ESTHER

iii. 2.

<sup>d</sup> PHILOSTRAT. l. i. de vita Apollonii.<sup>e</sup> ÆLIAN.

var. hist. l. i. c. 32. Nehem. c. ii. iii. Dan. c. vi. 6, &amp; alibi.

*cedonian*, ingratitude is actionable; where some read *Medorum* instead of *Macedonum*, but all the antient copies have *Macedonum*.

(P) *Q. Curtius* tells us (32), that, when *Alexander* marched his army thro' a certain province called *Gabaza*, one of his soldiers, arrived at the place where they were to encamp, was so

benumbed with the excessive cold of the season and climate, that he had almost lost the use both of his limbs and senses. The king, who had likewise suffered greatly by the cold, and was then sitting by a fire which they had kindled in the open fields, no sooner saw the soldier in that pitiful condition, but, starting up, and, with his own

ich he had used (Q), to look into the litter wherein his  
ines were conveyed from their habitation to the pa-  
(L), to shoot in hunting, or strike at the game before the  
S), were all capital crimes<sup>f</sup>. Such as betrayed any  
which they had been trusted with by the king, or gave  
ence to the enemies of his designs, were punished with  
everity; whence *Alexander*, as his historian tells us<sup>g</sup>,  
never have any notice beforehand of their designs, the  
s chusing rather to suffer death, than betray the designs  
r prince. Nobody, of what rank soever, appeared be-  
e king without a present; which custom prevails among  
entals to this day. When he went on his progress, or

OD. SIC. l. xvii. VAL. MAXIM. l. v. c. 16. Q. CURT.  
FRONTIN. stratag. c. 6. PLUTARCH. in Artaxerx. &  
t. & Q. CURT. l. iv. & AMMIAN. MARCEL. l. xxi.

pulling off his armour, he  
him in the chair where  
was sitting. The sol-  
y degrees, recovered, but  
ry near fainting away  
when he found himself  
in the royal chair, and  
g standing by him. But  
ler encouraged him to  
le all fear, saying, *Do*  
*; O fellow-soldier; but re-*  
*w much happier is your con-*  
*nder me, than that of the*  
*s under their king; had you*  
*n the Persian king's chair,*  
*cost you your life; to have*  
*in mine, has saved it.*

it was, that *Artabanus*,  
read in *Herodotus* (33),  
uncle to *Xerxes*, shewed  
at reluctance to comply  
s orders, when he com-  
l him to put on the royal  
fit on the throne, and re-  
his bed.

) *Plutarch* tells us (34),  
ne *Trebazus*, who was  
amiliar with *Artaxerxes*,  
he used to divert with his  
nd humour, having one

day begged of him an old gown,  
obtained what he demanded, but  
with this condition, that he  
should not wear it, that being  
contrary to the laws of *Persia*.  
*Trebazus*, not minding the king's  
prohibition, or the laws of the  
realm, soon after appeared in  
it at court; which the *Persians*  
resenting as an affront against  
the majesty of their king, were  
for punishing him according to  
the rigour of the law. But *Ar-*  
*taxerxes* saved him, by telling  
them, that he had commanded  
*Trebazus* to appear in that garb  
as his fool.

(R) In one of these litters  
*Themistocles*, who was desirous  
to have a private conference  
with *Artaxerxes*, was conveyed  
to the king's apartment, without  
being observed by the *Persians*,  
who began to be jealous of him  
(35).

(S) This law was abrogated,  
as we read in *Plutarch*, by *Ar-*  
*taxerxes Macrochir* (36), or *Lon-*  
*gimanus*.

*Herodot.* l. vii. c. 17, 18.

(36) *Plutarch*, in *apophthegmat.*

(34) *Plutarch*, in *Artax.*

(35) *Idem*

marched

marched out with his army, all the inhabitants of cities or provinces, through which he passed, we declare their vassalage by some present or other inhabitants of the villages and fields, flocked to him with donatives, some offering sheep, oxen, corn, wine, milk, cheese, dates, &c. every one according to his

How they administered justice.

THE Persian kings frequently heard causes both civil and criminal; and, though transcendently virtuous respects, were nevertheless very tender in point of equity. After hearing the merits of the cause with attention, they took several days to consider and such as were conversant in their laws, before the sentence. When they sat on life and death, they considered the crime of which the delinquent was guilty, all the actions, whether good or bad, of his who was condemned or cleared him, according as his crime prevailed (T). Their humanity and good-nature towards those, who, according to the laws, deserved very remarkable. Thus *Artaxerxes Longimanus* ordered the turbans of the condemned persons should be

<sup>h</sup> *ÆLIAN*. var. histor. l. i. c. 32, 33. <sup>i</sup> *PHILOSTRATUS*. vita Apollon. *EPIPHAN*. l. ii. c. de Manichæis. *JOSEPH*. antiquitat. l. xi. c. 3. *HEROD*. l. i. c. 137

(S) We read in *Plutarch* (37), and *Ælian* (38), of one *Sineta* a Persian, who, meeting by chance *Artaxerxes* at a great distance from his poor cottage, and having nothing else to present him with, ran to the river, and, filling both his hands with water, made an offering of that to the king, which was by him graciously received.

(T) To this purpose *Herodotus* tells us (39), that *Darius*, having pronounced sentence of death against a corrupt judge, and afterwards finding, that his former deserts overbalanced his present crime, ordered him to be taken down from the cross, and set at liberty. This does not agree with what we read in

*Diodorus Siculus*, where the sentence of death pronounced, could not even be reversed by the king after relating how he pronounced sentence against *Charidemus*, the king immediately restored him as if he had been a matter of the consequence; but it is a power to undo what he pronounced (40). Perhaps nothing else but that he did not restore him for, as both he (*Phon* (42) informs us, the sentence was no sooner pronounced but the criminal was immediately way to execution.

(37) *Plutarch* in *apophthegm* & in *Artax*. (38) *Ælian* l. 3. (39) *Herodotus* l. vii. c. 194. (40) *Diodorus Siculus* l. xiv. (42) *Xenophon* l. i. *Anabasis* p. 105.

instead of their heads; that the strings with which they tyed them should be cut, instead of their ears; and their garments whipt, instead of their persons<sup>l</sup>. Beside the king, there were several judges, all men of unblemished characters, and well skilled in the laws of the kingdom. These were called *royal judges*, administred justice at stated times, in different provinces; and some of them attended the king whithersoever he went<sup>m</sup>. The king often advised with them; and, in matters concerning himself, referred the whole to their judgment<sup>n</sup>. They were nominated by the king, who, as that employment was for life, took great care to prefer only such as were famed for their integrity (U).

THE *Persian* kings had several wives, besides what number *Their concubines*. of concubines they pleased. *Darius* maintained as many as the days of the year<sup>o</sup>: *Artaxerxes* had by his concubines 115 children<sup>p</sup>. The concubines were introduced to the king, each in their turn<sup>q</sup>: whence some have concluded, that the antient *Persian* year consisted of 360 days, seeing that several of the *Persian* monarchs had the like number of concubines, who went to their kings in constant courses<sup>r</sup> (W).

WE

<sup>l</sup> PLUTARCH. in Artaxerx. & apophthegm. AMMIAN. MARCELL. l. xxi. <sup>m</sup> ÆLIAN. var. histor. l. i. c. 34. <sup>n</sup> HEROD. l. iii. <sup>o</sup> DIOD. SIC. l. xvii. <sup>p</sup> JUSTIN. l. x. <sup>q</sup> Esther ii. 12-15. <sup>r</sup> See WHISTON's theory of the earth, book ii. p. 149.

(U) *Artaxerxes* raised one to that dignity, as *Ælian* (43) informs us, who was not a *Persian*, but a *Mede*, by birth, for having condemned his own son to death, according to the power which parents had in those days over their children. And *Cambyses*, being informed that one of the judges had received a bribe, punished him, upon conviction, to be flayed alive; and, having covered the seat, on which he pronounced sentence, with his son, appointed his son in his room, ordering him to sit in the same chair when he pronounced sentence (44). These judges,

according to *Josephus* (45) and *Zonaras* (46), were seven in number; which they gather from the commission of *Artaxerxes* to *Ezra*, who was sent of the king and his seven counsellors (47).

(W) This conjecture is not altogether groundless: but we cannot help thinking it somewhat strange, that the same writer should allege the authority of *Q. Curtius*, to prove, that the antient *Persian* year contained but three hundred and sixty days; when that author tells us, in express terms, that the *Persian* year consisted of three hundred and sixty-five days: his

(43) Ælian. l. i. var. histor. c. 34.

(45) Joseph. antiquit. l. xi. c. 6.

per. 14. vid. & Esb. i. 14.

(44) Val. Maxim. l. vi. c. 3.

(46) Zonar. tom. i.

(47) Ezra

Their re-  
venues.

WE shall end this section with some account of their revenues. Each province had its peculiar treasure, and treasurer, as is plain from all the antient writers, both sacred and profane: and from the great sums which *Alexander* found in several particular provinces or cities, we may judge of the immense treasures they possessed. In the city of *Damascus* he found 2600 talents, and silver uncoined, to the value of 500 more; in *Arbela*, 4000 talents; in *Susa*, 40,000, and 9000 darics; in *Persepolis*, 120,000; in *Pasargada*, 6000; in *Ec-batan*, 180,000 s. These immense sums arose from the tributes which each province was yearly obliged to pay, according to the assessment of *Darius Hystaspis*; for, during the reigns of *Cyrus*, and his son *Cambyses*, no tributes were imposed, the people voluntarily contributing for the maintenance of the king and his army, what they thought fit. From the imposing of these taxes, and other things of the like nature, the *Persians* gave *Darius* the nickname of *merchant*. The sum total of the king's revenues, according to the computation of *Herodotus* <sup>t</sup>, amounted to 14560 *Euboic* talents <sup>u</sup>, besides other smaller sums. These revenues were gathered from the provinces of *Asia* only; but, in process of time, the islands of several provinces of *Europe*, with *Egypt*, *Syria*, &c. were likewise taxed; which increased the king's revenues to such a degree, that, if we believe *Justin* <sup>w</sup>, *Alexander*, after the conquest of *Persia*, received yearly from his subjects the sum of 300,000 talents. The *Persian* kings preserved their treasures in the following manner: they caused the gold and silver to be melted down, and poured into earthen vessels, which they broke when occasion required, and took such a quantity as

<sup>s</sup> CURT. l. v. DIODOR. SIC. l. xviii. ARRIAN. l. iii. c. 16. PLUTARCH. in Alexandr.

<sup>t</sup> HEROD. l. iii. c. 89. 95, 96.

<sup>u</sup> See our preface to the first volume.

<sup>w</sup> JUSTIN. l. xiii.

words are, *Magos trecenti & sexaginta quinque juvenes sequebantur—diebus totius anni parcs numero; quippe Persis quoque in totidem dies descriptus est annus* (48); that is, the mages were followed by three hundred and sixty-five youths, answering in number to the days of the year; for, among the *Persians* too, the year is divided into three hundred and sixty-five days. But

*Cartius* in this, as in many other particulars, was certainly mistaken; since *Herodotus*, whose authority is of more weight, in speaking of the tributes which *Darius Hystaspis* laid on the provinces subject to the *Persian* empire, says, that the *Cilicians* were obliged to furnish *Darius* with three hundred and sixty white horses, that is, one for every day of the year (49).

(48) Q. *Cartius*, l. iii. 3, 8, & seqq.

(49) *Herodotus*. l. iii. c. 90.



seemed necessary <sup>z</sup>. The lands of the *Persians* were free from all taxes; but other provinces, besides money, were obliged to contribute considerably, each something of their proper product, towards the maintenance of the king; and, in the time of war, of his army <sup>y</sup>. Thus the provinces of *Syrene* and *Barca* were, besides the ordinary taxes, assessed at such a quantity of corn as was sufficient to supply 120,000 men: the satrapæ of *Babylon* maintained the king and his court for four months; and moreover, paid him a yearly tribute of 500 young eunuchs: the *Ethiopians*, and adjoining people, made a present every third year of two *chænixes* (X) of gold, two hundred bundles of ebony, five *Ethiopian* children, and twenty elephants teeth, of the largest size: the *Colchians*, or *Colchi*, presented the king every fifth year with an hundred boys, and the like number of young women: the *Arabians* with a quantity of frankincense, answering the weight of 1000 talents, &c. <sup>z</sup>. But it is now time to dismiss this subject, and hasten to the most entertaining and important point of the *Persian* history, their religion and religious ceremonies.

<sup>z</sup> HERODOT. *ibid.*

<sup>y</sup> Idem *ibid.* STRABO, l. xv.

XENOPH. l. iv. in *Αναβάσις*. p. 261.

<sup>z</sup> HEROD. *ubi supra.*

(X) *Chænix* was a Greek measure of wheat, as served a man one day, containing such a quantity

### S E C T. III.

#### *Of the religion of the Persians.*

THERE is hardly any subject which hath employed the pens of authors antient or modern, that deserves to be treated with greater accuracy, or to be read with more attention, than this which we are now about to discuss. The religion of the *Persians*, if we may credit the most learned and industrious writers <sup>a</sup>, is venerable from its antiquity, and worthy

*The importance of this subject, and the difficulties which occur in treating it.*

<sup>a</sup> Vid. *hist. relig. vet. Persarum*, per THOMAM HYDE, 4to, Oxon. 1700. *The religion of the Persees* by HENRY LORD, London, 1630. *Relation de l'état present de Perse* par SAMPSON, Paris, 1695. *Hist. of Chaldaic philosophy*, by THOMAS STANLEY, book ii. p. 67. London, folio, 1662. *Philos. general.* per THEOPH. GALÆUM, lib. i. c. 5. 8vo, London, 1676. *Connection of the history of the Old and New Testament*, by Idem, PRIDEAUX, vol. i. p. 299. 8vo, London 1729. HERBERT'S, DELLA VALLE'S, TAVERNIER'S travels, &c.

of admiration, from its having subsisted now some thousand years, in as great, or greater purity, than any other religion known to us at this day. But the accounts, which are still extant, of the religion of the antient *Persians*, are far from corresponding exactly; and the descriptions which modern travellers have given us of those who profess this religion in *Persia* and *India*, even in our time, differ so widely, though not indeed in essential articles, that it requires no small degree of patience to separate the ore from the dross; and to present the reader with what is worthy of being known and believed, among heaps of fables and misrepresentations. (A).

If

(A) The accounts we have of the *Persian* religion are, as we have stated them above, of two sorts: first, such as have been collected from books; and these again may be divided into two classes, one extracted from the *Greek* and *Latin* writers, the other from oriental historians: the second consists of what travellers deliver from their own knowledge, concerning the doctrines and practices of the present *Persians*, who themselves affirm, and are allowed by others, to practise the religion of their ancestors, with little or no variation. As to such as have drawn their materials from books, they have been, as we shall frequently have occasion to shew, prodigiously misled in their opinions by authors, who have too confidently delivered their own on this subject: for, as to the *Greek* writers, such as *Herodotus*, *Strabo*, &c. they delivered what they had from others, and that likewise under this disadvantage, that, being polytheists themselves, they, of course, conceived, that other nations had variety of gods, as well as their own; and therefore reported, that the *Persians* wor-

shipped the fire, because they prayed before it: the air, because, in their devotions, they lifted up their eyes towards it: and the sun, because they professed to reverence that glorious planet (1). Nor was this all; they forged, for the sake of making their histories uniform, such sacrifices, and other religious rites, as seemed to correspond best with the notions they had framed of the *Persian* religion, and attributed them to the *Persians*. Thus *Herodotus*, speaking of the passage of *Xerxes* into *Greece*, relates impossible things of the *magi*, with as much boldness as if he had been eye-witness of them. "The country (says he) that lies about the mountain *Pangæus*, is called *Phillis*; on the west side, extending to the river *Angites*, which falls into the *Strymon* itself. At their arrival, the *magi* offered a sacrifice of white horses to this river; and, after they had thrown them into the stream with a composition of various drugs, the army broke up, and marched to the *Nine Ways* of the *Edonians*, where they found bridges prepared for

(1) *Herodotus*, l. i. c. 131. *Strab. geograph. lib. xv. Diogen. Laert. præm.*

" their

If we had still any considerable collection of the ancient *Persian* records, we should doubtless find in them what would satisfy

their passage over the *Strymon*. But, being informed that this place was called by the name of the *Nine Ways*, they took nine of the sons and daughters of the inhabitants, and buried them alive, as the manner of the *Persians* is. And I have heard that *Amestris*, the wife of *Xerxes*, having attained to a considerable age, caused fourteen children of the best families in *Persia* to be interred alive, for a sacrifice of thanks to that god, who, they say, is beneath the earth (2). We have shewn in the text, that the *Persians* were indeed reverencers of water as well as fire; but that they sacrificed to it, or threw any thing into a running stream, is a flat contradiction to this very notion of theirs, which consisted in preserving the purity of those elements, and not in polluting them with blood, and dead carcases. And, in respect to sacrifices, *Herodotus* himself, in another place, acknowledges as much (3). *Curtius*, speaking of the chariot in which *Darius* appeared in the field against *Alexander*, describes it thus: "It was adorned, says he, with images of their gods in silver and gold; the axle-tree thereof glittered with precious stones; upon it were two images of gold, the one representing *Ninus*, the other *Belus*, of a cubit stature each: between them was an eagle of gold,

"displaying her wings over both, &c (4)." All this is downright fiction; *Ninus* and *Belus* were never worshiped by the *Persians*; they were not wont to erect images, or to worship them. What makes it probable, that *Curtius* was the inventor of this whole story, is this; that *Arrian* (5), an author of great accuracy, and who wrote from excellent materials, says not one word of all this; nor indeed does any other ancient historian. But *Curtius* was so great a rhetorician, that he could not write plainly; but, on the contrary, loaded all his descriptions with ornaments, without any regard to probability or truth. As to the relations of travellers, we need not wonder, that they differ about the religious opinions, rites and ceremonies of the *Persians*, or, as some call them, *Persees*, since they very seldom agree exactly, even in their descriptions of less intricate things than these. As for *Henry Lord*, whose small treatise, in relation to these people, has been received as a kind of oracle, merely because he ventured to talk very authoritatively therein; it is scarce possible to determine from what he says, whether they are idolaters or not: he calls them so, it is true, and speaks of their worshiping the fire in an idolatrous manner: yet the better part of his book, which consists of what he heard from one of their priests, contains nothing which can justify

(2) *Herodotus*, l. vii. c. 113. 114.  
Curt. lib. iii. cap. 3.

(3) *Idem*, l. i. c. 138.

(4) *Idem*.

satisfy us as to the primitive doctrines of their wise men ; but as these are most of them either long since destroyed, or at least hidden from us, we must be content to follow such lights as yet remain ; and where we cannot make the reader understand things as clearly as we would, it is our duty to make them, however, as clear as we can. This is certain, that the *Persians* have preserved the worship of one God, and other essential articles of true religion <sup>b</sup>, through a long course of years, without suffering themselves to be drawn over by fraud, or submitting through force, to any new faith, though they have so often changed their masters : a thing very singular, and in some sort commendable, if we consider how much they have been depressed since the death of *Yezdegherd*, the last king of their own religion, and the opprobrious treatment they have met with from the *Mohammedans*, who are wont to call them, and christians, with like contempt, infidels ; though the principles of the former, as well as the latter, are far more reasonable than the ill-connected legends of the *Arabian impostor* ; and though the modern *Persians* (taking that proper name in a religious, not a civil sense) are unanimously acknowledged to be as honest, as charitable, and inoffensive a people, as any upon earth. So that, in God's due time, we have just reason to believe they will, at last, acknowledge the truth of the gospel dispensation, and be included within the pale of the Christian church (B).

WE

<sup>b</sup> Hist. relig. veter. Persar. c. 33. Connection of the Old and New Testament.

his opinion (6). On the whole, we have thought it necessary to peruse, and shall, on occasion, make use of, whatever is related by *Herbert*, *Ovington*, *Tavernier*, *Thevenot*, *Chardin*, or other travellers, concerning the *Persees*, their tenets and customs ; but it is our happiness to follow a more capable guide than any of these, the very learned and judicious *Dr. Thomas Hyde*, who, from the mighty stores of various learning which he possessed, as well as from the curious observations

he in his travels had made, composed his valuable history of the religion of the antient *Persians*, wherein every thing he lays down, is supported by antient monuments, or by the express authority of that law which this people professed to have received from *Zerdusht*, a compendium of whose writings, contained in the book *Sad-der*, the enchiridion of the modern *Persees*, is annexed to the doctor's treatise (7).

(B) Since the introduction of the *Mohammedan* religion into

(6) *Lord's History of the Persees*, p. 10, 44. (7) *Magorum liber Sad-der Zerdushtis præcepta & canones continens: in usum ecclesiæ magorum, & fidelium eorum omnium.*

WE have heretofore shewn, that the original inhabitants *Origin of*  
of *Persia* descended from *Elam* the son of *Shem* : and from *the Persian*  
these two patriarchs it is most probable they derived the true religion.

c Vol. i. p. 267.

*Persia*, the antient inhabitants have been exposed to various persecutions on account of their religion; for the *Mohammedans* being, generally speaking, bigots, they are not content with giving these unhappy men always ill language, but, on every occasion, are stirring up their princes to oppress and destroy, under colour of religion, these relicts of the antient *Persians*. It is true, the *Mohammedan Persians* have, in all ages, had amongst them some men of learning and genius; yet few or none have ever inquired thoroughly into the doctrines of these poor people: on the contrary, they are as ready as any to load them with opprobrious names, and such as they no way deserve: thus they call them *Nogusha*, i. e. *Zabian*, or deserter of the true faith; *Ghebri*, i. e. infidel: this word is differently spelt as it is differently pronounced; the most usual way of writing it is *Ghaur*: they likewise style an antient *Persian Atesh-perest*, i. e. fire-worshiper; *Philiv* or *Caliv*, i. e. fool or madman: the most gentle term they make use of is *Mogb*, that is, *magian*; but then they frequently say, that a *Mogb* is *Atesh-perest* and *Zindik*, that is, a fire-worshiper and a Sadducee; for among other calumnies with which they load these poor men, that of denying a future state is one. However, tho' they may, amongst themselves, destroy their good name, yet, with strangers, their aspersions

do the *Persians* no hurt; for they, looking on the innocence and integrity of these poor people's lives, cannot avoid affording them both pity and esteem. It would be an easy matter to support all that has been advanced in this note, by quotations from the best accounts we have of *Persia* and the *Indies*; but, instead of fatiguing the reader, it may perhaps answer the same end, if we here set down the five precepts which these *Persians* acknowledge as the rule of life, which every *bebedin* or *layman* is bound to obey, as they are reported by Mr. Lord.

I. "To have shame ever with them, as a remedy against all sin; for a man would never oppress his inferiors, if he had any shame; a man would never steal, if he had any shame; a man would never bear false witness, if he had any shame; a man would never be overcome with drink, if he had any shame. But because this is laid aside, men are ready to commit any of these: and therefore the *bebedin*, or *layman*, must think of shame."

II. "To have fear always present with them; and that every time the eye twinkled, or closed its lids together, they should stand in fear at those times of their prayers, lest they should not go to heaven; the thought of which should make them fear to commit sin, for that God sees what manner of  
L 2 " ones

The Persians pretend to derive their religion from Abraham.

religion, which, at first, flourished among them with the utmost purity, but, in process of time, was corrupted by an intermixture of superstitious rites, and heretical opinions, at such time as the rest of the oriental nations were overspread with that deluge of false religion which generally goes under the name of *Zabiiism*. From this it is affirmed by some antient authors they were thoroughly recovered by the patriarch *Abraham*, who, they say, undertook the reformation of their religion; and, having freed it as well from the pernicious doctrines they had imbibed, as from the superfluous ceremonies they had adopted, left it them once more in its pure and primitive condition and simplicity, wherein he transmitted it to his own descendants<sup>d</sup>. But if this were so, they were a second time corrupted, and engaged, if not in idolatrous practices, yet in suspicious acts of reverence to the heavenly bodies, and in practices inconsistent with the true faith (C).

How-

<sup>d</sup> Hist. relig. vet. Persar. c. 2. & 3. Connection of the Old and New Testament, part i. book iv. p. 25. 8vo.

“ ones they are, that look up  
“ towards him.

III. “ That whensoever they  
“ are to do any thing, to think  
“ whether the thing be good or  
“ bad that they go about, whe-  
“ ther commanded or forbidden  
“ in the *Zundavastaw*; if pro-  
“ hibited, they must not do it;  
“ if allowed by the book of re-  
“ ligion, they may embrace and  
“ prosecute the same.

IV. “ That whatsoever of  
“ God’s creatures they should  
“ first behold in the morning,  
“ it should be a monitor to put  
“ them in mind of their thank-  
“ givings to God, that had given  
“ such good things for mens ser-  
“ vice and use.

V. “ That whensoever they  
“ pray by day, they should turn  
“ their faces towards the sun;  
“ and whensoever they prayed  
“ by night, they should incline  
“ towards the moon: for that  
“ they are the two great lights  
“ of heaven, and God’s two

“ witnesses: most contrary to  
“ *Lucifer*, who loveth darkness  
“ more than light.”

(C) That the *Persian*, as well as other religions, receded by degrees from its first principles, and suffered by the introduction of some superstitions, cannot seem strange to any considerate person. The *Persians* themselves confess it, and acknowledge, that their famous lawgiver *Zerduſht* came to restore their primitive doctrines, and to purge away those errors, which time, and the industry of *Zabian* heretics, had introduced. In what these errors consisted, the superstitious ceremonies which attended them, and the pains it cost this restorer of magism, to root these foolish superstitions out, will be delivered in the life of *Zoroaster* or *Zerduſht*, which we shall give the reader at large in our history of the *Persians*, from the oriental writers under the reign of that monarch, in whose days



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for them to get a true knowlege of the religious tenets and customs of this people, because they were forbidden by their legislator *Zoroaster*, or *Zerduſht*, as appears from the book *Sadder*, to teach either their antient language, or its character, to strangers, or to instruct them in their religion <sup>k</sup>. If any farther regard had been had to the sun in antient times, it would certainly have descended with the other parts of their religion to the modern *Persians*: but that it never reached them, the learned and judicious doctor *Hyde* assures us; for an intimate friend of his being by him requested to inquire concerning the worship of *Mithra* (so the *Persians* call the sun), he accordingly asked some of the priests of the *Persians* settled in *India*, at what seasons, and with what ceremonies, they adored the sun. They answered, that they never adored the sun, or paid any sort of divine honours to that luminary, to the moon, or to the planets; but only turned themselves towards the sun when praying, because they looked upon it to come nearest to the nature of fire. The same excellent author observes, That, among the precepts of *Zoroaster*, his disciples are directed to pay daily to the sun certain *niyâsh*, i. e. salutations, consisting only in words (and those too addressed to God) without any mention of *priestish*, i. e. worship by bowing of the body. Yet if any custom of this sort prevails, it ought not to be interpreted as a mark of idolatrous adoration; for the *Persian Mohammedans*, who are zealous detesters of that impiety, and the *Armenians* who dwell in *Persia*, are wont to pray in like manner, the latter making the sign of the cross, and bowing profoundly low at the sight of the rising sun <sup>l</sup>. To say the truth, adoration, that is, prostrating or bowing the body, was, even among the *Hebrews*, a civil as well as a religious rite; or, to speak more properly, the same word, viz. *השתחויה* *Hishtabhavaah*, was used to express this act of reverence, when applied to God or man. An eminent rabbi says, that this, as an act of devotion, was not to be performed out of the sanctuary, that is, out of the temple <sup>m</sup>: it is forbid, by the second commandment, to be paid to idols; but, as a civil rite, the *Jews* were at liberty thus to testify their respect to angels, and to persons of very high dignity. On the whole therefore, there can be no more reason to suspect these *Persians* of idolatry on this account, than any other of the oriental nations, since the sun is no more than the *Kibla* (D) of the *Persians*, as the temple of *Jerusalem* was to the

<sup>k</sup> Hist. relig. vet. Pers. p. 5.  
supra. Levit. xxvi. 1.

<sup>l</sup> Idem, p. 5, & 6. <sup>m</sup> IARCHI

(D) That is, the point of adoration, such as *Daniel* in particular is said to have practised, when he prayed with his face towards

us, and that of *Mecca* is to the *Mohammedans*, who in  
 rect are so scrupulous, that they have tables to deter-  
 e bearing of *Mecca* <sup>n</sup>, from whatever place they are in.  
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 of the Deity, on account of its purity. It is farther *deity;*  
 , that the *Persians* never called *Mithra* a god, or  
 l to it any name of the divinity; and, so far from di-  
 any petitions thereto, they constantly begin and end  
 ulations pronounced before the sun with the praises of  
 st high God, to whom alone their prayers are ad-  
 o. As to the fire before which the *Persians* worship, *nor the*  
 that word in an extended sense, they acknowlege no *fire*;  
 of divinity therein; but, esteeming it a symbol of the  
 hey first prostrate themselves before it, and then, stand-  
 , they pray to God. Thus, among the ruins of the  
 palace at *Persopolis* there are seen many marble statues  
 p standing praying to God before the figures of the sun  
 e, which are also placed on the wall before them; only  
 ure is seen kneeling, with the same symbols before it as  
 t. As the fire in the temple was reputed sacred among  
 ius, so the *Persians* might from them take this custom  
 ring before sacred fires: which is the more likely, since  
 the manner of God's chosen people to prostrate them-  
 before the altar, and then to offer up their petitions. It  
 so a custom among the *Persians* to tender oaths before the

<sup>a</sup> Hist. relig. vet. Pers. p. 95.      • Idem, cap. 3.

is the holy city (7). This  
 a proper place to inquire,  
 uch a notion of directing  
 prayers towards any holy  
 or peculiar point of the  
 ists, became so generally  
 ed. If the inquisitive read-  
 uld have a more exact ac-  
 of this matter, than it is  
 r in such a note as this to  
 um, he may have recourse  
 : works of the learned Mr.  
*Gregory of Oxford* (8), who,  
 ating of two texts of Scrip-

ture which seem to have some  
 relation to this point (9), hath  
 shewn a consummate knowlege  
 in various kinds of literature, as  
 well as a genius perfectly well  
 turned for such intricate and abstruse  
 inquiries. For us, it is  
 sufficient, that the fact is as we  
 have stated it; since, whether it  
 be right or wrong, the *Persians*  
 must be as much in the right,  
 or as little in the wrong, as any  
 other nation which hath fallen  
 into this way of thinking.

*Deut. vi. 10.*      (8) *4to, Lond. m, A. D. 1684. p. 73.*      (9) *Zach. iii. 8.*

fire upon the altar, in which also they agreed with the *Jews*, as they did farther in offering their victims, and other offerings, either by or upon it; and in preserving it from being polluted by impure fuel, in which last case the *Persians* went so far as to punish offenders with death. Their kings also, and principal persons, were wont sometimes to feed the sacred fires with precious oils, and rich aromatics, stiling these *epulae ignis*, or fire-dainties<sup>9</sup>: but still all things done to or by fire, were performed to the honour of GOD, and terminated solely in him; at least, if we may credit the concurring testimonies of *Persic* writers yet remaining, and the constant asseverations of those who still profess this religion (E).

THERE

<sup>9</sup> HYDE, c. 22. p. 290.

(E) When we consider the point in dispute, which is plainly this, *Whether the antient Persians had rational or irrational notions of the Deity*; and what degree of evidence there is on each side; it may seem surprising, that it is yet made a matter of dispute among the learned. *Herodotus*, who elsewhere tells us strange stories of the religious ceremonies of the *Persians* on hearsay, speaking expressly on this head, says all that can be wished or desired in their favour; for he owns, that the antient *Persians* had neither temples, altars, nor images: and therefore we ought rather to regard this than the other parts of his book; wherein he manifestly relates what other *Greek* writers, full of spleen against *Xerxes*, and his successor, had written of their inhuman sacrifices, and other acts of religious cruelty (10). *Xenophon's* authority would be of great weight in the present case, if he had written decisively, and spoken things of his own knowledge; but the high commendations he has given the

*Persians*, and the mighty character he hath afforded their laws, hath begot a doubt in the minds of the learned, whether he did not mingle his own ideas with the accounts he gives us of the customs and manners of the *Persians* (11). *Plutarch*, in a passage hereafter more fully cited, speaks very respectfully of *Zoroaster*, and ascribes nothing to him unworthy of a very wise man. There were some, he tells us, of the antients, who asserted two supreme beings, the one the author of all good, the other of all evil; others, who admitted but one God, the father of good, but who acknowledged there was a demon, from whom all evil proceeded: this last, says he, was the doctrine of *Zoroaster*, who flourished four thousand years before the *Trojan* war (12). The same author then proceeds to a succinct account of the doctrine of the *magi*, which we shall have occasion to insert in our text. Dr. *Hyde* has produced an authentic relation of the sentiments of the antient *Persians* on this sub-

(10) *Herodot. l. i. c. 131.*(11) *Vide Cyropædiam.*(12) *De Isid. & Object.*

It is yet another point, in which the *Persians* are to be noted, before we can leave the learned reader satisfied, that they never were idolaters. It is this: they had amongst them, after the time of *Zoroaster's* reformation of their religion, certain caves, adorned not only with figures of the gods, but of the planets, and other heavenly bodies; which natural representations were called *Mithriac* figures, and were afterwards introduced into other nations, where they became the objects of idolatrous worship; but they were far from being so among the *Persians*, who were a wise and well-informed people; for, with them, they served only as mathematical symbols for preserving the true system of the universe, to that end, and to no other, they were used, and perhaps introduced by *Zoroaster* himself, as we shall hereafter have occasion to prove, when we come to speak of the life, doctrines, and writings, of that famous man.

Having thus shewn, in general, the nature of the *Persian* religion, and that it was far preferable to any of the systems received in other nations, either in the east or in the west, the next step, we shall proceed to shew what the *Persians* themselves have taught concerning the establishment of their religion, as well as what are the doctrines as to essential points generally received among them.

The great fame of *Abraham*, which, from a concurrence of various causes, had diffused itself through the whole east, led the *Persians*, as well as the *Zabians*, to ascribe the origin of doctrines received by them to that venerable patriarch, and calling their faith at all times *Kish-Abraham*. They like-

HYDE, c. 4. p. 118.

collected from their success. The *Persees* settled in India, an abstract of which will be inserted in our text, and the curious reader will find the whole of it in the life of the excellent author, mentioned. In the life may be found the life of *Sbaristan*, who wrote an account of the religion of the east, and who, in the life of the faith of the east, does them all the justice that can be (14); but, what

is of far greater consequence to us than any authority of friends or enemies whatsoever, the book *Sadder*, containing the canon of the *Persian* faith, is not only extant amongst the *Persees*, but even amongst ourselves; and every page therein affords us instances of *Zoroaster's* wisdom, and of the rectitude of the religion he established, as to fundamental points, and especially as to the belief of one infinitely wise, eternal, self-existent Being (15).

Hyd. vter. Persar. c. 22. p. 292.

idem, apud Hyde relig. vet. Persarum.

(14) Ibid.

(15) Vide Sadder.

**Whether Abraham was the author of the Persian religion.** wise ascribe the books, which they hold sacred, to this father of the faithful; and as much believe him to be the author of their *sofb* or bible, as we believe the gospel to have come to us from CHRIST, or the *Mohammedans*, that GOD revealed to *Mohammed* his *koran* \*. In attributing books to *Abraham*, they agree with the *Jews*, and with the *Mohammedans*, the latter ascribing to him no less than ten treatises, perhaps all with the like reason. The *Persians* say farther, that *Abraham*, while he resided amongst them, dwelt in the city of *Balch*, which they, from thence, stile the city of *Abraham*. But, though it must be allowed, that the old *Persian* religion agreed, in many great points, with the religion of *Abraham*; and tho' it should be admitted, that his fame might, even in his lifetime, be, with very advantageous circumstances, published throughout all *Persia*; yet it is so far from being evident, that it is scarce probable, he went himself into that country, much less that he executed the office of a prophet there, and resided at *Balch*. On the contrary, it is far more credible, that this notion took rise from the suggestion of *Zoroaster*, who had his learning and his divinity out of the book of *Moses*, and other sacred books among the *Jews*; and that the city of *Balch* received the appellation of the city of *Abraham* from *Zoroaster*, on account of his making it the residence of the archimagus, or high-priest, of the religion of *Abraham*, and not from that patriarch's being supposed to live there at all in ancient times †.

**The other elements revered by the Persians.** THOUGH fire was held the symbol of the Divinity among the *Persians*, yet the other elements were also highly honoured by them; insomuch that the *Greeks*, and other foreigners, who knew not their religious principles, called them worshipers of the elements; which was a flagrant calumny, since all the respect they paid them arose from their conceiving them to be the first seeds of all things: wherefore they studied, by every method possible, to preserve each of them in its primitive purity. On this account, they prevented, as much as they could, the air from being infected by ill smells: and, for their officiousness on this head, *Herodotus*, according to his usual custom; represents them as believing the air a deity. They hold (says he) the whole expanse to be Jupiter †. That they might, in like manner, preserve the earth from impurities, they would not bury their dead therein; but suffered them to be devoured by birds and wild beasts, that, finding a tomb in their bowels, they might not infect the air. In

\* HYDE, c. 2. p. 28. † Connection of the Old and New Testament, part i. book iv. p. 225. † HYDE, c. 3. D'HERBELLOT, art. Balkhe. HERODOT. l. i. c. 131.

ne, the preserving all the elements pure, was by them esteemed an act of high piety, and, as such, meriting the divine favour in this world, and in the world to come; for, in all things, they were great affecters of cleanliness, and studious, in an especial manner, of avoiding whatever might pollute them. Fire and water, however, were, in a peculiar manner, the objects of their care, because they were the most liable to be contaminated; and hence the *Greeks*, mistaking the degree of reverence they paid them, declared them, without scruple, worshippers of those elements; and tell us formal stories of the sacrifices offered to both. It is very true, that kings often do extravagant things, and such as are contrary to the civil and religious laws of the countries they govern; so that it is not impossible, that some of the *Persian* princes might be guilty of what is laid to their charge: but it is not likely, because the *Persians* universally held, that whoever wilfully polluted either fire or water, deserved death in this world, and everlasting punishment in that to come; and that whoever threw the bones of dead creatures into waters were certainly damned. For these reasons, the magi, where-ever they were, took care to have all the waters in their neighbourhood watched, assigning them keepers, whose sole office it was to look carefully to this matter, and to see, that no filthy thing was thrown or dropped into them; and for this they had stated and well-settled salaries: for, abhorring as they did, to represent the almighty LORD of heaven and earth by artificial images of stone or metal, they chose to preserve fire and water in their utmost purity, that they might serve as symbols of the divine nature, and put them in mind of the infinite purity of GOD. As they held the imitation of angels, so they believed, that one of these celestial guards was appointed to watch over the waters in general. This angel they called *Ardisur* or *Arduisur*, for whom a particular *niyâish* or salutation was prescribed; the title of which, in their antient books, runs thus, *Hymn to Ardisur, for the benefits received from the sea, rivers, wells, and fountains*. In this hymn, they praised him for taking care of all these places, and prayed that he might continue so to do, returning GOD thanks for the various uses made of water, and the mighty advantages resulting to mankind from his wise disposition thereof throughout the earth. They were of opinion, that, in paradise, such people were peculiarly blessed, as had been cautious of defiling water, and had, in this sense, preserved a respect for that element, during their lives; for which cause, they recommended the care of this element, as well as fire, to their women, that is, their private fires, and the water used in their houses: for it does not appear, that they ever admitted women to minister in religious matters, except in the myste-  
ries



ries of *Venus*; which, as we observed before, was an heresy, and, as such, detested by the orthodox magians. This love to purity, and especial regard to water, may stand sufficiently justified by the practice of the *Jews*, and the precepts in their law for corporal purification, as well as by the great advantage of preserving cleanliness in those excessive hot climates; especially if we consider, that, in washing the hands, &c. and putting on the garments, they were bound to use solemn forms of prayer, as indeed there were set ejaculations to be used in the most ordinary actions of human life<sup>u</sup>.

Their  
priests.

WITH respect to the use they made of fire in their national religion, the priests, who attended it, by no means deserved the appellation of *ignarii sacerdotes*, i. e. fire-priests; for they were truly *sacerdotes Dei*, priests of the Almighty, who, though like the *Jewish* priests, they waited on, and took care to preserve the sacred fire from being extinguished, were far from making this their only duty; for these, as well as those, read every day public prayers, and did other sacerdotal offices, as we shall hereafter declare more largely: yet such has been the hard fate of these people, that, because their principles were not known, and their ceremonies ill understood, they have been branded with the name of *atesh-perešt*, i. e. fire-worshipers; so dangerous a thing it is to carry to any excess even innocent ceremonies. They never confessed their sins to any, but to GOD, nor besought a remission of them from any, but from Him; yet they inclined to perform these public acts of devotion before the symbol of the Deity, that is, before fire, or before the sun, as the witness of their actions. In like manner, the *Jews* confessed their sins to GOD in the temple, the fire flaming on the altar near them; so that there was nothing of idolatry in this, though it might not be altogether free from superstition (F).

In

<sup>u</sup> HYDE, c. 6. p. 137.

(F) If we were to undertake a critical review of what modern authors have written about these people, and their opinions, it would require a far larger treatise than this whole chapter. This assertion, bold as it may seem, shall give such a pregnant instance of it, as will sufficiently prove the truth of our observation. Mr. *Tavernier* has spent about fifteen pages in his account of these people, in which there are at least fifty capital mistakes, which any man may discover, who is at all versed in oriental literature. In his section of the origin and prophets of this sect, he confounds *Zerdušt* with *Abraham*, in such a manner, that it would cost a great deal of time to determine what part of the story belongs to the one, and what to the other. He



the most antient times, the *Persians* had no temples at  
 ut reared altars, whereon they preserved their sacred  
 fires,

as us of a king, whom he  
*Veubront*, probably *Nim-*  
 and ascribes to him things  
 nobody ever heard of be-  
 nay, the very name he  
 en the prophet, is suffi-  
 o shew how much he was  
 ed on this subject; and  
 gently, how little credit  
 to what he relates of the  
 i of the *Gaurs* or *Gabres*,  
 calls them. Their pro-  
 name, as set down by  
 as *Ebrahim-zer-Ateucht*;

us of books he received  
 eaven, that they contain  
 igious precepts of these  
 ; and that he himself has  
 great book which was at-  
 t to him. But we must de-  
 a reader to take notice,  
 e do not arraign Mr. *Ta-*  
 a sincerity, as to facts  
 ay within the compass of  
 gment; on the contrary,  
 persuaded, that he wrote  
 ; which he did not take  
 true, as appears by the  
 ng account of their wor-  
 the fire, which is the  
 one of his sections:

*Gaurs* render no such  
 urs to the fire, as agree  
 this term of worship;  
 are not idolaters; they  
 owlege one God, the  
 tor of the heaven and of  
 arth; and him only they  
 hip." In the rest of his  
 he speaks distinctly e-  
 of what he saw; but he  
 what he heard in such a  
 ; that a person who knew

as little of the matter as he,  
 could not fail of being deceived  
 (16). Sir *John Chardin*, whom  
 we have often commended, and  
 who, without all question, was  
 one of the most intelligent men  
 that ever obliged the public  
 with an account of his travels,  
 speaks very contemptibly of  
 these people; and would have  
 us believe there is no sort of  
 learning amongst them, but a  
 little astrology: he says, their  
 priests talk confusedly of their  
 religion, and that they were  
 not positive themselves as to the  
 place where their sacred fire was  
 kept (17). But though this  
 gentleman was not so happy as  
 to meet with intelligent persons  
 of this religion, others have;  
 and the accounts they have  
 written, are clear and satisfac-  
 tory, nay, supported by unde-  
 niable evidence. Monsieur *Le*  
*Brun*, by the interposition of  
 the *English* agent, had a con-  
 versation with one of their  
 priests, from whom he learned  
 many things exactly conform-  
 able to what we have delivered.  
 It would therefore be needless  
 to insert that conversation here;  
 but it will not perhaps be a-  
 mifs to give the answer of the  
 priest to Mr. *Le Brun*'s first  
 question, what he thought of  
 the creation of the world, and  
 the power of God. He said,  
 He believed God to be the Be-  
 ing of beings, a Spirit of light,  
 above the comprehension of hu-  
 man understandings, infinite, in

Their py-  
rea, or  
temples.

fires, on the tops of mountains, and other solitary places \*. It was Zoroaster who persuaded them, for the sake of preserving these fires more conveniently, to erect over each of them a *pyreum*, or fire-temple; but this had no relation to *Mithra*, or the sun, towards whom they could better testify their respect in the open air: neither did it subvert their antient principle, that the LORD of the universe ought not to be inclosed within walls; for their *pyrea* did not circumscribe what they esteemed an image or semblance of the Divinity, but only the symbol of his purity, and, as it were, a shadow of his nature. The overturning therefore of the *Greek* temples by *Xerxes*, and other acts of a like nature, were perfectly consistent with their reverence for fire, and their respect for the sun. Of this tho' many *Greek* and oriental writers were intirely ignorant, and were consequently prone to misrepresent them, yet authors of great candour, and more extensive knowlege, have readily assented to it, and testified, to the honour of the *Persians*, that they worshiped only one GOD, without representing him by any image or picture whatsoever †.

Their no-  
tions of  
good and  
evil beings

THE *Persians*, in early times, acknowledged one eternal and omnipotent Being, the creator and preserver of all things: him they called *Yezad*, *Izad*, or *Izud*; also *Ormuzd*, *Hormuz*, or *Hormizda*: joining this with the modern name, they say, *Hormizda Ghodâ*, O supreme GOD. They acknowledged also an evil-created being, whom they stiled *ahariman*, *abreman*, or *abriman*, and, in verse, *abrimanan*, which signifies amongst them the devil. To shew their detestation of this wicked being, his name, in the antient *Persian* books, was thus written, *uui:uqqv*, to intimate, that, as he was the implacable and per-

\* HEROD. l. i. c. 131.  
p. 105.

† Shahrîstan, &c. apud HYDE, c. iii.

all places, almighty, from whom nothing could be hid, and against whose will nothing could be done. This conference happened in the month of *January*, 1707 (18). As to the *pyrea*, or fire-temples, they were formerly as frequent as parish-churches in other countries; but since the destruction of the antient *Persians*, these structures are by no means common. The *Persees* content themselves with saying their prayers before the common fires, and their priests officiate

before them likewise. They have, however fire-temples, or fire-chapels, still in some places; and the chief of them is supposed to be in the province of *Kermân*, where there are more *Gaurs* than in any other part of *Persia*. Antiently their temples were splendid, and said to have been dedicated not only to the sun, but to the rest of the planets; in which, however, there was no more idolatry than there is in our dedicating churches to this or that saint (19).

(18) Le Brun, tom. ii. p. 387.

(19) Hyde relig. veter. Pers. c. 29. p. 243.

petual enemy of mankind, they maintained an everlasting enmity against him, and all his works. The modern *Persians* call the devil *div* <sup>2</sup>.

SOME have asserted, that the antient *Persians* held a co-eternity of these two principles; but writers, better acquainted with the true tenets of this nation, agree, that *ahariman* was created out of darkness, and that *Oromasdes* first subsisted alone; that by him the light and darkness were created; that, in the composition of this world, good and evil are mixed together, and so shall continue till the end of all things, when each shall be separated, and reduced to its own sphere. *Plutarch*, who was a very ingenious, and a very inquisitive man, hath given us a long account of the doctrines of *Zoroaster*, very conformable to what has already been said, and agreeing perfectly well with the religion of the antient patriarchs, except in a few strokes of fable, which were either inserted by the mistake of the reporter of that abstract, or were invented by *Zerduſht*, to account for those things which surpass human understanding <sup>2</sup>. Some have endeavoured to account for the origin of the prince of darkness thus: *Oromasdes*, say they, said once within his mind, How shall my power appear, if there be nothing to oppose me? This reflection called *ahriman* into being, who thenceforward opposed all the designs of God, <sup>Of God's creating</sup> and thereby, in spite of himself, contributes to his glory. The <sup>ahriman,</sup> souls of men, according to them, were at first unbodied spirits; <sup>or the de-</sup> but the Almighty, resolving to make use of them in warring <sup>vil.</sup> against *ahriman*, clothed them with flesh, promising them, that the light should never forsake them, till *ahriman* and all his servants were subdued; after which, the resurrection of the dead is to follow, with the separation of the light from the darkness, and the coming of the kingdom of peace. To say the truth, the notions they have of the beginning of all things, the state of our first parents, the attempts made on them by the prince of darkness, the last judgment, the salvation of the good, and the punishment of the bad, differ very little from what is delivered to us in the Scripture on these heads; only they have a long account of the war between God and the author of evil, which, they say, ended in a complete victory gained over the latter, and his adherents, who were constrained to surrender at discretion: that the Almighty did not annihilate his enemies, because, without opposition, his attributes could not have appeared with such lustre as they now do (G):  
that

<sup>2</sup> HYDE, c. 11. 13.

<sup>2</sup> PLUTARCH. de Iside & Osiride.

(G) In the course of ages, it is not to be wondered, that false notions crept into their religion in some places; as among the

*Of the duration of the world.* that the world had existed three thousand years before this decisive battle, the whole of its duration being fixed to twelve thousand : that, after this defeat, God, by holding up three fingers, gave the evil one leave to chuse which three thousand years of the nine thousand yet to come he would please to take, wherein to trouble and vex mankind ; whereupon he chose the middlemost. Before, say they, this power was given to *ahriman*, man lived in a state of innocence ; but that, since his fall, war, and all other evils, have been introduced ; that these however shall, in time, pass away, and man live again, for a certain space, in peace and glory. They place the day of judgment at the end of twelve thousand years : and, as to the damned, they assert, that they shall be punished, according to the heinousness of their crimes, two angels being appointed to be the inspectors of their sufferings. At last however even these are to be pardoned ; but never to be admitted to the joys of the blessed, but to remain in a certain place by themselves, and to wear, in their foreheads, a black mark, as a badge of that state, from whence, through the mercy of God, they were freed <sup>b</sup>.

<sup>b</sup> HYDE, c. 9.

*magi* of *Cappadocia*, who not only worshiped, with idolatrous circumstances, their sacred fires, but also introduced images in their temples. But that heresy, which, of all others, threatened the religion of *Zoroaster* most, was *Manicheism* ; for *Manes*, that arch-heretic, resided long in *Persia*, and there broached his absurd notion of two eternal self-existent beings ; and, by mingling the doctrines of *magism* and Christianity, made up a monstrous system of incredible doctrines, attended with very ridiculous practices (20). However, these notions were rooted out, as will be hereafter shewn, by the authority of the civil magistrates ; so that the present *Perses* have amongst them none of these whimsical chimeras, but retain the doctrine of their

ancestors in all its purity, and are a religious as well as a most inoffensive people, tenacious of their own principles, but complaisant to other people, though very reserved ; from whence proceed the many mistakes that have been made about them. When they speak, they never fail to express themselves in such a manner as fully purges all suspicion of their being idolaters ; but they cannot help shewing, on such occasions, an inveterate dislike against two persons, celebrated by the greatest part of mankind as heroes and conquerors, but looked on by them as murderers and robbers. These are *Alexander the Great*, and *Mohammed*, both capital enemies of their country and nation (21).

(20) *Hyde relig. vet. Pers.* c. 21. p. 275.

(21) *Chardin, tom. ii. p. 180.*

THE point in which the *Persians* differ most from us, is as *Of its crea-*  
to the manner of GOD's creating the world, which, they say, *ation.*  
happened not in six days, but in six seasons, each season con-  
taining many days; the first of these they stile *Mid-yuzeram*,  
containing forty-two days; in this, say they, the heavens were  
created, with all things belonging to them: the second they  
stile *Mid-yusham*, containing sixty days, wherein the waters  
were created: the third is by them named *Pitishabim*, in-  
cluding seventy-five days; in this the earth was made: the  
fourth they called *Iyaseram*, including thirty days, wherein  
were made the trees: the fifth goes under the name of *Midi-*  
*jarim*, containing eighty days, in which all living creatures  
received being. The last they stile *Hamespitamidim*, com-  
prehending seventy-five days, wherein was made man <sup>c</sup>.

IT is now time for us to speak of the rites and ceremonies *Their cere-*  
of the *Persians*, antient and modern, in the exercise of their *monies and*  
religion, and every thing relating thereto. They have a re- *public*  
gular clergy, and are very zealous in asserting an uninterrupt- *worship.*  
ed succession of persons instructed in their sacred mysteries,  
from the time of *Zerdusht* to this day. Their ordinary priests  
are obliged to live according to certain rules, much more se-  
vere than those given to the laity, as the reader will perceive at  
the end of the following page: their high-priests were under still  
stricter obligations; and all of them were bound to discharge  
their sacerdotal offices with mighty exactness and devotion <sup>d</sup>.  
As to their public worship, it was and is still thus performed:  
In every pyreum, or fire-temple, there stood an altar, on  
which burnt the sacred fire, which was always kept alive by  
the priest: when the people assembled, in order to their devo-  
tions, the priest put on a white habit and a mitre, with a gause  
or cloth passing before his mouth, that he might not breathe  
on the holy element: thus he read certain prayers out of the  
*Liturgy*, which he held in one hand, speaking very softly, and  
in a whispering sort of tone, holding in his left-hand certain  
small twigs of a sacred tree, which, as soon as the service was  
over, he threw into the fire. At these times all who were pre-  
sent put up their prayers to GOD, for such things as they stood  
in need of; and, when prayers were finished, the priest and  
people withdrew silently, and with all other tokens of awful  
respect. All these rites are still observed: but, to prevent, as  
far as possible, the people from falling into idolatry, the priest  
now informs them, when they are going from their devotions,  
of the reasons why they worship before the fire, and all the  
obligations they are under to treat it with reverence. This ex-

<sup>c</sup> LORD's religion of the Perses, c. 8. p. 41.  
account of the Persian religion.

<sup>d</sup> LORD's

hortation runs usually in these words : “ Forasmuch as fire  
 “ was delivered to *Zerduſht* by the Almighty, as the symbol  
 “ of his majesty ; wherefore it was required, that we should  
 “ esteem it holy, and respect it as an emanation from the  
 “ fountain of light ; and that we should love all things which  
 “ resemble it, especially the sun and moon, the two great wit-  
 “ nesses of God, the sight of which should put us in mind of  
 “ his omniscience ; therefore let us, without superstition, keep  
 “ the command given us, evermore praising God for the great  
 “ usefulness of this element ; and beseeching him to make us  
 “ always bear in mind the obligations we are under to do our  
 “ duty towards him ; which is as necessary to the health and  
 “ happiness of the soul, as light and fire are to the ease and  
 “ welfare of the body “ (H).”

THEY

\* BEAUCHAMP’S essays on important subjects, sect. iii.

(H) Among the antient *magi*, there were three degrees of priests, ordinary priests, overseers of these, and an archimagus, like our archbishop, or rather a metropolitan, who was acknowledged for the successor of *Zoroaster*, and held the supreme head of their church. These, in the old *Persian* language, were stiled *Mugh*, i. e. *Magus* ; *Mubad*, i. e. superintendant ; and *Mubad*, *Mubadan*, or high-priest (22). *Lord*, in his account of the religion of the *Persians*, calls them by other names, *viz.* *Darros*, *Herboods*, and *Distecoos* ; the last he makes equivalent to *Mubad* *Mubadan* ; and says, there is never any more than one chief of the clergy of the *Persees* at a time. As to the duty of their priests, the same writer tells us, that it is comprised in the eleven rules following ; *viz.* 1. The observing the rites prescribed in the liturgy of *Zoroaster*, because God is best pleased with that form of prayer which he has

prescribed. 2. To keep his eyes from coveting that which is another’s ; for God having given to every man what seems meet for him in his eyes, to desire that which is another’s, is not only shewing a dislike of God’s providence, but is likewise affronting him, by challenging that for our due which he hath denied us. 3. To have a care always to speak the truth ; for all truth cometh from God, all lyes from the devil : all priests therefore should speak truth, because they are the servants of the God of truth, and, as such, are credited in what they say. 4. To keep close to his business, and not meddle with worldly matters ; for it belongs to the layman to see the priest wants nothing that is necessary, and to the priest, not to desire any thing which is superfluous. 5. To get the book of the law by heart, that he may be always able to instruct the poor layman, and that he may see just

(22) *Hyde relig. vet. Pers. c. 28. p. 348.*



They keep yearly six festivals, each of five days continuing a memory of the six seasons, wherein all things were : after each of these feasts, they keep a fast of five days, memory of God's resting five days, as they believe, at each : seasons. As often as they eat either flesh, fowl, or they carry a small part of it to the temple, as an offering, beseeching him that he would pardon them for taking the lives of his creatures, in order to their own subsistence. They have none of those out-of-the-way notions relating to meats and uncleanness in meats, which expose some religions to ridicule ; but, as they are a very complaisant as well as sensitive people, they abstain from swines-flesh, and from the use of kine, that they may neither offend the *Mohammedans* the *Banians*, among whom they are obliged to live : it alone, for the sake of purity and cleanliness ; they drink every man out of his own cup<sup>d</sup>.

When their children are initiated into their religion, they Education of children, a priest ; and this is usually done as soon as the child is The priest calculates its nativity ; afterwards he asks the child's name is to be given it. This being agreed on by the father and its relations, the priest telleth it to its mother, who saith, My child is called so or so ; with which the ceremony ends at that time. The child is afterwards carried to the temple, where the priest first pours some water into the child's hand, and then into the mouth of the child, beseech-

Lord's religion of the Persians, p. 40. Hyde relig. vet. Pers.

to reverence his priest. The priest keeps himself pure and chaste, because God loves the pure and undefiled ; and this is why one man can excel another. 7. To be ready to forgive all injuries, shewing himself a pattern of meekness, and to be humble before God ; for we offend God every day : yet he giveth us grace that we may do what is good, though we are weak. That he should pour on us his grace for evil. 8. To teach common people to pray according to the law ; to go and visit them for public bene-

fits, when they desire it, and to perform constantly the known duties of his function. 9. To give licence for marriage to join the man and woman together ; and to take care, that parents do not marry their children without his approbation. 10. To spend the greatest part of his time in the temple, that he may be ready to assist all who come to him, because thereto God hath appointed him. 11. To believe no other law than that given by *Zerdust* ; to add nothing thereto, nor to take any thing from it, seeing to this end it was revealed (23).

(23) Lord's religion of the Persians, p. 32.



ing God to cleanse the tender infant from whatever corruption it may have received from its father, and impurities derived from its mother. At seven years child is led to church to be confirmed there: the priest gives him some prayers, and instructs him in the first principles of religion. These are repeated daily, till he is well acquainted with the articles of his faith: then he is permitted to stand at the first time before the holy fire; after which the priest gives him water to drink, and a pomgranate-leaf to chew, which causes the lad to wash his body with clean water; and then he puts on a linen cassock next his skin, which descends to his waist, and is girt with a girdle of camel's hair, made by the priest's own hand. These ceremonies over, the priest blesses him, bids him be a true *Persee* all the days of his life, to beware of falling into idolatry, or breaking any of the *Marriages* precepts given by *Zerduشت* 8 (I). Of their marriages w

8 LORD's religion of the Persees, p. 45. HYDE relig. c. 34.

(I) As to the high-priest, he, over and above the duties enjoined the priests in general, is desired to observe the following thirteen precepts (24): 1. He must take care not to pollute himself in any manner, because God hath chosen him to be holy. 2. In order to do this, he must do all things for himself, to preserve himself from being contaminated by the uncleanness of others; as also to shew his humility in so high a station. 3. He is to take the layman's tythe, *i. e.* the tenth of all that he has, but not to his own use; for he is to consider himself as the almoner of God, who makes use of him only to dispense to the poor the tribute paid by the rich. 4. That this may appear to be fairly done, he must avoid all pomp and superfluity, and, at the year's end, must give away the last farthing, since his revenue is settled, and always paid with good will. His house must be near the temple, and he must give an ample provision to his flock, much at home, and much abroad. He must himself be up to prayer in his public, so in his private life, he must be extreme in all his actions, and temperate in all his pleasures. He must not only be conversant with the law, but with the liberal sciences; seeing he is to instruct all others of his religion, both clergy and laity. 8. He must live on a low diet, because his office requires him to abstain from strong liquors, distempers, and other difficulties of the mind, and to preserve that serenity of mind which should be always in the man of God. He must fear only God, and must be content with nothing but sin. 10. He must be supreme in all spirits, and he must reprove sinners without any regard to their rank, for they must hear him, since he speaks not in his own name, but in the name of God.

(24) Hyde relig. vet. Pers. c. 13.

by a very intelligent author, that they have five sorts: First, that of children in their minority: Secondly, that of widowers with a second wife: Thirdly, of such persons as marry by their own choice: Fourthly, the marriage of the dead, which is occasioned by an opinion they have entertained, that married people are peculiarly happy in the other world: wherefore, when a young person dies in celibacy, they hire one to be married to him, or her; which ceremony is performed a little after the burial: The last kind of marriage is where a person adopts either a son or a daughter, and then gives him or her in marriage; which is also founded on a religious opinion, that all men ought to leave heirs behind them, either natural or adopted. As to the ceremonies made use of on this occasion, they are very singular, but, at the same time, have nothing in them wild or irrational: the parties designing to contract matrimony are seated together on a bed, about midnight; opposite to them stand two priests, the one for the man, the other for the woman, holding rice in their hands, to intimate the fruitfulness which they wish the new-married couple; on each hand of the priests stand the relations of the bride and bridegroom. Things being in this situation, the bridegroom's priest lays his forefinger on the woman's forehead, and says, Wilt thou have

cause, but God's. 11. He must above all things study to distinguish truth from error. 12. Though, in consequence of his high office, he may, for his consolation, receive visions and other manifestations from God, yet he is not to publish them; for that would but confound the people, who are to adhere to the written law. 13. He must preserve the ever-living fire brought by *Zerduſht* from heaven, that it may endure through all ages, till the world shall be destroyed by that element (25).

It is very possible, that the reader, in the perusal of this section, may incline to wish, that in some things we had delivered ourselves more copiously; and therefore it may not be amiss to inform him, that, in treating of the *Persian* hi-

story, as delivered by the oriental writers, we shall take occasion to retouch various points relating to the religion of the antient *Persians*; because much of their history depends upon them, as to inconsiderable customs, such as wearing this or that colour, this or that kind of cap; these we have purposely omitted, as deeming them not worthy of being mentioned in so great a work as this. Let us however note one thing, that their priests at confirmation sell the youth a girdle, which he is bound to keep all his life long, and to use it constantly, because, when he lays it aside, he no longer enjoys the benefits of the priest's benediction. Dr. *Hyde* is of opinion, that the *English* saying *ungirt, unblest*, has some allusion to this (26).

(25) *Lord's religion of the Persians*, p. 36.

(26) *Relig. nat. Pers.* c. 33.

this man to be thy wedded husband ? The woman assenting, her priest lays his fore-finger on the man's forehead, and asks the like question : which being answered in the affirmative, the parties then join hands ; the man promises, that he will provide her a suitable maintenance ; the woman acknowledges, that all she has is his : the priests then scatter rice over them, wishing that they may be fruitful, and beseeching GOD, that they may have many sons and daughters, that they may live in unity of mind, and arrive at a good old age, in possession of all the joys of wedlock. The ceremony over, the woman's parents pay the dowry, and a feast of eight days is kept for joy of the marriage <sup>b</sup>.

*Their burials.*

As to their burials, two things are remarkable ; first, the place ; secondly, the manner. First, as to the place, they have a round tower erected, on the top of which the bodies of the dead are laid, to be devoured by the fowls of the air : some affirm, that they have separate towers for the good and for the bad ; others, that men, women, and children, are placed on several towers. The reason of thus exposing them we have elsewhere given ; viz. the preserving the elements pure ; for they conceive, that by not interring the dead they avoid polluting the earth, and by leaving the corpse unprotected from birds of prey they provide, in some measure, against the infection of the air. However, this custom was antiently esteemed so barbarous by other nations, that one of the <sup>1</sup> apologists for the Christian faith, speaking of the good effects it had on mens minds, in reforming them from brutal and wicked habits, mentions this expressly, that the *Persians*, since they had received the Christian doctrines, no more exposed the bodies of their dead, but afforded them a decent burial. Before we part with this subject, it may not be amiss to observe what is practised among them when a man is on his death-bed : a priest is in such a case always sent for ; and he, drawing near the bed, prayeth thus, in the ear of the sick man : “ O Almighty  
“ LORD, thou hast commanded we should not offend thee ; this  
“ man hath offended : thou hast ordained, that we should do  
“ good ; yet this man hath done evil : thou hast required, that  
“ we should duly and exactly worship thee ; which, however,  
“ this man hath neglected. Now, O merciful GOD, at the  
“ hour of death forgive him his offences, his misdeeds, and  
“ his neglects, and receive him to thyself ! ” When he is dead, the priest comes not near him ; but the corpse is put on an iron bier, and carried to the place of interment, the bearers being forbid to speak as they go along, out of decency, and

<sup>b</sup> LORP's religion of the Perses, p. 48.  
rand. Græc. affectib. serm. ix. de leg. p. 128,

<sup>1</sup> THEODOR. de cur

also because in the grave there is an unbroken silence: the dead body being placed on the tower, the priest, standing at a distance, performeth the funeral service, which he concludes thus; "This our brother, while he lived, consisted of the four elements: now he is dead, let each take his own; earth to earth, air to air, water to water, fire to fire." They suppose, that the spirit wanders for three days, after its departure from the body, and is in that space pursued and tormented by the devil, till it is able to reach their sacred fire, to which he cannot come. They therefore pray morning, noon, and night, during these three days, for the soul of their deceased brother, beseeching God to blot out his sins, and to cancel all his offences: on the fourth day, supposing his fate to be decided, they make a great feast; which closes the ceremonies used on this occasion <sup>k</sup>.

Thus far we thought necessary to say, on this copious and interesting subject, chiefly to justify the much misrepresented *Persees* from the charge of so senseless an idolatry as the worshipping either the luminaries, planets, or elements. To have enlarged more upon it, would have led us too far, and exceeded the bounds we must prescribe ourselves in so extensive a work. The curious reader may, however, from the authors quoted in the margin, collect himself such a system of the *Persee* religion, both with relation to their doctrine and practices, as will amply reward all his pains and study. But it is time for us to pass to another part of their history.

<sup>k</sup> LORD's religion of the *Persees*, p. 49.

## S E C T. IV.

### *The reigns of the kings of Persia.*

As we know but very little of the state of *Persia* before *Cyrus*'s time, we shall not pretend to give an account of the kings who preceded that prince. We have already shewn <sup>a</sup>, before *Cyrus*, that *Elam*, or *Persia*, was governed in the earliest times by its own kings, and those very powerful. *Chedorlaomer*, the king of *Elam*, mentioned in Scripture, extended his conquests over many provinces of *Asia*; for *Bera* king of *Sodom*, *Britha* king of *Gomorrhah*, *Shinab* king of *Admah*, *Shemeber* king of *Zeboiim*, and the king of *Bela* or *Zoar*, were his tributaries <sup>b</sup>. These five princes lived twelve years in subjection to *Chedorlaomer*; but, in the thirteenth, uniting their forces, made an attempt towards the recovery of their former liberty.

<sup>a</sup> See before, p. 50. <sup>b</sup> Gen. xiv. 4, & JOSEPH. antiq. l. i. c. 10.

The king of *Elam* no sooner heard, that they were up in arms, but, entering into an alliance with *Amraphel* king of *Shinar*, *Arioch* king of *Ellasar*, and *Tidal* king of nations, he marched out against them; and, having first reduced the *Rephaims*, the *Zuzims*, the *Emims*, the *Horites*, the *Amalekites*, and the *Amorites* of *Hazezontamar*, at last he fell upon the revolters, put their army to the rout, killed the kings of *Sodom* and *Gomorrab*; and, having pillaged their cities, marched back towards *Elam*, loaded with the spoils of the conquered nations. *Lot*, who, as *Josephus*<sup>d</sup> informs us, assisted the *Sodomites*, had the misfortune to be taken prisoner on this occasion; and had been carried into captivity, had he not been timely rescued by *Abraham*, who, pursuing the enemy with a small body of chosen men, came up with them at *Dan* the fifth day after their victory, put them to flight, and returned in triumph, with his brother and all his family, redeemed from the insults of a victorious foe. By this overthrow *Chedorlaomer* lost the sovereignty of the *Pentapolis*, but retained his other conquests, which were very considerable. From the reign of this prince to that of *Cyrus*, we know nothing to be relied on but what we have already hinted at in the history of the *Medes*; viz. that the *Elamites* or *Persians* were a great and powerful nation; that they were in all likelihood subdued by the *Assyrians*, but afterwards recovered their antient liberty, and were governed by princes of their own nation till the sixth year of *Nebuchadnezzar*, when they were again brought under subjection by that great warrior, and his ally *Cyaxares* king of *Media*. While they lived in subjection to the *Assyrians*, *Medes*, and *Babylonians*, the throne was still filled with natives of *Persia*, though tributaries to those greater powers. The only great family we find upon record is that of *Achæmenes*, which must have been very conspicuous, since *Xerxes*, when at the height of his glory, was proud to derive from thence his pedigree, which he does in the following manner<sup>e</sup>;

<i>Achæmenes,</i>	<i>Teispes,</i>	<i>Hystaspes,</i>
<i>Cambyfes,</i>	<i>Ariaramnes,</i>	<i>Darius,</i>
<i>Cyrus,</i>	<i>Arfames,</i>	<i>Xerxes.</i>

Of this great family there were two branches: from the first was descended *Cyrus the great*, whose issue male failed in his two sons *Cambyfes* and *Smerdis*. Some place his ancestors in the following manner<sup>f</sup>;

<i>Perses,</i>	<i>Cyrus,</i>	<i>Cambyfes,</i>
<i>Achæmenes,</i>	<i>Cambyfes,</i>	<i>Smerdis.</i>
<i>Darius,</i>	<i>Cyrus the great,</i>	

<sup>d</sup> JOSEPH. antiq. l. ii. c. 10.

<sup>e</sup> HEROD. l. vii. c. 11.

<sup>f</sup> REINECC. hist. Jul. p. 37.

They will have *Perfes*, of whom, say they, *Persia* borrowed its name, to be the first of this family that reigned in *Persia*. We are told, that *Achæmenes* was nursed by an eagle<sup>h</sup>: and of this fabulous eagle the no less fabulous wolf of *Romulus* was, perhaps, a transcript. *Darius* is mentioned by the scholiast of *Aristophanes*<sup>i</sup>; and supposed by some to have coined the famous *darics*, or *stateres darici*. *Cyrus* had two children, *Cambyses* and *Atossa*: *Atossa* married *Pharnaces* king of *Cappadocia*<sup>k</sup>, and *Cambyses* *Mandane* the so-much celebrated daughter of *Astyages* king of *Media*, by whom he had *Cyrus the Great* (A). But as nothing occurs worthy of notice, especially that we can depend upon, in the history of the *Persian* kings before *Cyrus*, we shall proceed, without dwelling on so dark and barren a subject, to the reign of that great and glorious prince.

THE name of *Cyrus* is equally famous in sacred and profane history: in the latter, his valour and conquests have rendered his memory immortal, as has, in the former, his kind treatment of the captive *Hebrews*, whom he restored to their antient country, and temple, having been by the divine will appointed thereunto by name<sup>l</sup>, many years before he appeared in the world: an honour bestowed upon none but him, and the excellent prince *Josiah*<sup>m</sup> king of *Judah*. Profane historians are at no small variance with each other touching the birth of this prince, his education, and accession to the crown. *Herodotus* and *Xenophon* are the only two original authors, as we may call them, whom we can quote and follow in what relates to the life and exploits of this prince; for other writers have copied after them, some adopting the accounts of the one, and some of the other: they are both very minute in their relations, and agree in some particulars, but widely differ in others. We shall, in the first place, hear *Herodotus*, the father of history, as *Tully* calls him; but whether his accounts be genuine, or rather interwoven, and seasoned to the *Greek* taste, with several fabulous and surprising incidents, is what we shall have occasion to examine afterwards.

<sup>h</sup> *ÆLIAN*. de animal. l. xii. c. 21.

<sup>i</sup> Scholiast. *Aristoph.*

<sup>l</sup> *eccles.* ver. 741, 742.

<sup>k</sup> *DIOD. SIC.* in fragm. l. xxxi.

<sup>m</sup> *Isa.* xlv. 28. & xlv. 1.

<sup>n</sup> *1 Kings* xiii. 2.

(A) *Ovid* (1) mentions one *Orchamus* king of *Persia*, and makes him the seventh after *Solus*.

*Septimus a prisco numeratur origine Belo.*

*Rexit Achæmenias urbes pater  
Orchamus, isque*

As this king is no-where to be found but in *Ovid's* metamorphoses, what is said of him deserves no more credit than they do.

(1) *Ovid. metamorph.* l. iv.



Account of  
the birth,  
education,  
&c. of Cy-  
rus, ac-  
cording to  
Herodo-  
tus.

ASTYAGES, the last king of the *Medes*, being warned by a dream, that the son who was to be born of his daughter *Mandane*, should one day be lord of all *Asia*, resolved to marry her, not to a *Mede* worthy of her bed, but to a *Persian*; and accordingly chose one *Cambyfes*, sprung from an antient family, but of a peaceable disposition, and, as he thought, inferior in rank to a *Mede*, even of a middling condition. A year after they were married, *Astyages* was frightened by another dream, portending anew, according to the interpretation of the mages, the empire of *Asia* to his grandson (B). Hereupon *Astyages* sends for his daughter, then big with child; and, upon her arrival in *Media*, puts her under a guard, determined to destroy the child she should be delivered of; for the mages had assured him, that the issue of his daughter was to fill his throne. *Mandane*, not long after her confinement, was brought to bed of a son, whom *Astyages*, mindful of the interpretation of the mages, delivered to one *Harpagus*, injoining him, as he tendered his own life, to take the new-born son of *Mandane*, to carry him to his house, and there dispatch him with his own hands, in what manner he should think best. *Harpagus* promised to put the king's orders in execution; and, having received from the guards the infant, richly dressed, went home under great concern, to see himself employed in so hateful and inhuman an office: he acquainted his wife, as soon as he came home, with what had passed between *Astyages* and himself; and resolved not to execute the sentence with his own hands, but to transfer his charge to another. With this design he immediately sent for one of the king's herdsmen, who kept his cattle in pastures lying at the foot of certain mountains on the north of *Ecbatan*, towards the *Caspian* sea: the herdsman's name was *Mithridates*, and his wife's *Spaco*, in the language of the *Medes*, which signifies a bitch, and answers to her *Greek* name *Cyno*. *Mithridates*, without delay, waited upon *Harpagus*, who commanded him, in the king's name, to take the infant, and expose it in the most dangerous and abandoned part of the mountains, upon pain of dying in the most exquisite tortures that could be invented: he added, that the king had charged him to see his orders put in execution. The herdsman, not daring to make any remonstrance against the king's command, returned with the child to his cottage, where he found

(B) His first dream was, that his daughter *Mandane* had voided so great a quantity of water, as not only filled the metropolis of the kingdom, but overflowed

all *Asia*. In the other he saw a vine shooting from the womb of his daughter, and extending its branches over all *Asia* (2).

(2) *Herodot.* l. ii. c. 107, 108.



his wife just delivered of a son: during her husband's absence, he had been in great trouble and perplexity, on account of the message from *Harpagus*, who had never before sent for him; that he no sooner set his foot within the door, but she asked him in great surprize, why *Harpagus* had sent for him in such haste. He told her he had been in the city, where he had heard and seen such things as grieved him beyond expression; that, when he arrived, the house of *Harpagus* was all in tears; and that, as he went in, he was struck with horror, at the sight of an infant, dressed in gold and the richest colours, panting and lying on the floor; that *Harpagus* had commanded him to carry away this child, and expose it on the mountains to the mercy of the wild beasts, upon pain of incurring the king's displeasure, and undergoing the severest punishments that could be inflicted; that, at first, he had supposed the unhappy infant to belong to some person of the family of *Harpagus*; but that he had been afterwards informed by the servant that attended him out of the city, and delivered the babe into his hands, that it was born of *Mandane* the king's daughter, and was son to *Cyaxares* of *Persia*; and that *Astyages* had commanded it should be put to death <sup>l</sup>.

HAVING thus spoken, he disclosed the child to his wife; Cyrus <sup>pre-</sup>sooner saw it, but, being ravished with the innocent <sup>served and</sup> looks of the infant, she embraced her husband, and, with many <sup>nursed by a</sup> intreats, intreated him not to execute the orders he had received. <sup>shepherd.</sup> He remonstrating the absolute necessity he was under of obeying, or forfeiting his own life, since the spies of *Harpagus* would, without fail, keep a watchful eye over him, and whether he performed what had been so strictly intreated him, she suggested to him to take their own child, which was still-born, to expose it instead of the other, and to pass up the son of *Mandane* as their own; for, by that means, she, we shall sufficiently consult our own safety, without hurting others, the dead child will be honoured with a royal decree, and the surviving infant be preserved from an un- timely death <sup>m</sup>.

MITHRIDATES approved of this expedient, and, delivering the infant he was charged to destroy into his wife's hands, placed the dead child in the rich apparel of the living; and mixed it, in the same basket in which he had brought the other, to the most unfrequented part of the mountains. Three days after, he acquainted *Harpagus*, that, if he pleased, he would shew him the body of the dead infant; and he accordingly dispatched some of his friends, in whom he most confided, to see that the sentence had been put in execution,

<sup>l</sup> HEROD. l. i. c. 107, & seq.

<sup>m</sup> Idem ibid.

and to inter the royal infant. Thus was *Cyrus*, for the infant afterwards called, delivered from the snares of his grandfather, and educated by the herdsman's wife.

*Gives ear-own<sup>n</sup>.*

*ly marks of  
his royal  
spirit.*

WHEN he attained to the age of ten years; as he was day playing in the pastures with other children of his age, he was chosen king by his companions; and, having, in view that dignity, distinguished them into several orders and ranks, the son of *Artembares*, a lord of eminent dignity among the *Medes*, who was one of his companions in the play, refused to obey his orders: whereupon *Cyrus* commanded him immediately seized, and whipped very severely. The boy, with many tears, complained to his father of what he had suffered from the herdsman's son; and the father, highly resenting the affront, hastened, with his son, to the king's palace, and, shewing that prince in what a cruel and ignominious manner his child had been abused by the son of a slave, intreated him to avenge, by some very exemplary punishment, the dignity offered to him, and his whole family. *Astyages* promised to give him full satisfaction; and, commanding the herdsman and his son to be brought before him, *Cyrus*, how he, who was the son of so mean a man, had dared to abuse the child of one of the chief lords in the kingdom. *Cyrus* replied, that he had done no more than he had been obliged to do; for, the boys of the neighbourhood having made him their king, because they thought him the most worthy of that dignity, and performed what he, in virtue of that character, had commanded them, the son of *Artembares* alone had disobeyed his orders; and, for his disobedience, had suffered the punishment he deserved. As the boy was pleading his cause, with an eloquence far superior to his years and education, *Astyages* took particular notice of his mien and features; and, that he resembled himself, began to reflect on the time that his grandson was exposed, which he found to agree with the story of the herdsman's supposed son. Being perplexed with this thought, he dismissed *Artembares*, assuring him, that he should have no cause to complain, and commanded his son to conduct *Cyrus* into the palace. Being then in private with the herdsman, he asked whose boy *Cyrus* was, and from whose hands he had him. *Mithridates* affirmed, that he was his child; and that the boy's mother, who was still living, could come, if he pleased, to attest it. But *Astyages*, giving no credit to what he averred, commanded his guards to seize the herdsman, whereupon he discovered, without reserve, the whole truth, and implored the king's mercy.

*Discovered  
to Asty-  
ages.*

<sup>n</sup> HEROD. l. i. c. 114.

<sup>n</sup> Idem ibid. c. 116.

ASTYAGES was not so much incensed against the herdsman, as against his favourite *Harpagus*, whom he ordered the guards to bring, without delay, to the palace. Upon his arrival, the king, in a violent passion, asked him, in what manner he had put to death the son of his daughter *Mandane*. When *Harpagus* saw the herdsman, he thought he should but aggravate his crime, by attempting to elude the storm that threatened him by any sort of falshood, and therefore openly confessed what he had done; adding, that he thought he had taken the most effectual means he could to put his orders in execution; and that he truly believed the child was dead, since the most trusty among his friends had assured him, that they had seen and interred the body <sup>p</sup>.

ASTYAGES, dissembling his resentment, acquainted *Harpagus* with what the herdsman had confessed; adding, that the child was still alive, and that he was very well pleased his orders had not been executed; for he had been under great concern ever since he issued that cruel command, and had not been able to bear the reproaches of his daughter. He then ordered *Harpagus* to send his son to wait on the young *Cyrus*, and to come himself that night to sup with him, since he intended to offer a sacrifice to the gods, in thanksgiving for the care they had taken of his grandson <sup>q</sup>.

HARPAGUS, overjoyed at the king's speech, returned home; and, acquainting his wife with what had passed, immediately sent his only son to attend *Cyrus*, as he had been commanded. His son, who was about thirty years old, no sooner entered the palace, but he was seized, barbarously murdered, and cut in pieces, by order of *Astyages*; who gave directions, that the mangled body, variously dressed and disguised, should be served up at supper. *Harpagus*, and the rest of the guests, repaired Harpa- to the palace at the hour appointed: the others were splendidly gus's entertained; but the table, where *Harpagus* supped, was dreadful served only with the flesh of his son. When he had done, the punish- king asked him, whether he had been pleased with his victuals; ment, and and, *Harpagus* answering, that he had never tasted any thing policy. more delicious, the officers, appointed for that purpose, brought in a basket, containing the head, hands, and feet of his son, desiring him to uncover the basket, and take what he liked best. He did as they desired, and beheld the remains of his only child, without betraying any sort of concern or resentment at so shocking a sight; such was the command he had of his passions. The king inquired, whether he knew with what kind of meat he had been entertained: *Harpagus* replied, he knew very well, and was always pleased with whatever his

<sup>p</sup> Herod. lib. i. c. 117.

<sup>q</sup> Idem ibid. c. 118.

sovereign thought fit to ordain. Having thus replied, with a surprising temper, he collected the mangled parts of his innocent son, and went home, as our author conjectures, to inter them<sup>r</sup>.

Cyrus sent  
back to his  
real pa-  
rents.

ASTYAGES, having thus vented his rage upon the unfortunate *Harpagus*, began to consider with himself what he should do with *Cyrus*; and, having again consulted the *mag*es, their answer was, that, if the boy lived, he must of necessity be king. *Astyages* then acquainted them, that he was still alive; adding, as a very material circumstance, that he had been chosen king by the boys of the neighbourhood where he lived, and performed all the parts of a real king with the utmost rigour and severity. Hereupon the *mag*es replied, that the prediction of his reign was already accomplished, in the choice which the boys had made of him for their king, and that he would never reign a second time; for dreams, said they, often end in things of small importance, and are fulfilled by trifling events. They advised him therefore to divest himself of all fear, and send the boy to his parents in *Persia*<sup>s</sup>.

ASTYAGES, well pleased with this answer, called *Cyrus*; and, owning how much he had been wanting in the affection which he ought naturally to have had for him, by reason of an insignificant dream, desired him to get ready for a journey into *Persia*, where he would find his real father and mother, in circumstances very different from those of the poor herdsman *Mithridates*, and his wife *Spaco*<sup>t</sup>.

THUS *Astyages*, after many kind expressions, dismissed his young grandson, attended by several lords of the first rank. Upon his arrival at his father's house, he was received by his parents with a tenderness and joy, which is more easy to conceive, than express. As they had long given him over for dead, they asked him, in what manner his life had been preserved. He then acquainted them, that he had lived in an intire ignorance of his condition, and had been unacquainted with his true birth, believing himself the son of the king's herdsman, till those, who attended him on his journey into *Persia*, informed him of all that had passed. He related how he had been educated by the herdsman's wife, and, frequently repeating the name of *Cyno*, commended her on all occasions: and this name his parents made use of, as our author informs us, to persuade the *Persians*, that the preservation of their son was, in a very particular manner, owing to the immortal gods, since he had been nourished, as they industriously spread abroad, and was commonly believed, by a bitch<sup>u</sup>.

<sup>r</sup> HEROD. lib. i. c. 119.

ibid. c. 121.

<sup>s</sup> Idem ibid. c. 120.

<sup>u</sup> Idem ibid. c. 122.

<sup>t</sup> Idem

WHEN Cyrus attained to the age of manhood, and was become very popular in his own country, and famous in *Media*, *Harpagus* stirred up a account of his extraordinary parts, *Harpagus*, who had revolted against friendship, with a design to join with him, who had been *Astyages*. ally injured, in revenging so barbarous a treatment. At the same time, he solicited the leading men among the *Medes*, who were highly dissatisfied with the tyrannical government of *Astyages*, to take up arms, and redeem themselves, and their happy country, from the calamities they groaned under, by deposing *Astyages*, and advancing his grandson *Cyrus* to the throne. They all to a man shewed themselves disposed to second his designs: whereupon he thought it high time to discover his intentions to *Cyrus*, who was to act the chief part in this revolution; and accordingly he acquainted him with them by a letter, which, as all the roads leading to *Persia* were guarded by the king's troops, he conveyed to him in the belly of a hare; the hare he delivered to one of his most trusty domestics, dressed in the habit of an hunter, injoining him to bid *Cyrus* not to open the letter in the presence of any person whatsoever.

THE messenger executed his orders; and *Cyrus*, opening Cyrus's letter with his own hands, found a letter, reminding him of the care which the gods had had of his preservation against the wicked designs, and barbarous attempts, of his grandfather, and encouraging him to stir up the *Persians* to a revolt, and at the head of their forces, to invade *Media*, where all the chief commanders were ready to join him, and determined, in all events, to advance him to the throne, instead of his natural grandfather. He took care to put him in mind of what he had suffered on his account, and how barbarously he had been punished for not executing the king's bloody orders. *Cyrus*, having read the letter, began to consider what measures he should take, to induce the *Persians* to revolt; and, after various schemes, fixed upon the following as the most proper: He signed a letter from *Astyages*, appointing him commander in chief of all the *Persian* forces. This he read in a general assembly of the nation, and, in virtue of his new commission, commanded them all to attend him, every man with an hatchet. He was obeyed; and, being all met, in pursuance to his orders, he injoined them to clear, in one day, a spot of ground, containing eighteen or twenty furlongs, overgrown with thorns and briars. This laborious piece of work being performed, without some reluctancy, he dismissed them, with orders to attend him again the next day. In the mean time, he ordered all his father's flocks and herds to be killed and dressed, provided wine, and bought all the dainties *Persia* could supply him

him with. They all assembled the next day, expecting to be employed as they had been the day before; but, contrary to their expectations, *Cyrus* ordered them to sit down on green turf, and entertained them with a great feast. When they had solaced themselves with dainties, which to that they had been strangers to, the young prince asked them whether they would chuse to live always in that manner as they had done the day before. They all answered readily that, as mirth and pleasure were greatly preferable to toil and labour, they would gladly chuse the condition of the present day before that of the preceding. Upon this answer, *Cyrus* acquainted them, that, if they hearkened to his advice, they should enjoy these, and far greater pleasures, without any of servile labour: but, if they refused to follow him, they must undergo innumerable hardships, like those they had complained of the day before. He then disclosed to them his design of delivering his country from the *Median* bondage, encouraged his countrymen to join him in so great and glorious an enterprize, by telling them, that some divine power had brought him into the world, and miraculously saved his life, so that he might be one day the author of their happiness.

The *Persians*, who had lived for many years, with the utmost reluctance, in subjection to the *Medes*, declared him, with accord, their leader, and protested, that they would stand by him in so good a cause, even at the expence of their lives.

In the mean time *Astyages*, being informed of what was doing in *Persia*, dispatched a messenger to *Cyrus*, injoin-  
**Astyages** him to repair forthwith into *Media*; but *Cyrus*, by the  
**defeated by** messenger, returned this resolute answer, that he would come  
**Cyrus.** sooner than *Astyages* desired. Whereupon the king drew together all his forces, and, forgetful of his cruelty toward *Harpagus*, appointed him general of the army. The two armies came to a general engagement; but the chief of the army among the *Medes* passing over to *Cyrus*, with the bodies of their command, the rest of the army was routed with slaughter. When *Astyages* heard of this defeat, he flew in a violent passion; and, vowing that *Cyrus* should not long enjoy the pleasure of his victory, he first caused the mages, who had interpreted his dream, to be impaled; and then, at the head of all the *Medes*, marched out himself at the head of the army. Both armies came to a second engagement, in which the *Medes* were again defeated, and the king himself taken prisoner. *Astyages*, in this state, was reproached and insulted by the vengeful *Harpagus*, who, among other things, asked what he now thought of his tragical feast, when he com-

**His cruelty to the mages.**



him to devour the flesh of his own son, for which inhuman and barbarous action he had now fallen from the throne to a prison. *Astyages*, in return, fixing his eyes on *Harpagus*, asked him, whether he had been instrumental in bringing about his revolution. He answered, that it was chiefly owing to him, since he had the first encouraged *Cyrus* to this undertaking. Then, replied *Astyages*, you are the weakest and most unjust *Brave and* of all men; the weakest, in giving the kingdom to another, *sworn to the* when you might have seized on it yourself, since you have *insulting* been able to effect this change; the most unjust, in enslaving *Harpagus* your country, to revenge a private injury; for, if you were determined to depose me, and confer the kingdom on another, without taking the power into your own hands, you might, with more justice, have advanced a *Mede* to that dignity, than a *Persian*: whereas the *Medes*, who were before lords of *Persia*, and no-way concerned in the injury, are now, by your means, reduced to the condition of slaves; and the *Persians*, who were servants to the *Medes*, are now become their lords. In this manner, concludes our author, *Astyages* was deprived of the kingdom, after he had reigned thirty-five years; and, through his cruelty, the *Medes* became subject to the *Persians*, who they had ruled over all those provinces of *Asia*, that lie on the other side the *Halys*, for the space of an hundred and twenty-eight years, including the time of the *Scythian* dominion over that part of *Asia*. As for *Astyages*, *Cyrus* kept him prisoner in his palace till he died, without practising any further severity upon him <sup>x</sup>. *His death.*

THIS is the account *Herodotus* gives us; which every impartial and judicious reader must conclude to be an arrant romance, composed perhaps by some admirer of *Cyrus*, and adopted by the author, as more agreeable to the depraved taste of his countrymen, who took greater delight in surprising, though fabulous, events, than in the relation of plain historical truths.

WHAT the same author relates of the death of this great king, deserves, in our opinion, no more credit than what he tells of his birth, education, and advancement to the crown. The prince, according to him <sup>y</sup>, invaded the *Massagetes*; and, in the first battle, feigned a flight, left a great quantity of provisions, especially of wine, in the field. The barbarians did not fail to seize on the booty, and indulged themselves in drinking to such an excess, that they all fell asleep on the spot. In this condition *Cyrus* returned upon them, obtaining an easy victory, and took a great many prisoners, among whom was *Spargapises* the son of queen *Tomyris*. This hero, being informed of the defeat of her troops, and capti-

<sup>x</sup> HERODOT. l. i. c. 127—130.

<sup>y</sup> Idem ibid. c. 211—213.



Cyrus's  
defeat and  
death, ac-  
cording to  
the same  
author.

vity of her son, sent an herald to *Cyrus*, intreating him to release the young prince; which he refusing to do, *Spargapises*, preferring death to slavery, laid violent hands on himself: whereupon his mother *Tomyris*, animated with an eager desire of revenge, gave the *Persians* battle a second time; which, says our author, was the most obstinate and bloody that ever was fought by the barbarians. Many fell on both sides; but, at last, the *Massagetes* carrying the day, the greatest part of the *Persian* army was cut in pieces, and *Cyrus* himself killed in the field, after having reigned twenty-nine years. *Tomyris*, having found his body among the slain, caused his head to be cut off, and thrown into a vessel filled with human blood, insulting the memory of the dead prince with these words, *Glut thyself with the blood which thou hast so insatiably thirsted after* <sup>2</sup>.

WHAT the same historian relates of his childish revenge upon the river *Gyndes* (C), while he was on his march to besiege *Babylon*, is utterly repugnant to the idea we have of that wise and experienced commander: for he tells us, that one of the sacred horses of *Cyrus* being drowned in that river, that prince, highly resenting such an affront, immediately caused the *Gyndes* to be cut by his army into three hundred and sixty chanel; a work which employed his army the whole summer, and obliged him to postpone the siege of *Babylon* to the spring ensuing. Who can imagine, that a commander of so great experience, and such an extraordinary moderation, as *Cyrus* is, even by *Herodotus* himself, represented to have been, while he was marching to the conquest of *Babylon*, should so idly waste his time, and spend the ardour of his troops in such an unprofitable piece of work?

Cyrus's  
history, ac-  
cording to  
*Xeno-  
phon*,  
more con-  
sonant  
with the  
sacred  
writings.

WE shall now give what we look upon as the true history of *Cyrus*, being extracted out of *Xenophon*, whom we choose to follow in what concerns that great conqueror, and excellent prince, seeing his accounts are far more agreeable to holy writ, the standard of truth, than those of *Herodotus*. We are told, for instance, in Scripture, that the *Babylonians* were reduced by the united forces of the *Medes* and *Persians*; and this is what we read in *Xenophon*: whereas *Herodotus* raises the *Persian* empire on the ruins of that of the *Medes*; which is repugnant to Scripture. It is true, that most of the antients have chosen to follow *Herodotus* rather than *Xenophon*: but that we can easily account for. The relations of the former are interwoven with events far more strange and surprising,

<sup>2</sup> HEROD. l. i. c. 14.

(C) The river *Gyndes* rises on through *Dardania*, falls into the the hills of *Matiene*, and, passing *Tigris*.

I

and

d consequently more diverting and acceptable to the reader; hence they were preferred to those of the latter, in which we find nothing calculated to raise admiration. This natural inclination in a writer, to adopt such accounts as he thinks will prove most agreeable to his reader, has been too much Xenophon-  
 untenanced by *Plato*<sup>2</sup>, who, in giving a character of *Xenophon's* *Cyropædia*, tells us, that he rather described, in that *writings* work, what a worthy and just prince ought to be, than gave *and cha-*  
 a true history of what that prince really was. From this *fact*.  
*Diogenes Laertius* concludes<sup>2</sup>, that *Plato* looked on the institution of *Cyrus* as a fiction: *Tully* passes the same judgment on this performance, saying<sup>b</sup>, that *Xenophon's Cyrus* was not intended for a true history, but to serve as a model of a just empire. Most of the modern critics have declared themselves of the same opinion; and we must own, that as *Xenophon* was both a great commander and philosopher, he has woven into that history many of his own maxims of war and policy: but it does not follow from hence, that the ground-plot of the work, and the most material transactions he relates, may not be called a true history. That he intended it for such, is plain; for, in the very beginning of the work, he acquaints us, that he had taken great care and pains to inform himself of *Cyrus's* birth, education, and character: and that it is really such, its conformity with holy writ sufficiently shews: wherefore, relating his military and political descants and digressions, the remaining part, bare matters of fact, is to be looked upon as a true history. He was esteemed by the antients<sup>c</sup> a writer of great judgment and penetration; and, having lived in the court of *Cyrus the younger*, had opportunities of being better informed of what he wrote concerning that great prince than *Herodotus* could have: and as he confined himself to this subject alone, no doubt but he examined all matters relating to it, with more care and exactness than the other, who wrote of so many different subjects and nations. And these are the motives that have induced us to follow *Xenophon*, in what relates to *Cyrus*, rather than *Herodotus*, or those who have copied after him (D).

<sup>a</sup> *PLATO* de legib. l. iii.  
<sup>b</sup> *Epist. i. ad Quintum fratrem.*  
*Xenophon.*

<sup>a</sup> *DIOG. LAERT.* in vit. philosoph.  
<sup>c</sup> See *DIOG. LAERT.* in vita

(D) *Scaliger* thinks that the *Cyropædia* contains nothing but fables and fictions, if we except two or three events, which are related also by *Herodotus*; and *Erasmus* will not even allow *Xenophon* to have given us an exact

model of a just government, but rather to have drawn a cunning and-deceitful prince: so fond are they of the surprising incidents related by his antagonist *Herodotus*.

The true  
history of  
Cyrus.

Year of  
the flood

1749.

Ref. Chr.

599.



His early  
prowess.

CYRUS was the son of *Cambyfes*, either king of *Persia*, or a man of the first rank in that country, and of *Mandane* the daughter of *Astyages* king of the *Medes* (E). He was born a year after his uncle *Cyaxares*, the brother of *Mandane*. He lived the first twelve years of his life with his parents, in *Persia* (F), where he was educated after the *Persian* manner, and inured to hardships, and such exercises as might enable him to go through the toils and fatigues of war. When he was twelve years old, his mother *Mandane* took him with her into *Media*, to his grandfather *Astyages*, who, from the many things he had heard of that young prince, had a desire to see him. During the time of his residence at this court, the sweetness of his temper, his generous behaviour, and constant endeavour to oblige all men, gained him the affections of the *Medes*, and such an interest among the leading men of that nation, as did afterwards much contribute to the erecting of the great empire he afterwards founded<sup>d</sup>.

WHEN he was about sixteen years of age, he first entered the school of war, and gave extraordinary proofs both of his courage and conduct, as we have related elsewhere. The next year he returned to his father in *Persia*, where he remained till he was forty years of age, when he was recalled to the assistance of his uncle *Cyaxares*<sup>e</sup>.

ASTYAGES king of the *Medes*, was succeeded, as we have shewn in the history of that people, by his son *Cyaxares*, brother to *Mandane*, *Cyrus's* mother<sup>f</sup>. This prince was scarce seated on his throne, when he was informed, that *Neriglissar* king of *Babylon* was preparing a powerful army to invade *Media*; that he had already engaged several princes, and, amongst others, *Cræsus* king of *Lydia*; and that he had dispatched ambassadors into *Cappadocia*, *Phrygia*, *Caria*, *Paphlagonia*, *Cilicia*, and even to the *Indies*, to instil jealousies into the several

<sup>d</sup> XENOPH. *Cyropæd.* l. i. p. 36.  
l. i. p. 44, 45, &c.

<sup>e</sup> XENOPH. *Cyropæd.*

<sup>f</sup> See before, p. 41.

(E) Both *Herodotus* and *Xenophon* agree in this, viz. that the mother of *Cyrus* was *Mandane*, daughter to *Astyages*; but *Ctesias* would have us believe, that *Cyrus* was no ways related to *Astyages*, or *Astigas*, as he is pleased to call him.

(F) The name of *Persia* at that time extended only to one province of that large empire,

which was afterwards known by the name of *Persia*; for the whole *Persian* nation could at that time raise but 120,000 men (2). But, after the conquests of *Cyrus*, it took in that vast tract, which extended east and west from the *Indus* to the *Tigris*, and north and south from the *Caspian* sea to the ocean.

(2) *Cyropæd.* l. i.

f those countries, and to stir them up against the  
d *Persians*, as aspiring to an universal monarchy.  
therefore called *Cyrus*, out of *Persia*, to his assistance;  
n his arrival with a body of thirty thousand *Persians*,  
him commander in chief both of the *Medes* and *Per-*  
3).

d not been long in *Media* before *Cyaxares* had occa-  
nploy him. The king of *Armenia*, who had hitherto  
ubjection to the *Medes*, looking upon them as ready  
allowed up by the powerful alliance formed against  
ought fit to lay hold of that opportunity, and shake off  
: accordingly, he refused to pay the usual tribute, and  
is quota of auxiliaries, which he was obliged to fur-  
me of war. As this was a matter of dangerous conse-  
and which might prompt other dependent states to do  
, *Cyrus* thought it necessary to crush this revolt with  
ost expedition; and therefore marching immediately  
hosen body of horse, and covering his design as if he  
only to hunt on the hills of *Armenia*, he entered that  
before the inhabitants had any intelligence of his  
surprised the king, and all his family; and, having  
him to pay the usual tribute, and send his quota of  
es, restored him to his kingdom, and returned in  
to his army in *Media* i.

Year of  
the flood  
1791.  
Bef. Chr.  
557.

Reduces  
Armenia.

A parties had now been employed three years together,  
ng their alliances, and making preparations for war.  
eginning of the fourth year, the confederate armies on

XENOPH. l. i. p. 58.

i Idem, l. iii. p. 62—76.

This army consisted of  
men, all infantry; for  
ans had yet no cavalry;  
were all chosen men,  
d after a particular man-  
rft of all, *Cyrus* chose  
ie nobility two hundred  
officers; each of these  
ered to chuse four more  
me rank, which made a  
in all; and these were  
εἰρηνοὶ, or men of the  
nity, and eminently di-  
ed themselves on all oc-

ed, ten slingers, and ten bow-  
men, which amounted in the  
whole to 31,000 men (3). From  
the year in which *Cyrus*, arriv-  
ing in *Media* at the head of these  
troops, was vested with the com-  
mand of the confederate army,  
those begin their computation,  
who will have this prince to  
have reigned thirty years. For,  
from this time, he was looked  
upon by all foreign nations as  
king of *Persia* and *Media*; tho'  
the regal power, as to the latter,  
was solely in *Cyaxares*, and *Cyrus*  
was only general of the united  
forces.

Every one of these  
ered to raise among the  
en pikemen lightly arm-

(3) *Cyropæd.* l. i.

Defeats  
the Baby-  
lonians.  
Neriglif-  
far killed.  
Cræsus  
defeated.

both sides took the field; and, being come in sight of each other, a battle soon ensued, which proved very unfortunate for the *Babylonians*; for *Neriglissar* their king was killed, and *Cræsus* king of *Lydia*, who, upon his death, took upon him the command of the army, was obliged to quit the field, and retire in the utmost confusion to his camp, from which he was driven the next day by *Cyrus*, at the head of the *Hyrceanians*, who had revolted to him the night before <sup>k</sup>. *Cyrus* reserved for himself all the horses that were taken, in order to form a body of cavalry for the *Persian* army, which hitherto they had wanted. The richest and most valuable part of the booty he set apart for *Cyaxares*; and, as for the prisoners, he allowed them to return home to their respective countries, without imposing any other condition upon them, than that they should deliver up their arms, and engage no more in war against him and his allies <sup>l</sup>.

The Baby-  
lonians re-  
volt to  
Cyrus.

*NERIGLISSAR* was succeeded by *Laborsoarchod*, in whose reign two *Babylonian* lords, *Gobryas* and *Gadates*, provoked by his cruelty, went over, with the provinces they governed, to *Cyrus*, who by that means got footing in *Assyria*, which greatly contributed to the reduction of *Babylon* <sup>m</sup>. *Laborsoarchod* marched out against *Gadates*, but was by *Cyrus* driven back with great slaughter to his metropolis, where he continued, suffering *Cyrus* to ravage the whole country unmolested, till the season of the year obliged him to put an end to the campaign, which he did with the reduction of three fortresses on the frontiers of *Media* <sup>n</sup>.

*LABOROSOARCHOD* was soon after murdered by his own subjects, who raised *Nabonadius* to the throne, in his room. *Xenophon* represents him as a wicked prince <sup>c</sup>: and that such was his character, sufficiently appears by what is said of him in *Daniel*; but while he attended his pleasures, his mother *Nitocris*, a woman of great understanding, and a masculine spirit, took those precautions which we have mentioned in the *Babylonian* history, for the security of the metropolis and empire.

WHILE the queen was thus employed, *Cyaxares* came to *Cyrus's* camp; and, after several consultations, they determined to alter their method; and, instead of contenting themselves only with ravaging the enemy's territories, they thought it was necessary to employ their troops in taking of towns and fortresses, that so they might make themselves masters of the country, and distress the city of *Babylon*, by intercepting their provisions <sup>q</sup>. Accordingly, they took many cities, and brought

<sup>k</sup> See before, p. 41.

<sup>l</sup> *XENOPH.* *Cyropæd.* l. iv. p. 87—104.

<sup>m</sup> See before, p. 41.

<sup>n</sup> *XENOPH.* *Cyropæd.* l. v. p. 123—140.

<sup>o</sup> *Ibid.* l. vii.

<sup>p</sup> *Cyropæd.* l. vi. p. 156.

under subjection intire provinces, without meeting with any Cyrus's considerable resistance from the *Babylonians*. The progress/success Cyrus made in those conquests roused at last *Nabonadius*, who, against taking along with him great part of his treasures, left *Babylon*, the *Baby-* and repaired to *Cræsus* king of *Lydia*, by whose assistance and *lonians*. interest he concluded a formidable alliance with the *Egyptians*, *Greeks*, *Thracians*, and all the nations of the *Lesser Asia*. These *Cræsus* various nations, under the conduct of *Cræsus*, who was by the *commands* king of *Babylon* appointed chief commander of all his forces, *the confederates*. assembled near the river *Pactolus*, and from thence advanced to *Thymbra*, which was the place appointed for the general rendezvous. *Cyrus*, being informed of these vast preparations by one of his intimate friends, who by his order had fled over to the enemy as a deserter, put himself in a condition to oppose them: and, having increased the number of his forces by new levies, he took leave of *Cyaxares*, who remained in *Media* with a third part of the troops, that the country might not be left intirely defenceless; and marched forwards to meet the confederate forces in their own territories, in order to consume their forage, and disconcert their measures by the quickness of his march, and boldness of his undertaking. After a long march, he came up with the enemy at *Thymbra*, a city of *Ly-* *dia*, not far from *Sardis*, the metropolis of that country. *Cy-* *The army* *of Cyrus*; *Cræsus's* army was one hundred and ninety-six thousand strong, of *Cyrus*; horse and foot; besides these troops, he had three hundred chariots, armed with sithes, each chariot drawn by four horses abreast, covered with trappings that were proof against all sorts of missive weapons: he had likewise a great number of other chariots of a larger size, upon each of which he placed a tower about eighteen or twenty feet high; and in each tower were lodged twenty archers: these chariots were drawn by sixteen oxen, yoked abreast. There was, moreover, a considerable number of camels, each mounted by two *Arabian* archers, the one looking towards the head, and the other towards the hinder-part, of the camel. The army of *Cræsus* was twice as *of the con-* numerous as that of *Cyrus*, amounting in the whole to four *federates*. hundred and twenty thousand men. Both armies were drawn up on an immense plain, which gave room for the extending of their wings to the right and left; and the design of *Cræsus*, upon which alone he founded his hopes of victory, was to surround and hem in the enemy's army: he placed the *Egyptians*, who alone made a body of one hundred and twenty thousand men, and were the main strength of the army, in the centre.

8-7  
25-7  
XENOPH. Cyropæd. l. vi. p. 156, &c.  
P. 167—172.

Idem, l. vi.



Battle of  
Thymbra  
Year of  
the flood  
1800.  
Bef. Chr.  
548.

WHEN the two armies were within sight of each other, *Cræsus*, observing how much the front of his army exceeded that of *Cyrus*, made the centre halt, and the two wings advance, with a design to inclose *Cyrus's* army, and begin the attack on both sides at the same time. When the two detached bodies of the *Lydian* forces were sufficiently extended, *Cræsus* gave the signal to the main body, which marched up to the front of the *Persian* army, while the two wings attacked them in flank; so that *Cyrus's* army was hemmed in on all sides, and, as our author expresses it, inclosed, like a small square drawn within a great one <sup>P</sup>.

THIS motion did not at all alarm *Cyrus*; who, giving his troops the signal to face about, attacked in flank the enemy's forces, that were marching to fall upon his rear, and put them into great disorder. In the same moment, a squadron of camels was made to advance against the enemy's other wing, consisting mostly of cavalry. Their horses, upon the approach of the camels, were so frightened, that most of them threw their riders, and trod them under foot; which occasioned a great confusion. While they were thus in disorder, *Artageses*, an officer of great experience, at the head of a small body of horse, charged them so briskly, that they could never afterwards rally; and, at the same time, the chariots armed with sithes being furiously driven against them, they were intirely routed. Both the enemy's wings being put to flight, *Cyrus* commanded *Abradates*, his chief favourite, to fall upon the centre with the chariots we have mentioned above. The first ranks, consisting mostly of *Lydians*, not being able to stand so violent a charge, immediately gave way; but, the *Egyptians* being covered with their bucklers, and marching so close, that the chariots had not room to penetrate their ranks, a great slaughter of the *Persians* ensued; *Abradates* himself was killed, his chariot overturned, and most part of his men cut in pieces, after having signalized themselves in a very extraordinary manner. Upon his death, the *Egyptians*, advancing boldly, obliged the *Persian* infantry to give way, and drove them back quite to their engines. There they met with a new shower of arrows and javelins, discharged upon them from the towers; and, at the same time, the *Persian* rear, advancing sword in hand, obliged their archers and spearmen to return to the charge. In the mean time *Cyrus*, having put to flight both the horse and foot on the left of the *Egyptians*, pushed on to the centre, where he had the mortification to find his *Persians* again giving ground; and, judging that the only way to stop the *Egyptians*, who were pursuing them, would be to



ck them in the rear, he did so; and, at the same time, *Persian* cavalry coming up to his assistance, the fight was  
wed with great slaughter on both sides; for the *Egyptians*,  
ig about, defended themselves with incredible bravery.  
us himself was in great danger; for, his horse being killed *Cyrus in*  
er him, he fell in the midst of the enemies; but, being *imminent*  
d by his *Persians*, who, alarmed at his danger, threw *danger.*  
selves headlong upon those that surrounded him, the battle  
me more bloody than ever. At length *Cyrus*, admiring  
valour of the *Egyptians*, and concerned to see such brave *Egyptians*  
perish, offered them honourable conditions, letting them *surrender*  
w at the same time, that all their allies had abandoned *to him.*

1. They accepted the terms offered them; and, having  
ed with *Cyrus*, that they should not be obliged to carry  
against *Cræsus*, in whose service they had been engaged,  
ndered themselves to the conqueror, and, from that time,  
ed him with the utmost fidelity <sup>9</sup> (H).

THE engagement lasted till night, when *Cræsus* retired *Lydians*  
his troops to *Sardis*; and the other nations made the best *defeated.*  
eir way to their respective countries. *Cyrus* did not think  
opursue them; but, the next morning, advanced towards  
his. *Cræsus*, hearing of his approach, marched out with  
*Lydians* (for the auxiliaries were already retired) to give  
battle. Their principal strength consisted in cavalry;  
h *Cyrus* being sensible of, made his camels advance against  
t, whose smell the horses not being able to endure, they  
immediately put in disorder. However, the *Lydians*,  
at that time, were one of the most warlike nations of  
dismounting, fought on foot; but, after having kept  
ground very obstinately for some time, were forced to  
their retreat to *Sardis*, where they were immediately  
ly besieged by *Cyrus* <sup>1</sup> (I).

THE

XENOPH. *Cyropæd.* l. vii. p. 172—178.  
c. 80.

<sup>1</sup> HERODOT.

) *Xenophon* observes here  
that *Cyrus* gave them the  
of *Larissa* and *Cyllene* on  
sea-coast, and other lands  
n the country, which were  
ited by their descendants in  
ime; and adds, that these  
s were called the cities of  
*Egyptians*. This observa-  
and many others he makes

in his *Cyropædia*, in order to  
prove the truth of the things  
he advances, shew plainly, that  
he wrote that piece as a true hi-  
story of *Cyrus*, at least with re-  
spect to the substance of it, and  
greatest part of the transactions.

(I) While *Cyrus* lay encamped  
before *Sardis*, he performed the  
exequies of *Abradates*, and *Pan-*

(4) *Cyropæd.* l. vii. p. 179.

Sardis  
taken.

Cyrus's  
generosity  
to Cræsus.

THE night after he invested the city, he made himself of the citadel, being conducted to it, in the dead of the night by a *Persian* slave, who had been a servant to the governor of that place. At break of day he entered the city, he found no resistance, the *Lydians* having dispersed on news of the citadel's being taken. *Cyrus's* first care was to save the town, which was the most wealthy of all *Asia* being plundered. With this view, he acquainted the inhabitants, that their lives should be spared, and neither wives nor their children touched, provided they brought all their gold and silver. This condition they readily complied with; and *Cræsus* himself, who was taken and delivered to *Cyrus*, set them an example, by delivering his treasures up to the conqueror. *Cyrus*, touched with compassion at the king's misfortune, and admiring his constancy, so great a change, treated him with great clemency, allowing him to enjoy both the title and authority of king, with the sole restriction of not having power to make war. At that time, he took him with him in all his expeditions, out of esteem for that prince, or out of policy, that he might be more secure of his person \* (K).

\* XENOPH. *Cyropæd.* l. vii. DIOD. SIC. in excerpt. p. 241. PLUTARCH. in Solon. POLYÆN. strat. l. vii. See Polyhist. c. 1. HERODOT. l. i. c. 88, 155, 156.

*Panthea* his wife. *Abradates* was prince of *Sus* under the *Babylonians*, and had revolted to *Cyrus* about two years before; being induced thereunto by his wife, a woman of extraordinary beauty, whom *Cyrus* had taken prisoner in his first engagement with the *Babylonians*, and treated in a most obliging manner. This kind treatment drew over her husband to *Cyrus*, and he being killed in the engagement with the *Egyptians*, as we have mentioned above, *Panthea*, out of grief, slew herself upon his dead body; and *Cyrus* caused them both to be interred with great pomp, and a stately monument to be erected over them near

the river *Pactolus*, where to be seen many ages after.

(K) The taking of *C* differently related by *H* and those who have copied him (6). According to *Cræsus*, being shut up in the city, he dispatched ambassadors to his allies, intreating their assistance. But, in the mean time, *Cyrus* pursued the siege with such vigour, that he took the city before any succour could arrive, and the king in consequence he condemned to be buried, and accordingly placed a great pile of wood, attended by fourteen *Lydians*. The design of so doing was, according

(5) *Cyropæd.* l. vi. § vii.

(6) *Herodot.* l. i. c. 85—8.

s, after the conquest of *Lydia*, continued in *Lesser His con-*  
he had subdued the several nations inhabiting that *quests*.

offer this sacrifice to  
as the first-fruits of his  
r to perform a vow, or  
o see, as he had heard  
ety towards the gods,  
any of them would  
from the fire. When  
ad ascended the pile,  
anding the weight of  
rtunes, he recollected  
of *Solon*, who had told  
t no man could be call-  
before his death. Re-  
hese words in his mind,  
out, with a great sigh,  
es, *Ob Solon, Solon, So-*  
ich when *Cyrus* heard,  
anded his interpreter  
m, whose assistance he  
. Upon this, *Cræsus*  
ed him, that *Solon*, an  
philosopher, having  
visited him, and viewed  
ense treasures, had de-  
, and plainly told him,  
f applauding his hap-  
hat he could not pro-  
ny man happy so long  
ved, because no man  
refsee what might hap-  
m before his death; of  
a of which being now  
nvinced by his present  
, he could not forbear  
pon the name of *Solon*.  
ised in *Cyrus* a lively  
the uncertainty of all  
felicity, and such com-  
or *Cræsus*, that he com-  
the fire to be presently  
shed, and the unfortu-  
ig taken down. Ac-  
y all endeavours were  
execute his orders, but  
could not be mastered.  
liffrets, *Cræsus* being in-

formed that *Cyrus* designed to  
save his life, but seeing his  
*Persians* attempted in vain to  
extinguish the flame, burst out  
into a flood of tears, and, with  
a loud voice, invoking *Apollo*,  
besought that god to deliver  
him from the present danger, if  
any of his offerings had ever  
been agreeable to him. He  
had scarce ended his prayer,  
when clouds were seen gathered  
in the air, which before was se-  
rene, and a violent storm of  
rain ensuing, quite extinguished  
the flame. *Cyrus*, understanding  
by this miraculous event, that  
*Cræsus* was a pious prince, and  
greatly favoured by the gods,  
not only spared his life, but al-  
lowed him a very honourable  
maintenance, and made use of  
him ever after as one of his  
chief counsellors; and at his  
death recommended him to his  
son *Cambyses*, as the person  
whose advice he would have  
him chiefly to follow.

The same writer tells us, that,  
upon the taking of the city of  
*Sardis*, a certain *Persian*, not  
knowing *Cræsus*, advanced to  
kill him. As he, not caring to  
survive that disaster, did not at-  
tempt to avoid the blow, his  
son, who was born dumb, see-  
ing the soldier ready to strike,  
was moved with such fear and  
tenderness for the life of his fa-  
ther, that in that instant he  
cried out, *Soldier, spare the life*  
*of Cræsus*. These were the first  
words he ever uttered; but from  
that time he continued to speak  
readily (7). Thus far *Herode-*  
*tus*.

(7) *Herodotus*, l. i. c. 85.

Babylon  
taken.

Year of  
the flood

1812.

Bef. Chr.

536.

great continent, from the *Egean* sea to the *Euphrates*. From thence he marched into *Syria* and *Arabia*; and, having brought those nations likewise under subjection, he again entered *Assyria*, and marched towards *Babylon*, the only city in all the east that now held out against him; but was reduced, after two years siege, in the manner we have related in the history of *Babylon*. The king of *Babylon* being killed, and those who were about him put to flight, the rest voluntarily submitted; and *Cyrus*, without any further resistance, became master of the place, and concluded his conquests, after a war of twenty-one years <sup>u</sup>. The taking of *Babylon* put an end to the *Babylonian* empire, and fulfilled the predictions, which the prophets *Isaiah*, *Jeremiah*, and *Daniel*, had uttered against that proud metropolis, and of which we have already given a particular account <sup>v</sup>.

UPON the death of the king of *Babylon*, *Darius the Mede* is said, in Scripture, to have taken the kingdom <sup>x</sup>. By *Darius the Mede* is meant *Cyaxares* king of the *Medes*, and uncle to *Cyrus*, as we have fully proved in the history of *Media* <sup>y</sup>: for *Cyrus*, as long as his uncle lived, held the empire with him in partnership; nay, so far did he carry his complaisance, that he let him enjoy the first rank. *Cyrus*, having settled his affairs at *Babylon*, returned into *Persia*, to pay a visit to his father and mother, who were still alive <sup>z</sup>; and, after a short stay there, went back to *Babylon*, together with *Cyaxares*. On their arrival, they concerted together the settling of the whole empire; and, having divided it into an hundred and twenty provinces, the government of these was given to such as had distinguished themselves during the war.

Cyrus's  
numerous  
army.

THE civil government being thus settled, *Cyrus* ordered all his forces to join him at *Babylon*. On a general review, he found they consisted of an hundred and twenty thousand horse, two thousand chariots armed with sithes, and six hundred thousand foot. Of these having distributed into garisons such a number as he judged necessary for the defence of the several parts of the empire, he marched, with the remainder, into *Syria*, where he settled the affairs of that province, and then reduced the other nations, as far as the *Red* sea, and the confines of *Ethiopia* <sup>b</sup>. In this interval of time, *Daniel* was, by order of *Darius*, who remained at *Babylon*, cast into the lions den, as we have related in the history of *Media* <sup>c</sup>.

ABOUT two years after the reduction of *Babylon*, *Cyaxares* dying, and also *Cambyfes* king of *Persia*, *Cyrus* returned to

<sup>u</sup> Cyropæd. l. vii. p. 189—192. <sup>v</sup> Idem, l. viii. <sup>x</sup> Dan. v. 31. ix. 1. xi. 1. <sup>y</sup> See before, p. 41, 42, 44, and note (C). <sup>z</sup> Cyropæd. l. viii. <sup>b</sup> Cyropæd. l. viii.

p. 233. <sup>c</sup> See before, p. 44.

*Babylon*, and took upon him the whole government of the empire<sup>d</sup>, which he held for the space of seven years (K).

IN the first of these seven years expired the seventy years of the *Babylonish* captivity, when *Cyrus* published the famous edict, whereby the *Jews* were allowed to return to *Jerusalem*. There is no doubt but this edict was obtained by *Daniel*, who was in great credit and authority at court. That he might the more effectually induce the king to grant him that favour, he shewed him the prophecies of *Isaiah*<sup>e</sup>, naming him, an hundred and twenty years before his birth, as one appointed by God to be a great conqueror, a king over many nations, and the restorer of his people, by ordering their temple to be rebuilt, and *Jerusalem* and *Judea* to be re-possessed by their antient inhabitants.

Year of the flood  
1814.

Bef. Chr.

534.

Cyrus puts  
an end to  
the Jewish  
captivity.

CYRUS having issued out his decree for the restoring of the *Jews* to their country, and the rebuilding of the temple at *Jerusalem*, the captive *Hebrews* assembled out of the several provinces of the *Babylonian* empire, to the number of four thousand two hundred and thirty-six persons, with their servants, who amounted to seven thousand three hundred and thirty-seven more, and set out for *Judea*: and thus was the state of *Judah* and *Jerusalem* again restored, after they had lain desolate seventy years (L). *Cyrus* restored, at the same time,

<sup>d</sup> *Cyropæd.* l. viii. p. 233.

<sup>e</sup> *Isaiah* xliv. 28. xlv. 1.

(K) The reign of *Cyrus* is reckoned from his first coming out of *Persia*, to the assistance of his uncle *Cyaxares*, at the head of the *Persian* army, to have lasted thirty years; from the taking of *Babylon* nine years, and from his being sole monarch of the whole empire, after the death of *Cyaxares* in *Media*, and *Cambyses* in *Persia*, seven years. *Tully* (8) reckons by the first account, *Ptolemy* (9) by the second, and *Xenophon* (10) by the third. The first of these seven years is the first year of *Cyrus* mentioned by *Exra* (11), wherein an end was put to the captivity of *Judah*, and liberty granted them to return to their

country, the seventy years of captivity being then expired.

(L) It may not be improper, in this place, to insert the famous edict of *Cyrus*, in favour of the *Israelites*; an edict, for which, it may be presumed, that God endowed him with so many heroic virtues, and blessed him with a constant series of prosperity and victories.

*In the first year of Cyrus king of the Persians, that the word of the LORD might be accomplished, that he had promised by the mouth of Jeremy, the LORD raised up the spirit of Cyrus, the king of the Persians; and he made proclamation through all his kingdom, and also by writing, saying:*

(8) *Cic. de divinât.* l. ii. 4 viii.

(11) *Exra* i. 1.

(9) *Ptolem.* in *canone.*

(10) *Cyropæd.*

Thus

time, to the *Jews* all the vessels of the temple, which *Nebuchadnezzar* had brought from *Jerusalem*, and lodged in the temple of his god *Baal*.

AFTER the return of the *Jews*, the *Samaritans*, their declared enemies, did all that lay in their power to prevent the building of the temple; and though they could not alter *Cyrus's* decree, yet they prevailed, by bribes, with his chief officers that were in *Judea*, to obstruct the execution of it; so that, for several years, the building went on but very slowly: and it seems to have been out of grief to see the pious intentions of *Cyrus* thus disappointed, that, in the third year of that prince, *Daniel* gave himself up to mourning and fasting for three weeks together &.

BUT to return to *Cyrus*: this prince, being equally beloved by his own natural subjects, and those of the conquered nations, peaceably enjoyed the fruits of his labours and victories. His new-erected empire was bounded on the east by the river *Indus*; on the north by the *Caspian* and *Euxine* seas; on the west by the *Egean*; and on the south by *Ethiopia*, and the sea of *Arabia*. He kept his residence in the heart of these countries, spending the seven cold months at *Babylon*, by reason of the warmth of that climate; three months in the spring at *Susa*; and two months, during the heat of the summer, at *Ecbatan* <sup>h</sup>.

The extent  
of his em-  
pire.

Cyrus  
dies.

HAVING spent seven years in this state of tranquillity, and established his empire with such wisdom, that, upon the strength of this foundation alone, it stood above two hundred years, notwithstanding the rash and impolitic proceedings of his successors, he died, in the seventieth year of his age <sup>i</sup>, equally regretted by all the nations of his vast spreading dominions. He had reigned, from his first taking upon him the command of the *Persian* and *Median* armies, thirty years, as we hinted

<sup>g</sup> Dan. x. 1—3.  
de divin. l. i.

<sup>h</sup> Cyropæd. l. viii. p. 233.

<sup>i</sup> CICERO

Thus saith *Cyrus* king of the Persians, The LORD of Israel, the most high LORD, has made me king of the whole world, and commanded me to build him an house at *Jerusalem* in *Jewry*. If therefore there be any of you that are of his people, let the LORD, even his LORD, be with him, and let him go up to *Jerusalem* that is in *Judea*, and build the house of

the LORD of Israel; for he is the LORD that dwelleth in *Jerusalem*. Whosoever then dwell in the places about, let them help him (those, I say, that are his neighbours) with gold and with silver, with gifts, with horses, and with cattle and other things, which have been set forth by vow for the temple of the LORD at *Jerusalem* (12).

(12) 1 Esdras ii. 1, & seq.

in



in a late note<sup>k</sup>; from the reduction of *Babylon*, nine<sup>l</sup>; and, Year of  
 from his being sole monarch of the east, after the death of the flood  
 his uncle *Cyaxares*, or *Darius the Mede*, seven years<sup>m</sup>. Au- 1819.  
 thors strangely differ with each other as to the manner of his Bef. Chr.  
 death. *Xenophon's* account, who makes him die in his bed, 529.  
 as fortunately as he lived, amidst his friends, and in his own  
 country, seems to us by far the most probable; for all authors  
 agree, that he was buried at *Pasargada* in *Persia*, where *Xe-*  
*nophon* says he died; and his monument was to be seen in the  
 time of *Alexander the Great*. Had he been slain in *Scythia*,  
 as *Herodotus* and *Justin* relate, and his body mangled, as  
 they would have us believe, how could it ever have been re-  
 scued out of the hands of those enraged barbarians, and buried  
 at *Pasargada*? Besides, it is by no means probable, that such  
 a wise man as *Cyrus* is represented to have been, and so far  
 advanced in years, would have engaged in so rash an under-  
 taking as the *Scythian* expedition is described to have been by  
 those who relate it: neither can it be conceived, how, after  
 so great an overthrow, the *Persian* empire could have subsisted,  
 especially in the hands of such a successor as *Cambyfes* was;  
 for *Herodotus* tells us, that *Cyrus* was killed, and his whole  
 army, consisting of two hundred thousand men, cut in  
 pieces (M).

<sup>k</sup> See p. 189. (K).  
 l. viii. p. 233.

<sup>l</sup> PROL. in canon.

<sup>m</sup> *Cyropæd.*

(M) *Diodorus Siculus* (13) tells us, that he was taken prisoner by *Tomyris* queen of the *Massagetes*, and by her orders crucified. *Ctesias* (14) says, that in a battle against the *Derbicans*, a people bordering upon *Hyrkania*, he was wounded in the thigh by a certain *Indian*, of which wound he died three days after. *John Malela* of *Antioch*, out of a forged book ascribed to *Pythagoras*, acquaints us, that he was slain in a sea-fight by the *Samians*.

Some writers tell us (15), that, after the reduction of *Babylon*, *Cyrus*, having a victorious army at his devotion, and *Cyaxares* being returned from *Babylon* into *Media*, revolted from *Cyaxares*, in conjunction with the *Persians*

under him, who were incited thereunto by *Harpagus* a *Mede*, and *Artabazus*, who had assisted *Cyrus* in subduing *Asia Minor*, and had been injured by *Darius*. *Harpagus* was sent by *Cyaxares* with an army against *Cyrus*; but in the heat of the battle revolted with great part of the army to *Cyrus*. *Cyaxares* raised a new army, and was again defeated near *Pasargada* in *Persia*, and taken prisoner. By this victory, say they, the monarchy was translated from the *Medes* to the *Persians*. But this account we have already rejected, as not agreeing so well with holy writ as that which we read in *Xenophon*.

(13) *Lib. ii.*

(14) *Lib. x.*

(15) *Vide Suidam in Aristarchos.*



*Names for* On his death-bed, he appointed his son *Cambyses* to succeed his successor him, who accordingly took possession of that vast empire. To *Cambyses* his other son *Smerdis* he left several considerable governments. *Cambyses* was scarce well seated on the throne, when he resolved upon a war with the *Egyptians*. But of this expedition, and the good success that attended it, we have spoken at length in the history of *Egypt* \*; and therefore shall only add here, in a note, an extraordinary circumstance, related by *Herodotus*, on occasion of a battle fought at this time, whereof he was himself an eye-witness (N).

THE next year, which was the sixth of his reign, he resolved upon three different expeditions, the first against the *Carthaginians*, the second against the *Hammonians*, and the third against the *Ethiopians*; but he was forced to drop the first project, by reason the *Phœnicians*, without whose help he could not carry on that war, refused to assist him against the *Carthaginians*, who were descended from them, *Cassike* being originally a *Tyrian* colony. But his heart being set on the other two, he sent ambassadors into *Ethiopia*, who, under that character, were to act as spies, and give him intelligence of the state and strength of the country. But the *Ethiopian*, being well apprised of the errand on which they were come, treated them with great contempt: however, the *Ethiopian* king, in return for the presents they brought him from *Cambyses*, sent him back his own bow, advising him to make war

\* See vol. ii. p. 94, & seq. & *HERODOT.* l. iii. c. 174.

(N) That writer tells us (16), that the bones of the *Persians* and *Egyptians* were in his time still to be seen in the place where the battle was fought, but separated from each other. The skulls of the *Egyptians*, says he, were so hard, that they could scarce be broken by the violent blow of a large stone; whereas those of the *Persians* were so soft and weak, that they were broke with the least blow of a pebble. This difference, as our author tells us, was owing to the *Egyptian* custom of shaving the heads of their children early; by which means the bones were rendered

thicker and stronger through the heat of the sun, and the head preserved from baldness; there being fewer people bald in *Egypt*, as *Herodotus* observes, than in any other country. As the heads of the *Egyptians* were strengthened by this method, so those of the *Persians* were weakened by the contrary custom; for they were not exposed to the sun, but always covered with caps and turbans. Our author adds, that he observed the same thing at *Papremis*, in those who, together with *Achæmenes*, the son of *Darius*, were defeated by *Scyrus* king of *Libya*.

(16) *Herodot.* l. iii. c. 12.

upon

upon the *Ethiopians* when the *Persians* could as easily bend that bow as they. Before he delivered the bow to the *Persian* ambassadors, he addressed them with this speech: "It is not from *The Ethiopian king's* any consideration of my friendship, that the king of *Persia* sent you with these presents: neither have you spoken truth, *noble messengers* but are come into my kingdom as spies. If your master *sage* were an honest man, he would desire no more than his own, *Cambyse* and not attempt to enslave a people who had never done him any injury: however, give him this bow from me; and let him know, that the king of *Ethiopia* advises the king of *Persia* to make war upon the *Ethiopians* when the *Persians* shall be able thus easily to bend so strong a bow; and, in the mean time, to thank the gods, that they have never inspired the *Ethiopians* with a desire of extending their dominions beyond their own country P."

CAMBYSES, being informed by his ambassadors, of all that *Cambyse's rash expedition against Ethiopia.* Cambyse flew into a violent passion, and ordered his army immediately to begin their march, without considering, that they were furnished neither with provisions, nor any other necessaries for such an expedition. He left the *Greek* auxiliaries to guard him, to keep the new-conquered countries in awe, during his absence; and, with the whole body of his land-forces, began his march. When he arrived at *Thebes*, in the *Year of the flood 1824. B.C. Chr. 524.* Upper-Egypt, he detached fifty thousand men against the *Ham- monians*, ordering them to ravage the whole country, and from the oracle of *Jupiter Ammon*, while he, with the rest of his army, should march against the *Ethiopians*. But, before he had marched a fifth part of the way, his provisions were consumed, and the army reduced to the necessity of eating their loads of burden. *Cambyse*, notwithstanding these difficulties, persisted his rash attempt; and the soldiers fed upon herbs and roots, so long as they found any in their way: but, when they arrived in the sandy deserts, they were brought to such extremities, as to be obliged to devour one another; every tenth man, upon whom the lot fell, being doomed to serve as food for his companions: a food, says *Seneca*, more to be dreaded than famine itself. The king still persisted in his mad design, at last, being apprehensive of the danger his own person was in, he gave over the enterprize, and retreated to *Thebes*, after having lost great part of his army in this wild attempt.

As for that part of the army which was sent against the *Am- monians*, they marched from *Thebes*; and, by the help of their guides, arrived at the city of *Oasis*, inhabited by *Samians*, and seven days march distant from *Thebes*. Nobody doubts, as

HEROD. l. iii. c. 20—22.

SENeca de ira, l. iii. c. 20.

HEROD. ubi supra, c. 25, 26.

*His other  
army per-  
ish,*

our author informs us<sup>s</sup>, but they arrived at that place what was their fate afterwards, is uncertain; for they returned either to *Egypt*, or their own country: The *Amans* informed *Herodotus*, that they marched from *Oasis* that, after they had entered the sandy desert, which lie yond that city, a violent wind began to blow from the at the time of their dinner, and raised the sands to f degree, that the whole army was overwhelmed, and l alive.

*He destroys  
all the  
Egyptian  
temples.*

CAMBYSES, on his return to *Thebes*, caused all the ten which, in that superstitious city, were very rich and n rous, to be pillaged, and burnt down to the ground: W judge of the richness of those temples by the remains from the flames, which amounted to the sum of three hu talents of gold, and two thousand three hundred talents of He likewise carried away the famous circle of gold that passed the tomb of king *Ozymandias*, being three hundre sixty-five cubits in circumference, and on which were sented all the motions of the several constellations.

*Cruelty at  
Memphis.*

FROM *Thebes* *Cambyses* marched back to *Memphis*, he discharged the *Greek* mercenaries, and sent them to respective countries. On his entry into this city, findir citizens all in mirth and jollity, because their god *Apis* then appeared among them, he was highly provoked, a posing that they rejoiced because of his unsuccessful en tion. He therefore called the magistrates, to learn of the cause of that public mirth. They gave him a true ac of the whole matter; but he, not believing what they caused them all to be put to death. He sent afterwar the priests, who made him the same answer, telling him, it had been always their custom, when their god app amongst them, to celebrate his appearance with the gr demonstrations of joy they could express. To this he re That, if their god was so kind and familiar as to shew hi to them, he too would be willingly acquainted with him; therefore commanded the deity to be brought forthwitl fore him. He was brought accordingly; but, no soon he appear before *Cambyses*, that the king, seeing a calf, not, as he expected, a deity, flew into a violent passion; drawing his dagger, wounded the *Apis* in the thigh; and proaching the priests for their stupidity, in worshipping a b ordered them severely to be whipt, and all the *Egyptia Memphis*, that should be found celebrating the feast of *Apis* be slain. The *Apis*, after he had languished some time,

*Kills their  
god Apis.*

<sup>s</sup> HEROD. *ibid.*

<sup>c</sup> DIOD. SIC. l. i. p. 43—46.

of his wound in the temple, and was buried by the priests, who carefully concealed his death from *Cambyses* I.

The *Egyptians* say, that after this sacrilegious action, which *instances* was looked upon by them as the greatest instance of impiety of that monarch's that ever was committed amongst them, *Cambyses* was immediately seized with lunacy, and grew mad. But his actions shewed, that he was so long before, of which he gave several madest and cruel instances; we find the following upon record.

He had a brother, by the same father and mother, called by *Xenophon*, *Tanaxartes*, *Smerdis* by *Herodotus*, and by *Justin*, *Mergis*. He attended *Cambyses* on his *Egyptian* expedition; but being the only person in the army that could bend the bow, within two fingers breadth, which the king of *Ethiopia* had sent, *Cambyses* from hence conceived such a jealousy of him, that, being no longer able to bear him in the army, he sent him back into *Persia*. After his departure, *Cambyses* dreamed, that a messenger arriving from *Persia* told him, that *Smerdis* was seated on the throne, and touched the heavens with his head: whereupon suspecting, that his brother aspired to the crown, he dispatched *Prexaspes*, one of his confidants, into *Persia*, with orders to put him to death; which he accordingly executed.

This murder was followed by another, still more criminal. *Cambyses* had with him, in the camp, his youngest sister, by name *Atossa*. As this princess was very beautiful, he fell violently in love with her; and was desirous to marry her: being convinced of the novelty of his design, he summoned the royal judges of the *Persian* nation, whose office it was to interpret the laws, to know whether there was any law allowing a brother to marry a sister. The judges being unwilling to authorize such an incestuous marriage, and, at the same time, dread the effects of the king's violent temper, they, to contradict him, returned this crafty answer: That they knew of no law allowing a man to marry his own sister, but had a law which gave the king of *Persia* liberty to do whatever he pleased. Upon this answer, he solemnly married her, and thereby gave the first example of that incest which, as afterwards practised by most of his successors, and by some of their carnal sons, as to marry their own daughters. He took with him in all his expeditions, and carried her to an island in the *Nile*, between *Egypt* and *Ethiopia*, which he conquered on his wild expedition against the *Ethiopians*. The occasion and manner of her death are reported in the following manner: As *Cambyses* was one day diverting himself, in seeing a young dog, and the whelp of a

He marries his sister.

*Hieron.* l. iii. c. 28, 29.

*Idem ibid.* c. 30.

lion, fighting, the dog being overmatched, another of the same litter, breaking loose, came to his assistance; by which means the lion was mastered. Whilst the king was mightily pleased with this adventure, *Meroë*, who sat by him, began to weep: and, being obliged to tell her husband the cause of her grief, she confessed, that this accident put her in mind of the fate of her brother *Smerdis*, whom nobody had been good-natured enough to assist. There needed no more than this to excite the rage of that brutal prince, who, notwithstanding her being with child, gave her such a blow with his foot on the belly, that she miscarried, and soon after died (N). He caused also several of the chief lords of his court to be buried alive, and daily sacrificed some of them to his wild fury. He one day asked *Prexaspes*, who was his chief favourite, what the *Persians* said of him, and what character they gave him in their private conversations. *Prexaspes* answered, that they highly applauded his actions in general; but thought him too much addicted to wine. I understand you, replied the king: they pretend, that wine deprives me of my understanding; but whether this charge be true or not, you shall be judge. Upon which he began to drink to a far greater excess than he had ever done before: then, ordering the son of *Prexaspes*, who was his cup-bearer, to stand upright at the farther end of the room, with his left hand upon his head, and turning to *Prexaspes*, If I shoot, said he, this arrow through the heart of your son, the *Persians*, you must own, have slandered me; but, if I miss, I shall willingly allow them to have spoken the truth. He had no sooner uttered these words, than, drawing his bow, he shot the arrow through the body of the young man. Then, commanding him to be opened, and finding the arrow had pierced his heart, he asked the father, with great joy, and in an insulting manner, whether he had ever seen a man shoot with a more steady hand, and whether or no the *Persians* had injured his character, by saying, that wine de-

and kills  
her.

*Prexaspes's son  
shot to  
death.*

Year of  
the flood  
1825.  
Ref. Chr.  
523.

HEROD. l. iii. c. 31, 32.

(N) The *Egyptians*, as our author informs us (17), relate the matter in a different way. They say, that as *Cambyses* and his sister were at table, she took a lettuce, and pulling the leaves asunder, asked her husband, whether an intire lettuce was not more beautiful than one

pulled in pieces. He answered it was; whereupon *Meroë* replied, that he had represented the broken lettuce, by dismembering the house of *Cyrus*. Upon these words, *Cambyses* struck her with his foot; which, as she was big with child, occasioned her death.

(17) Herodotus, ubi supra, c. 31.

prived

joined him of his reason. The unfortunate father, being under great apprehensions for his own life, answered, that a god should not have shot more destructively. (O).

WHILE he was proceeding in this furious manner, *Croesus*, *Croesus* king of *Lydia* thought he to lay before him the bad government that might attend so tyrannical a government, which provoked him to such a degree, that he ordered him to be put to death: but the officers, who received his orders, suspended the execution of the sentence, and concealed *Croesus*, thinking that, if *Cambyfes* should inquire for him, and repent of his rash resolution, they should be well rewarded for saving his life; but, if they found, that *Cambyfes* neither altered his mind, nor desired to see him, they might still put him to death, pursuant to their orders. The very next day he asked for *Croesus*, which the officers hearing, acquainted him, that the king of *Lydia* was still alive. *Cambyfes* was transported with joy, when he heard, that his orders had not been put in execution; but at the same time commanded all those who had disobeyed his orders, to be immediately put to death, because they had not obeyed his orders.

*CAMBYSES*, in the beginning of the eighth year of his reign, left *Egypt*, in order to return to *Persia*. On his coming into *Syria*, he met a herald, sent from *Susa* to the army, to acquaint them, that *Smerdis* the son of *Cyrus* was proclaimed king, and commanding them all to acknowledge and obey him. This business was brought about in the following manner: *Cambyfes*, at his departure from *Susa* on the Egyptian expedition, had left the administration of affairs, during his absence, in the hands of *Patazibes*, one of the chief of the mages. This *Patazibes* had a brother, who very much resembled *Smerdis* the son of *Cyrus*, and was, perhaps on that account, called by the *Smerdis* name. He soon as he was fully assured of the death of that prince, which had been carefully concealed from most others, and at the same time informed, that *Cambyfes* indulged his tyrannical temper to such a degree, that he was grown insupportable, he placed his own brother on the throne, giving out, that he was the true *Smerdis* the son of *Cyrus*; and immediately dispatched heralds into all the parts of the empire, to acquaint them with the same.

(O) *Strabo* [1.8], who copied his story from *Hecataeus*, after showing his detestation of such a barbarous and cruel action, concludes still more the monstrous

treachery of the father, with these memorable words: *Sceleratissimus pater, qui suum filium, quem suum heredem esse volebat, occidit.*



pire, to give notice of *Smerdis's* secession to the crown, and require all the provinces to pay him their obedience. The herald, who was dispatched to *Egypt*, finding *Cambyfes*, with his army, at *Ecbatan* in *Syria*, placed himself in the midst of the army, and openly proclaimed the orders of *Patissbes*. *Cambyfes* caused him to be seized; and, having strictly examined him in the presence of *Prexaspes*, who had received orders to kill his brother, he found, that the true *Smerdis* was certainly dead; and that he, who had usurped the throne, was *Smerdis* the mage. The mention of that name greatly affected *Cambyfes*, and revived in his memory the dream, in which he had seen a messenger, who came to acquaint him, that *Smerdis* was seated on the throne. Reflecting how unjustly he had murdered his brother, he burst out in a flood of tears, and immediately ordered his army to march, with a design to suppress the growing rebellion; but, as he was mounting his horse, his sword slipped out of the scabbard, and wounded him in the thigh. Being thus wounded, he asked the name of the city; and, being informed, that the place was called *Ecbatan*, he said, in the presence of all, Fate has decreed, that *Cambyfes*, the son of *Cyrus*, shall die in this place. For, while he was in *Egypt*, having consulted the oracle of *Amun*, which was famous in that country, he was told, that he should die at *Ecbatan*; which he understanding of *Ecbatan* in *Media*, resolved to save his life, by avoiding that place: but what he thought to avoid in *Media*, he found in *Syria*; and therefore, being acquainted, that the place where he received the wound was called *Ecbatan*, and taking it for certain that he must die there, he assembled the chief *Persian* lords that served in the army, and, representing to them the true state of the case, earnestly required them never to submit to the impostor, or suffer the sovereignty to pass again from the *Persians* to the *Medes*, of which nation *Smerdis* the mage was, but to use their utmost endeavours to place on the throne one of their own blood. But the *Persians*, suspecting all this was said by him out of hatred to his brother, had no regard to it; and, *Cambyfes* dying a few days after of his wound, which mortified, they quietly submitted to the person whom they found on the throne, supposing him to be the true *Smerdis*. To this delusion *Prexaspes* greatly contributed, by saying, that he had not killed *Smerdis* the son of *Cyrus* with his own hand.

*Cambyfes* reigned seven years and five months. When he came first to the crown, the *Samaritans* begged of him, that he would put a stop to the building of the temple at *Jerusalem*. And their application was not in vain; for though he had so



much respect for the memory of his father, as not openly to revoke his decree, yet, in a great measure, he frustrated the design of it, by laying the Jews under such difficulties, that they could not pursue the work.

THIS prince is called, in Scripture, *Artaxerxes*, by *Herodotus*, *Smerdis*; by *Æschylus*, *Mardys*; by *Ctesias*, *Spendada*-the Mage; and, by *Justin*, *Orapastes*. As soon as he had taken up-<sup>mounts the</sup> on him the sovereignty, he granted to all his subjects an ex-<sup>throne.</sup>emption from taxes, and all military service, for three years, and treated them with such beneficence, that all the nations of *Asia*, the *Persians* only excepted, expressed great sorrow on the revolution that happened a few months after: and, further to secure himself on the throne, he married *Atossa*, the *Marries* daughter of *Cyrus*, thinking, that, in case of a discovery, he <sup>the daugh-</sup> might hold the empire by her title. She had been before mar-<sup>ter of Cy-</sup>ried to her brother *Cambyses*, who, upon the above-mentioned <sup>rus.</sup> decision of the royal judges, having married one of his sisters, took to wife also the other; and the mage, pretending to be her brother, married her upon the same footing. But the precautions he made use of to prevent his being discovered, only increased the suspicion, that he was not the true *Smerdis*. He had married all his predecessor's wives, and, among the rest, *Phedyma*, the daughter of *Otanes*, a *Persian* nobleman of the first rank. *Otanes*, to be fully satisfied in this <sup>Suspected</sup> matter, sent a trusty messenger to his daughter, to know of <sup>by Otanes.</sup> her, whether the king was really *Smerdis* the son of *Cyrus*, or some other man. *Phedyma* returned answer, that, as she had never seen *Smerdis* the son of *Cyrus*, she could not satisfy his curiosity. *Otanes*, by a second message, desired her to inquire of *Atossa*, who could not but know her own brother, whether this were he, or not. But his daughter let him know, that she was not allowed to speak with *Atossa*, or see any other of the women; because the king, whoever he was, had, from the very beginning of his reign, lodged his wives in distinct and separate apartments. This answer greatly increased the suspicion of *Otanes*; who thereupon sent a third message to his daughter, directing her, when she should be next invited to his bed, to take the opportunity, while he was asleep, of feeling, whether he had ears, or not; for, *Cyrus* having formerly caused the ears of *Smerdis* the mage to be cut off for a crime he had been guilty of, he told her, that, if the king had ears, she might be sure, that he was *Smerdis* the son of *Cyrus*; but, if otherwise, he could be no other than *Smerdis* the mage; and therefore unworthy of possessing the crown, or her person. *Phedyma* answered, that the danger was very great;

9 Ezra iv. 7, 11, 23.

Discovered  
by him.

Darius  
declares  
the true  
Smerdis  
dead.

because, if the king had no ears, and should surprise her endeavouring to find out such a truth, he would not fail to kill her to death: nevertheless, in obedience to the command of her father, she would make the attempt, and take care to satisfy his doubt; and accordingly, the next time he called to his bed, as soon as she perceived him fast asleep, took the opportunity of making the trial; and, finding no ears, early next morning acquainted her father thereof, whereby the imposture was discovered. *Atanes*, upon information, imparted the whole affair to *Gobryas* and *Thines*, *Persians* of great distinction, and whose words could rely on. These three agreed among themselves, each of them should name one of his most trusty friends, admitted into the secret. Pursuant to this resolution, *Atanes* named *Intaphernes*; *Gobryas*, *Megabyzus*; and *Aspathines*. In the mean time *Darius*, the son of *Hystaspes*, residing at *Susa* from *Persia*, where his father was, gave them all agreed to make him privy to their resolutions; they did accordingly. *Darius*, at their first meeting, told them, that he thought no man in *Persia* but himself known, that *Smerdis* the son of *Cyrus* was really dead, a crown usurped by a mage; and therefore, he was come to a design to kill the usurper, without imparting his design to any other, that the glory of such an action might be his own; but, since others were apprised of the imposture, he was of opinion, that the usurper should be dispatched with all expedition, delays being, in such cases, very dangerous, and the best-concerted designs easily disappointed. *Atanes* on the other hand, was for putting off the execution of the design till some better opportunity offered, and not attending the enterprize, till they had increased their numbers. *Darius*, remonstrating the danger there was of being discovered and betrayed, if they let the present opportunity slip, imparted their design to others, and openly protesting, that they did not make the attempt that very day, he would vent any one from accusing him, by disclosing the whole matter to the mage, it was unanimously agreed, that they should not separate, under any pretence whatsoever, but, immediately upon the breaking up of their meeting, go to the palace, either put the usurper to death, or die in the attempt.

WHILE they were concerting their measures, the mages, in order to remove all suspicion, engaged *Prexaspes*, their interest, and, with great promises, prevailed upon him to give his word, and oblige himself by oath, never to tell the friends they had put upon the *Persians*. *Prexaspes*,

Histories, l. vii. c. 67, & seq.

have related above, knew that *Smerdis*, the son of *Cyrus*, was not living, having, by the command of *Cambyses*, put him to death with his own hand. The magi, having engaged *Prexaspes* to be silent, acquainted him farther, that, having determined to assemble all the *Persians* under the walls of the palace, they desired he would ascend a certain tower, and from thence publicly declare, that the king upon the throne was truly *Smerdis* the son of *Cyrus*. *Prexaspes* having taken upon him this office, the magi summoned the *Persians* together, and commanded him to mount the tower, and from thence harangue the people. *Prexaspes* began his discourse with the genealogy of *Cyrus*; and then put the *Persians* in mind of the great favours the nation had received from that prince. After having extolled *Cyrus*, and his family, to the great astonishment of all, he sincerely declared all that had passed; and told the people, that the apprehensions of the danger he must inevitably run, by publishing the imposture, had constrained him to conceal it so long; but now, his remorse no longer suffering him to accept such a dishonourable part, he acknowledged, that he had been compelled by *Cambyses* to put his brother to death with his own hand; and that the person who possessed the throne was *Smerdis* the mage. He then begged pardon of the gods and men, for the crime he had committed by compulsion, and against his will; and, fulminating many imprecations against the *Persians*, if they should neglect to recover the sovereignty, and punish the usurper, he threw himself headlong from the top of the tower, and died on the spot. It is easy to imagine what confusion the news of this accident occasioned, in the palace.

At the same time, the conspirators, not knowing what had happened, were going to the palace, determined to execute their design. On their way they were informed of what *Prexaspes* had said and done, which obliging them to retire, and confer together, *Otanes* earnestly desired them anew to defer the enterprise: but *Darius* still insisting upon the immediate execution, and rejecting all proposals of delay (P), they fell in with his opinion, and went directly to the palace. The guards, respecting their dignity, and not suspecting persons of their rank and figure, permitted them to pass, without asking them any questions: but, as they came near the king's apartments,

HEROD. l. iii. c. 74, 75.

(P) *Herodotus* (19) tells us, that, as they were contending, seven couple of hawks appeared in the air, and tearing them to pieces; which when the seven *Persians* observed, they accepted the omen; all to a man fell in with *Darius*, and marched straight to the palace.

(19) *Herodotus*. l. iii. c. 76.

the

Smerdis  
the mage  
murdered  
by Darius.

The ma-  
ges mas-  
sacred.

Samari-  
tans ob-  
struct the  
rebuilding  
of the tem-  
ple.

the eunuchs, who attended there to receive messages, refused them admittance, and threatened the guards for permitting them to pass. Upon this the seven *Persians*, encouraging each other, drew their swords, killed all that opposed their passage, and penetrated to the very room where the two mages were consulting about the late affair of *Prexaspes*. They no sooner heard this tumult and uproar, but the one taking up a bow, and the other a javelin, the weapons that came first to hand in that confusion, they engaged the conspirators. He who had the bow, soon found that weapon of no use in so close an action; but the other, with his javelin, wounded *Aspatbines* in the thigh, and struck out the eye of *Intaphernes*: one of the brothers being killed, the other retired into a room adjoining to the place where they fought, with a design to shut himself in; but was so closely pursued by *Darius* and *Gobryas*, that they broke into the room with him: *Gobryas*, having seized him, held him fast in his arms; but, as it was quite dark in that place, *Darius* stood still, not knowing how to direct his blow, and fearing to strike, lest he should kill his friend instead of the enemy: which *Gobryas* perceiving, desired him to strike, though he should kill them both. Upon this, *Darius* resolved to put all to the venture; and, by good fortune, killed the usurper. Having thus dispatched the two brothers, they cut off their heads; and, leaving their two wounded companions to secure the palace, the other five, carrying the heads of the two mages, with their hands all smeared with blood, marched out of the palace, exposed the heads to the eyes of the people, and declared the whole imposture. The *Persians*, being informed of what had passed, were so enraged against the impostors, that they fell upon the whole sect, and killed every mage they met; and, if night coming on had not put an end to the slaughter, no one of that order had been left alive. The day, on which this happened, was ever afterwards celebrated by the *Persians* with the greatest solemnity, called by the name of *magophonia*, or the slaughter of the mages. On that festival the mages durst not, for many years after, appear abroad; but were obliged to shut themselves up in their houses<sup>1</sup>.

SMERDIS reigned only eight months, during which time a stop was put to the rebuilding of the temple at *Jerusalem*; for, as soon as he was seated on the throne, the *Samaritans* acquainted him, that the *Jews* were rebuilding their city and temple; that they had always been a rebellious and stubborn people; and that, if he allowed them to finish that work, they would, without doubt, withdraw their obedience from the king, whereby he would lose all the provinces on that side

<sup>1</sup> HEROD. *ibid.* c. 76—79.

the *Euphrates*. For the truth of what they said concerning the ungovernable temper of the *Jews*, they referred him to the records of his predecessors, which they desired him to inquire into touching this matter. And accordingly *Smerdis*, upon these remonstrances, having caused the records to be carefully examined, and finding with what difficulty the *Jews* had been reduced by *Nebuchadnezzar*, issued an edict, forbidding them to proceed any farther in the work they had begun, and charged the *Samaritans* to see it put in execution. Hereupon the work was laid aside, till the second year of the reign of *Darius Hystaspis*, that is, for the space of two years <sup>u</sup> (Q).

BUT, to return to the conspirators. When the tumult and disorders which attend such events, were appeased, they met, <sup>The first</sup> to consult what form of government they should introduce. <sup>lords de-</sup> *Otanes* was for a republic, *Megabyzus* spoke for an oligarchy, <sup>bate about</sup> *Darius* declared for monarchy. The opinion of the latter <sup>the go-</sup> was, after a long debate, embraced by all, except *Otanes*, <sup>vernment.</sup> who, finding his sentiments over-ruled, told them, That, since they were resolved to set up a king, he would not be their competitor for a dignity which he abhorred; and that, being determined not to govern as a king, he would not be governed by one: and therefore was willing to give up his right to the crown, on condition, that neither he, nor his posterity, should be subject to the royal power. The other six granted him his demand: whereupon he immediately retired, and his descendants alone retained their liberty, which they enjoyed even in our author's days, being then no farther subject to the king than it suited their conveniency, and only obliged to conform to the customs and manners of the country <sup>w</sup>.

UPON his departure, the other six began to deliberate in what manner they should proceed to the election of a new king. But, in the first place, they unanimously agreed, That whosoever of them should be chosen, he should every year present *Otanes*, and his posterity, with a *Median* vest; a mark of great distinction among the *Persians*, because he had been the chief author of the enterprize. In the next place, they de-

<sup>u</sup> EZRA iv. 7—24.

<sup>w</sup> HEROD. l. iii. c. 80—83.

[Q] That *Cambyfes* was the *Abasuerus*, and *Smerdis* the *Artaxerxes* of Scripture, is plain from their obstructing the work of the temple; for they are said in the sacred history to have disagreed between *Cyrus* and *Darius*, by whose decree the tem-

ple was finished. But none reigning between *Cyrus* and *Darius*, except *Cambyfes* and *Smerdis*, we must conclude that none but *Cambyfes* and *Smerdis* could be the *Abasuerus* and *Artaxerxes*, who are said in *Ezra* (20) to have put a stop to this work.

(20) EZRA iv. 5, 6, 7.

terminated,

Year of the flood 1827. **Bef. Chr. 521.** terminated, That the seven should have full liberty to enter into all the apartments of the palace, without being introduced; and that the king should not be allowed to marry a woman out of any other family than of the seven conspirators. Then taking the future election into consideration, they thought fit to refer it to Providence; and, accordingly, they all agreed to meet the next morning, by the rising of the sun, on horseback, at an appointed place in the suburbs of the city; and that he whose horse first neighed should be king: for the sun being greatly revered by the *Persians*, they imagined, by this method, to refer the election to him. *Oebares*, who had the charge of *Darius's* horses, hearing of this agreement, led a mare over night to the place appointed, and brought to her his master's horse. The next morning the six *Persians* repairing to the place, pursuant to their agreement, *Darius's* horse, remembering the mare, immediately neighed; and his competitors, all mounting, adored him as king x.

*Darius chosen king by a stratagem of his groom.*

THE *Persian* empire being thus restored, by the valour of these seven lords, they were raised by the new king to the highest dignities, and honoured with most ample privileges. In all public affairs, they were the first to deliver their opinions; and ever afterwards the *Persian* kings of this race had seven chief counsellors, privileged in the same manner; and by whose advice all the public affairs of the kingdom were transacted. Under this character we find them often mentioned in Scripture y.

*His pedigree, &c.*

DARIUS was the son of *Hystaspes*, a noble *Persian*, of the royal family of *Achæmenes*, who had attended *Cyrus* in all his wars, and was, at that time, governor of the provinces of *Persia*. *Darius* is called, in the writings of the modern *Persians*, *Gushtasph*, and his father *Lorasph*; and are famous among the *Persians* to this day. *Darius*, the better to establish himself on the throne, married the two daughters of *Cyrus*, *Mitris* and *Artystone* z. The former had been wife to her brother *Cambyses*, and also to the mage; but *Artystone* had not been married before, and proved the most favoured and beloved of all his wives: for to these he added *Parmys* the daughter of the true *Smerdis*, and *Phedyma* the daughter of *Otanis*, who detected the mage. Having thus confirmed his power, he divided the whole empire into twenty satrapies, or governments, and appointed a governor over each division, ordering them to pay an annual tribute a. *Persia* alone was exempted from all manner of taxes: the *Ethiopians*, and inhabitants of

*Division of the empire.*

x HEROD. l. iii. c. 84--87. y Ezra vii. 14. Esth. i. 12.

z HEROD. l. iii. c. 88. & l. vii. c. 2. JUSTIN. l. i. c. 10.

a PLATO l. iii. de legib. &c.



*Colchis*, were enjoined only to make some presents, and the *Arabians* to furnish yearly such a quantity of frankincense, as was equal in weight to a thousand talents. By this establishment, *Darius* received the yearly tribute of fourteen thousand five hundred and sixty *Euboean* talents, besides several other sums of small consequence.

*DARIUS*, in the very beginning of his reign, put to death *Intaphernes*, one of the seven conspirators, on the following occasion: *Intaphernes* went to the palace to confer with *Darius*; but attempting to enter, pursuant to the agreement above-mentioned, in virtue of which they were to have free access to the king at all hours, except when he was alone with some of his wives, he was stopt by the doorkeeper, and a messenger under colour that the king was in company with one of his wives. *Intaphernes*, not believing them, drew his scymetar, and having cut off both their noses and ears, fastened their heads in a bridle, and so left them. In this condition they went in, and shewing themselves to the king, acquainted him with the cause of the ill usage they had received. *Darius*, apprehending that this attempt might have been concerted by the six, sent for them, one after another, and asked whether they approved the action; but, finding that *Intaphernes* alone was guilty, he caused him to be seized with his children and family, left his relations, whom he suspected, should raise a rebellion. While they were under confinement, the wife of *Intaphernes* made such loud complaints and lamentations at the gates of the palace, that *Darius*, touched with compassion, granted her the life of anyone of her relations, leaving her the choice of the person. She, after some deliberation, chose her brother. Which *Darius* hearing, asked her why she had so little regard for her husband and children, as to save the life of her brother rather than theirs. The woman readily answered, that she could get another husband, and have by him other children; if she should be deprived of those she had; but could never have another brother, her father and mother being already dead. The king was so well pleased with this answer, that he not only pardoned her brother, but saved also her eldest son. The others were all put to death with *Intaphernes*, without any regard to his late deserts.

In the beginning of the second year of *Darius*, the *Jews* resumed the work of the temple, being exhorted thereto by the prophet *Haggai*: which the *Samaritans* understanding, applied themselves to *Tatnai*, whom *Darius* had appointed governor of *Syria* and *Palestine*, acquainting him,

\* Hagg. i. iii. c. 85-97. \* Idem ibid. c. 118, 119. \* Hagg. i. i.



that the Jews were not authorized to pursue that which, if perfected, would encourage them to shake *Perſian* yoke. Upon these remonstrances, *Tatnai*, aided by *Setharboznai*, who seems to have been governor of *Samaritan*, went up to *Jerusalem*; and, after viewing them, inquired of the elders, by what authority they had resisted. The elders produced the decree of *Cyrus*. Whereupon *Tatnai*, who was a man of great justice and probity, went to the king, fairly stating the case, and desiring, that might be made into the archives for the decree of *Cyrus* the Jews produced, to justify themselves in what they were doing. The king, upon the receipt of this letter, ordered the archives of *Babylon* and *Ecbatan* to be carefully examined, and the decree being found in those of the latter, for *Cyrus* at *Ecbatan* in *Media* when he granted it, the king commanded it to be strictly observed in every particular; and, having it to *Tatnai* and *Setharboznai*, enjoined them to see it effectually put in execution; decreeing, that whosoever attempted to alter the edict, or prevent its being put in execution, should have his house pulled down, and, a being made of the timber of it, should be hanged thereon. The publication of this decree at *Jerusalem*, the work of the temple went on very successfully, and the state of the *Judea* and *Jerusalem* was intirely restored.

Year of the flood 1832. Bef. Chr. 516.

ABOUT the beginning of the fifth year of *Darius*, the *Babylonians*, not being able to live any longer in subjection to the *Persians*, who not only loaded them with heavy taxes, and removed the imperial seat from *Babylon*, formerly the chief city of the east, to *Susa*, and thereby greatly diminished the splendour of that city, attempted to retrieve their ancient greatness by setting up for themselves against the *Persians*, as they had done in former times against the *Assyrians*. With this view, taking advantage of the troubles that had happened, since the death of *Cambyſes*, and afterwards on the murder of the usurper *Smerdis*, they had privately stored their city with a great manner of provisions for many years; and, at last, broke into an open rebellion; which drew *Darius*, with his forces, to besiege the city. The *Babylonians*, seeing themselves shut up by so numerous and powerful an army, gave all their thoughts to the supporting of a long siege, which they imagined would tire out the enemy's troops. To prevent the consumption of their provisions, they took the most desperate and barbarous resolution that ever was put in execution in any nation. They agreed among themselves, to get rid of all unnecessary mouths; and, therefore, drawing together a

The Babylonians revolt.

<sup>b</sup> *Exra* v. 3, 4, 5, 13, 16, 17. & vi. 1-14.

men, old men, and children, they strangled them without *Their distinction*; whether wives, fathers, mothers, or sisters, every *separate person* being allowed to save only the wife he liked best; and a *slave* and servant, to do the work of the house <sup>c</sup>.

Darius, having lain before *Babylon* a year and eight months, being no less tired than his army, with so tedious a siege, leavoured; by various stratagems and artifices, to take the city; among others, he made use of that which had succeeded well with *Cyrus*: but all his efforts were rendered ineffectual, by the unwearied vigilance of the *Babylonians*. When he was ready to break up the siege, and return to *Persia*, Zopyrus, one of his chief commanders, put him in possession of the town, by a following contrivance: he cut off his nose and ears; and, mangled his body, in a most cruel manner, with stripes, and to the *Babylonians*, thus disfigured, feigning to have been treated by *Darius*, for advising him to raise the siege. The *Babylonians*, seeing a man of that distinction so barbarously treated, believed all he said against *Darius*; and, assuring themselves of his fidelity, gave him the command of some forces. With these he sallied out, and having surrounded ten thousand *Persians*, which *Darius*, by agreement, had posted near the walls, he cut them all in pieces on the spot. A few days after, in another sally, he killed two thousand more; which pleased the *Babylonians*, that he was appointed commander in chief of all their forces. Being vested with this command, he made a third sally, and put four thousand more *Persians* to sword. Upon this success, Zopyrus acquired such credit, that the guard of the city was intirely committed to his care. Long after, *Darius*, pursuant to the agreement they had made, advanced with the whole body of his army, and surrounded the city. The *Babylonians*, mounting the walls, made a vigorous defence; but, in the mean time, Zopyrus, opening the gates of *Belus* and *Gissia*, introduced the *Persians*, and delivered the city up to *Darius*, who, without this stratagem, could never have mastered it. Thus *Babylon* was taken in a short time; and *Darius*, being put in possession of it, beat down the walls from two hundred cubits high to fifty: and of the walls only *Strabo* <sup>d</sup> is to be understood to speak, where he tells us, that the walls of *Babylon* were only fifty cubits high. As for the inhabitants, after having impaled about three thousand of the most guilty and active in the revolt, he pardoned the rest. And, because the *Babylonians* had destroyed their men, he took care to furnish them with wives, injoining neighbouring provinces to send fifty thousand women to *Babylon*, without which supply the place must soon have be-

*Babylon taken by his means*

<sup>c</sup> HEROD. l. iii. c. 150, 151.

<sup>d</sup> STRABO, l. vi.

come depopulated. As for *Zopyrus*, he was deservedly rewarded by *Darius* with the highest honours he could heap upon him, during the whole course of his life. That prince frequently used to say, that he would willingly lose twenty *Babylons*, rather than see *Zopyrus* so disfigured. Besides many other ample rewards, he bestowed upon him the revenues of *Babylon* for life, free from all charges and taxes, and could never after behold him, without shedding many tears \*.

**Darius's expedition against the Scythians.** AFTER the reduction of *Babylon*, *Darius* undertook, an expedition against the *Scythians* inhabiting those countries which lie between the *Danube* and the *Tanis*. His pretence for this war was, to revenge the calamities which they had brought upon *Asia*, when they invaded that country, about one hundred and twenty years before, and held it in subjection for the space of twenty-eight years, as we have related in part in the history of *Media* †, and shall more fully in that of the *Scythians*. This he gave out, as the motive inducing him to a war, which his ambition alone, and desire of extending his conquests, prompted him to. Having made vast preparations for this expedition, and levied an army of seven hundred thousand men, he marched to the *Thracian Bosphorus*; and, having there passed over a bridge of boats, he reduced all *Thrace*. From *Thrace* he advanced to the *Ister*, or *Danube*, where he had appointed his fleet to join him. Here he marched over another bridge of boats, and entered *Scythia*. The *Scythians*, after having conferred together about the measures they should take to oppose so powerful an enemy, determined not to venture an engagement in the open field, but to withdraw themselves from the frontiers, in proportion as the *Persians* advanced, laying waste the country, and filling up the wells and springs. Pursuant to this resolution, they met *Darius* on the frontiers, and, finding him disposed to give them battle, they retired from country to country, till his army was quite tired with such tedious and fatiguing marches. At last he began to be sensible of the danger he was in of perishing, with all his forces; and, having resolved to give over that rash enterprise, and retire home, he lighted, in the night, a great number of fires, and, leaving the old men and sick behind him in his camp, he marched off with all possible expedition, in order to reach the *Danube*. The *Scythians*, perceiving the next morning, that the enemy was decamped, detached a considerable body to the *Danube*, who, as they were well acquainted with the roads, arrived at that river before *Darius*. The *Scythians* had sent expresses beforehand, to persuade the *Jaxartes*, whom

\* HEROD. *ibid.* c. 154—160. & JUSTIN. l. i. in fine. † See before, p. 33. & seq.

~~Darius~~ had left to guard the bridge, to break it down, and re-  
 turn to their own country. Now they pressed them to it more  
 earnestly, representing to them, that, as the time prescribed  
 by *Darius* was expired; they were at liberty to return home,  
 without breaking their word, or being wanting to their duty;  
~~as Darius~~ had given them leave to break down the bridge,  
 and withdraw to their own country, if he did not return at a  
 proposed time, which was already elapsed. Hereupon the  
 Ionians began to consult among themselves, whether or no  
 they should comply with the request of the *Scythians*. *Mil-* *Miltia-*  
*stus*, prince of the *Chersonesus* of *Thrace*, having the public des's *notis*  
 more at heart than his own private advantage, was for *advise* to  
 embracing so favourable an opportunity of shaking off the *Per-* *the cow-*  
 sian yoke, breaking down the bridge, and thereby cutting off *ardly* *Io-*  
*Ionians*. All the other commanders fell in with him, *nians*.  
 except *Hydarnes*, prince of *Miletus*, who represented to the *Io-*  
 nians, that their power was linked with that of *Darius*,  
 and was under his protection: that each of them was lord  
 of his own city: and that the cities of *Ionis* would not fail to  
 assist them, and recover their liberty, if the *Persian* power  
 should sink, or decline. This speech made a deep impression  
 on the *Ionian* generals; and, private interest prevailing over  
 the public good, they determined to wait for *Darius*. But,  
 to deceive the *Scythians*, and prevent them from using  
 violence, they declared, that their design was to retire,  
 and comply with their request: and, the better to impose upon the  
 enemy, they began to break down the bridge, encouraging  
 the *Scythians* to return back, meet *Darius*, and defeat him.  
 They readily complied with the *Ionians* request, but missed  
*Darius*, who arrived safe at the bridge, repassed the *Danube*,  
 and returned into *Thrace*. Here he left *Megabyzus*, one of  
 his chief generals, with part of his army, to complete the con-  
 quest of that country. With the rest of his troops he passed  
 the *Hellespontus*, and took up his quarters at *Sardis*, where he  
 spent the winter, and the greatest part of the year following,  
 reorganizing his army, which had suffered extremely in that rash  
 and unsuccessful expedition <sup>f</sup>.

*Megabyzus*, having brought all *Thrace* under subjection,  
 selected seven *Persian* noblemen, that served under him, to  
 approach the king of *Macedon*, injoining him to acknowledge *Da-*  
*rius* as his master, by the delivery of earth and water. *Amyn-*  
*tas* not only complied with their request, but received them  
 with hospitality; and, having prepared a sumptuous feast, enter-  
 tained them with great magnificence. At the end of the en-

<sup>f</sup> HEROD. l. iv. c. 1. 85, 86, & seq. JUSTIN. l. iii. c. 5.  
 CORNEL. NEP. in Miltiad.

The Per-  
sian lords  
massacred  
by Alex-  
ander.

Year of  
the flood  
1835.  
Bef. Chr.  
513.

tertainment, the *Persians*, being heated with wine, desired *Amyntas* to bring in his concubines, wives, and daughters. Though this was contrary to the custom of the country, the king, fearing to displease them, did as they required. But the *Persians* not observing a due decency on that occasion, the king's son, by name *Alexander*, being no longer able to see his mother and sisters treated in such a manner, contrived to send them out of the room as if they were to return immediately; and, at the same time, had the precaution to get his father out of the company. In the mean time, he caused a like number of young men to be dressed like women, and armed with poniards, under their garments: these he brought into the room, instead of the others; and, when the *Persians* began to use them as they had treated the women, they drew their poniards, fell upon the *Persians*, and killed both the noblemen and their attendants. Great search was made by *Megabyzus* for these noblemen: but *Alexander* having, with large presents, bribed *Bubares*, who was sent to inquire after them, their death was concealed, and the whole matter stifled.

Thrace  
plundered  
by the Scy-  
thians.

THE *Scythians*, to be revenged on *Darius* for invading their country, having passed the *Danube*, laid waste all that part of *Thrace* which had submitted to the *Persians*, as far as the *Hellepont*; and, loaded with booty, returned home, without meeting with any opposition.

Darius's  
conquest of  
India.

Year of  
the flood  
1839.  
Bef. Chr.  
509.

DARIUS, having sufficiently refreshed his troops, after the *Scythian* expedition, began to think of extending his dominions eastwards; and, in order to facilitate his design, resolved, in the first place, to make a discovery of those countries. With this view, he caused a fleet to be built and equipped at *Cassipyrus*, a city on the river *Indus*. The command of this fleet he gave to *Scylax*, a *Grecian* of *Caryandia*, a city of *Caria*, who was well versed in maritime affairs. His orders were to sail down the current, and make the best discoveries he could of the countries lying on either side of the river, till he arrived at the southern ocean: from thence he was to steer his course westward, and that way return back to *Persia*. *Scylax*, having exactly observed his instructions, and sailed down the river *Indus*, entered the *Red sea* by the straits of *Babelmandel*; and, on the thirtieth month from his first setting out, landed in *Egypt*, at the same place from whence *Necho* king of *Egypt* formerly sent out the *Phœnicians* who were in his service, to sail round the coasts of *Africa*. From hence *Scylax* returned to *Susa*, where he gave *Darius* a full account of his observations. *Darius* hereupon entered *India* at the head of a numerous army; and, reducing that large country, made it the

twentieth province of the *Persian* empire. Our author gives us no account of this important war : he only says, that *Darius* received from the provinces he conquered in this expedition, an annual tribute of three hundred and sixty talents of gold, according to the number of the days of the *Persian* year, at that time <sup>a</sup> (S).

*DARIUS*, after his return to *Susa* from the *Scythian* expedition, had appointed his brother *Artaphernes* governor of *Sardis*, and given *Otanes* the government of *Thrace*, and the adjacent countries along the sea-coast, in the room of *Megabyxus*. In the mean time, a sedition happening in *Naxos*, the chief island of the *Cyclades* in the *Egean* sea, now called the *Archipelago*, the principal inhabitants, being overpowered by the populace, were banished the island. In their distress they had recourse to *Aristagoras*, beseeching him to restore them to their country. *Aristagoras* at that time resided at *Miletus*, and governed that city as deputy to *Hystieus* (T), to whom he

<sup>a</sup> HEROD. l. iv. c. 44. & seqq.

(S) This payment was made, according to the standard of the *Attic* talent, the same with the *Athenian*, and therefore, by the lowest computation, amounted to one million and ninety-five thousand pound sterling.

(T) *Darius*, on his return to *Sardis*, after his unhappy expedition against the *Scythians*, being informed, that he owed his own safety, and that of his whole army, to *Hystieus*, who had prevailed upon the *Ionians* not to destroy the bridge upon the *Dardanelles*, sent for that prince, and desired him freely to ask what service he pleased, for the eminent service he had done him. *Hystieus* desired the king to grant him the *Asian* *Myrcinus*, a territory upon the river *Strymon* in *Thrace*, with the liberty of building a city there. His request being granted, he returned to *Miletus*, and, having there equipped a fleet, he sailed for *Thrace*, took possession of the territory granted him, and be-

gan the intended city. *Megabyxus*, who was then governor of *Thrace* for *Darius*, being apprised how prejudicial that project might prove to the king's affairs, on his return to *Sardis*, represented to *Darius*, that this new city stood upon a navigable river ; that the country round about it afforded abundance of timber for the building of ships ; that it was inhabited by several nations, both *Greeks* and *barbarians*, which could furnish great numbers of men fit both for the sea and land service ; that if once these nations should be governed by such a skilful and enterprising prince as *Hystieus*, they might soon become so powerful both by sea and land, that the king of *Persia* would not be able to keep them in subjection, especially since they might be supplied with gold and silver from the mines, with which that country abounded, to carry on any enterprize. *Darius*, being, by these remonstrances, made sen-



Aristago-  
ras's at-  
tempt upon  
Naxos  
frustrated  
by Mega-  
bates.

Year of  
the flood  
1844.  
Bef. Chr.  
504.

he was both nephew and son-in-law. When *Aristagoras* understood their case, he resolved to improve the opportunity, and attempt to make himself master of *Naxos*. With this view, he promised to give the exiles all the assistance he could: but, not being powerful enough to accomplish his design himself, he communicated the matter to *Artaphernes* the king's brother, governor of *Sardis*, representing to him, that this was a fair opportunity of reducing *Naxos*: that, if he were once master of that island, all the rest of the *Cyclades* might be easily brought under subjection: that the isle of *Eubœa* lying very near the other, would be an easy conquest; and from thence the king would have a free passage into *Greece*. *Artaphernes* was so well pleased with these proposals, that, instead of the hundred ships which *Aristagoras* demanded, he promised him two hundred, provided the king approved of the enterprize. And accordingly, having obtained the king's consent, he sent the next spring to *Miletus* the number of ships which he had promised, under the command of *Megabates*, a noble *Persian*, of the *Achæmenian* family: but his commission being to obey the orders of *Aristagoras*, and the haughty *Persian* not brooking to be under the command of an *Ionian*, a dissention arose between the two generals; which was carried so far, that *Megabates*, to be revenged on *Aristagoras*, gave the *Naxians* secret intelligence of the design that was carrying on against them. Hereupon they made such preparations for their defence, that the *Persians*, after having spent four months in besieging the chief town of the island, and consumed all their provisions, were obliged to retire. The project having thus miscarried, *Megabates* threw all the blame upon *Aristagoras*; and his false accusations being more favourably heard than the just defence of the other, *Artaphernes* condemned him to defray all the charges of the expedition, giving him to understand, that they would be exacted with the utmost rigour. As he was not able to pay

sible of the mistake he had committed, dispatched a messenger to *Hystæus*, injoining him to repair to *Sardis*, in order to deliver his advice concerning matters of the utmost consequence. Having thus drawn him to *Sardis*, he took him with him to *Susa*, pretending that he wanted such an able counsellor, and faithful friend; to be always about him; and telling him,

that he should be able to find him something in *Persia*; which would make him ample amends both for *Myrcinus* and *Milnes*. *Hystæus*, finding himself under a necessity of complying, attended *Darius* to *Susa*, and left *Aristagoras* governor of *Miletus*, in his absence. To this *Aristagoras* the banished *Naxians* applied for relief (21).



so large a sum, he foresaw that this must end not only in the loss of his government, but his utter ruin. This desperate situation made him entertain thoughts of revolting from the king, as the only expedient whereby he could extricate himself from his present difficulties. No sooner had he formed this design, but a messenger arrived from *Hystieus*, who confirmed him in it (U). *Hystieus*, after several years continuance at the *Persian* court, being weary of the manners of that nation, and desirous to return to his country, thought this the most likely means to accomplish his desire; for he flattered himself, that if any disturbances should arise in *Ionia*, he could prevail with *Darius* to send him thither, to appease them, as in effect it happened. *Aristagoras*, finding his own inclinations backed by the orders of *Hystieus*, imparted his design to the leading men of *Ionia*, whom he found ready to come into his measures: and therefore, being now determined to revolt, applied himself wholly to make all manner of preparations for so great an undertaking.

Stirring up the Ionians to revolt.

The next year *Aristagoras*, to engage the *Ionians* more resolutely to stand by him, reinstated them in their liberty, and all their former privileges. He began with *Miletus*, where he diverted himself of his power, and gave it up into the hands of the people. He then undertook a journey through all *Ionia*, where, by his example and credit, he prevailed upon all the other petty princes, or, as the *Greeks* then called them, tyrants, to do the same. Having thus united them all into one common league, of which he himself was declared the head, he openly revolted from the king; and made great preparations both by sea and land, for carrying on a war. To strengthen himself the more against the *Persians*, in the beginning of the following year, he went to *Lacedæmon*, to engage that city in his interest: but, not being able to prevail upon *Cleomenes* (W);

who

(see OT side note 1. v. c. 30-37.)

(U) *Hystieus*, being desirous to impart his design to *Aristagoras*, and finding no other means, he sent all the passages leading into *Ionia* were guarded, shaved the hair of one of his servants, in whose fidelity he most confided; and, having imparted the message on his head, kept him at *Susa* till his hair was grown again. He then di-

spatched him to *Miletus*, without any other instructions, than that, upon his arrival, he should desire *Aristagoras* to cut off his hair, and look upon his head (22).

(W) *Cleomenes* having appointed him a time and place for an interview, *Aristagoras* represented to him, that the *Lacedæmonians* and *Ionians* were country-

(22) Herodot. *ibid.* c. 35.

Is joined by  
the Athe-  
nians.

who was at that time king of *Lacedæmon*, to send him any succours, he proceeded to *Athens*, where he met with a favourable reception ; for he had the good fortune to arrive there at a time when the *Athenians* were disposed to close with any measures against the *Persians*, being highly exasperated against them, on the following occasion: *Hippias*, the son of *Pisistratus*, tyrant of *Athens*, having been banished about ten years

men; that *Sparta* being the most powerful city of *Greece*, it would be much to their honour to concur with him in the design he had formed, of restoring the *Ionians* to their antient liberty; that the *Persians*, their common enemy, were not a warlike people, but extremely rich, and consequently would become an easy prey to the *Lacedæmonians*; that, considering the present spirit and disposition of the *Ionians*, it would not be difficult for them to carry their victorious arms even to *Susa*, the metropolis of the *Persian* empire, and the place of the king's residence. At the same time, he shewed him a description of all the nations and cities through which they were to pass, engraved on a plate of brass, which he had brought along with him. *Cleomenes* desired three days time to consider of the matter; which being expired, he asked *Aristagoras* in how many days one might travel from the coast of *Ionia* to the city where the king resided. *Aristagoras*, though an artful man, and far superior in all respects to *Cleomenes*, yet made a slip, as our author observes, in his answer to this demand; for as he designed to draw the *Spartans* into *Asia*, he ought to have lessened the distance from the coasts of *Ionia* to *Susa*; whereas he told him plainly, that it was

a journey of three months; which *Cleomenes* no sooner heard, than, interrupting him from proceeding in his discourse concerning the way, commanded him to depart *Sparta* before sun-set, for advising the *Spartans* to take a march into *Asia*, not to be performed in less than three months after their landing. *Cleomenes* then withdrew; but *Aristagoras*, taking an olive-branch in his hand, after the manner of suplicants, followed him home to his house, and endeavoured to prevail upon him by arguments of another nature, that is, by presents; but before he made any offer, he desired him to bid his daughter *Gorgo*, a child about eight or nine years old, to withdraw; but *Cleomenes*, telling him, that he might speak freely without apprehending any thing from so young a child, *Aristagoras* began with the promise of ten talents, in case *Cleomenes* would comply with his request; and, receiving a denial, proceeded gradually in his offers till he came to the sum of fifty talents; and then the girl cried out, *Fly, father, fly, else this stranger will corrupt you*. *Cleomenes* was so well pleased with the child's admonition, that he immediately retired to another apartment, and ordered *Aristagoras* that instant to depart his dominions (23).

fore, and tried, in vain, several other ways to bring about restoration, at length applied himself to *Artaphernes*, at *Sardis*; and, having insinuated himself into his favour, did all that lay in his power to stir him up against them. The *Athenians*, having intelligence of this, sent ambassadors to *Sardis*, urging *Artaphernes* not to give ear to what any of their outlaws should insinuate to their disadvantage. The answer of *Artaphernes* to this embassy was, that, if they desired to live in peace, they must recal *Hippias*. This haughty message incensed the *Athenians* to a great degree against the *Persians*; and *Xerxes*, arriving there just at this juncture, easily obtained whatever he desired. The *Athenians* ordered a fleet of twenty ships to be immediately equipped, and sent to the assistance of the *Ionians*.

The *Ionians* having, at last, drawn together all their ships, and being reinforced with the twenty *Athenian* ships, five more from *Eretria*, a city in the island of *Eubœa*, they set sail for *Ephesus*; and, having left their ships there, they marched by land to the city of *Sardis*, which they easily made themselves masters of. As most of the houses were built of reeds, an *Ionian* soldier having accidentally set one of them on fire, and the flame spreading, the whole city was reduced to ashes; but the citadel, whither *Artaphernes* had retired, was preserved. After this accident, the *Persians* and *Lydians*, joining together their forces, and other troops coming full to their assistance, the *Ionians*, who had not been able to storm the citadel, judged it was high time for them to withdraw, and accordingly marched back with all possible expedition, in order to reembark at *Ephesus*: but, before they had reached that place, they were overtaken by the enemy, and put to great slaughter. The *Athenians* who escaped, immediately hoisted sail, and returned home; nor could they afterwards be prevailed upon to concern themselves in this war, however, their having engaged thus far, gave rise to a war which was carried on afterwards for several generations by the two nations, and ended at last in the utter destruction of the *Persian* empire; for *Darius*, being informed of the burning of *Sardis*, and hearing that the *Athenians* had been concerned in that undertaking, determined from that time to make war upon *Greece*: and, that he might never forget his rebellion, he commanded one of his officers to cry every day to him, with a loud voice, while he was at dinner, three times, *Remember the Athenians*. In the burning of *Sardis*, the temple of *Cybele*, the chief goddess of that country, accidentally taking fire, was intirely consumed. This accident

Year of the flood  
1848.  
Bef. Chr.  
500.  
~~~~~  
Ionians  
defeated.

This accident

§ HEROD. l. v. c. 38—102.

\* Idem ibid. c. 105.



dition, after that loss, to make head against the enemy, resolved to abandon *Miletus*, and consult his own safety, by retiring to some distant place. Accordingly, he embarked with such as were willing to follow him, and set sail for the river *Strymon* in *Thrace*, where he seized on the territory of *Mytineus*, which had been formerly given by *Darius* to *Hystieus*; but, as he was besieging a place situated beyond those limits, he was killed by the *Thracians*, and all his army cut in pieces. On his departure from *Miletus*, he left the government in the hands of *Pythagoras*, an eminent citizen; who, being informed that *Artaphernes* and *Otanes* designed to bend all their force against *Miletus*, summoned a general assembly of the *Ionians*. In this meeting, it was agreed, that they should not attempt to bring an army into the field, but only to fortify and store their city with all manner of provisions for a siege, and to draw all their forces together, to engage the *Persians* at sea, thinking themselves, by reason of their skill in maritime affairs, most likely to have the advantage in a naval engagement. The place appointed for their general rendezvous was *Lada*, a small island, over-against *Miletus*; where accordingly they met with a fleet of three hundred and fifty-three sail. At the sight of this fleet, the *Persians*, tho' double their number, avoided engaging, till, by their emissaries, they had secretly corrupted the greatest part of the confederates, and engaged them to desert the common cause. When they came to an engagement, the *Samians*, *Lesbians*, and several others, hoisting sail, returned to their respective countries. As the remaining fleet of the confederates did not consist of above an hundred ships, they were quickly overpowered by the *Persians*, and almost intirely destroyed. The city of *Miletus* was immediately besieged both by sea and land, and soon taken by the conquerors, who rased it to the ground, the sixth year after the revolt of *Aristagoras*. All the other towns that had revolted, returned, either by force, or of their own accord, to their duty. Those that stood out were treated as they had been threatened beforehand. The handsomest of their youths were made eunuchs, and their young women sent into *Persia*: their cities and temples were reduced to ashes. Such were the calamities the *Ionians* drew upon themselves, by seconding the ambitious views of two enterprising men, *Aristagoras* and *Hystieus* m.

The Ionians defeated at sea, and reduced.

*Miletus taken by the Persians.*

Year of the flood 1851. Bef. Chr. 497.

THE latter had his share in the general calamity; for, being taken by the *Persians*, and carried to *Sardis*, he was immediately crucified by order of *Artaphernes*, who hastened his execution, without consulting *Darius*, lest his affection for him

*Hystieus crucified.*

<sup>m</sup> HEROD. l. v. c. 122, & seqq. & l. vi. c. 18.

should incline him to pardon one, who, if he were again let loose, would not fail to create new disturbances. It afterwards appeared, that *Artaphernes's* conjecture was well-grounded; for, when *Hystieus's* head was brought to *Darius*, he expressed great displeasure against the authors of his death, and caused his head to be honourably interred, as the remains of a person, to whom he professed infinite obligations<sup>a</sup>. He was the most bold, restless, and enterprising genius of his age; with him all means were good and lawful, that served to promote the end he had in view, acknowledging no other rule of his actions, than his own interest and ambition, to which he readily sacrificed the good of his country, and the lives of his nearest relations. But we shall have occasion to bring him again upon the scene in the history of *Ionia*, and the *Greek colonies in Asia*.

Darius's  
unsuccess-  
ful expedi-  
tion a-  
gainst  
Greece.

THE *Phœnician* fleet having reduced all the islands on the coast of *Asia*, *Darius* recalled all his other generals, and appointed *Mardonius*, the son of *Gobryas*, a young *Persian* nobleman, who had lately married one of his daughters, to be commander in chief of all the forces quartered on the coasts of *Asia*, ordering him to invade *Greece*, and revenge, on the *Athenians* and *Eretrians*, the burning of *Sardis*. *Mardonius*, having rendezvoused his forces at the *Hellepont*, marched, pursuant to his orders, through *Thrace* into *Macedonia*, ordering his fleet first to reduce *Thasus*, and then to coast along the shore, as he marched by land, that they might be at hand to act in concert with each other. On his arrival in *Macedonia*, all the country, terrified at such a mighty army, submitted; but the fleet, in doubling the cape of mount *Athos*, in order to gain the coasts of *Macedonia*, was intirely dispersed by a violent storm, which destroyed upwards of three hundred ships, and twenty thousand men. His land-army met, at the same time, with a misfortune no less fatal; for, being encamped in a place not sufficiently secured and fortified, the *Bryges*, a people of *Thrace*, attacking him in the night, broke into his camp, slew a great number of his men, and wounded *Mardonius* himself, who, being disabled, by these losses, to prosecute his design either by sea or land, marched back into *Asia*, without reaping any advantage for his master, or glory for himself, in this expedition<sup>o</sup>.

Mardo-  
nius de-  
feated and  
recalled.

Year of  
the flood  
1854.  
Bef. Chr.  
494.

DARIUS, hearing of the ill success of *Mardonius*, and ascribing it to his want of experience, thought fit to recall him, and appoint two other generals in his room, *Datis* a *Mede*, and *Artaphernes* his own nephew, being the son of *Artaphernes* the king's brother, and late governor of *Sardis*. But, before he

<sup>a</sup> HEROD. l. vi. c. 29—30.

<sup>o</sup> Idem ibid. c. 43, 45.



d make any further attempts upon *Greece*, he judged it  
 fient first to sound the *Greeks*, and try how those different  
 stood affected to, or were averse from, the *Persian* go-  
 nent. With this view, he sent heralds to all their cities,  
 mand earth and water, in token of submission. On the  
 al of these heralds, many of the *Greek* cities, dreading the  
 er of the *Persians*, complied with their demands; as did  
 the inhabitants of *Ægina*, a small island over-against, and  
 far from, *Athens*; but, at *Athens* and *Sparta*, they did Darius's  
 meet with so favourable a reception, being, in one place, *heralds*  
 wn into a deep ditch, and, in the other, into a well, and *murdered*  
 to fetch earth and water from thence. This they did in *by the A-*  
 heat of their passion; but, when they came to a cooler *thenians*  
 per, they were ashamed of what they had done, looking *and Spar-*  
 n it as a violation of the law of nations; and accordingly *tans.*  
 ambassadors to the king of *Persia* at *Susa*, to offer him  
 satisfaction he pleased for the affront they had put upon  
 heralds. But *Darius*, declaring himself fully satisfied with  
 embassy, sent the ambassadors back to their respective  
 ries, though those of *Sparta* voluntarily offered them-  
 s as victims, to expiate the crime which their countrymen  
 been guilty of.

*Darius*, being intirely bent upon the reduction of *Greece*,  
 and the departure of his generals *Datis* and *Artaphernes*.  
 instructions were to plunder the cities of *Eretria* and  
 us, to burn down to the ground all their houses and tem-  
 s to make all the inhabitants of both places slaves, and  
 them to *Darius*; for which purpose they went provided  
 a great number of chains and fetters. The two generals,  
 appointed their fleet to meet at *Samos*, set sail from  
 e with six hundred ships, and five hundred thousand  
 y, steering their course to *Naxos*; which island they easily *Naxos ta-*  
 e themselves masters of, and, having burnt the chief city, *ken by the*  
 all the temples both of this and the other islands in those *Persians.*  
 they stood directly for *Eretria*, a town in *Eubœa*, which  
 took, after a siege of seven days, by the treachery of *Eu-*  
 bus and *Philagrus*, two chief citizens. Having taken *Year of*  
 ria, pillaged the city, set fire to the temples, in revenge *the flood*  
 those that had been burnt at *Sardis*, and enslaved the inha- *1858.*  
 nts, pursuant to their orders, they sailed to *Attica*. *Hip-* *Bef. Chr.*  
 the son of *Pisistratus*, who, as we have said above, had *490.*  
 to the *Persians*, conducted them, after they had landed, *Etreria*  
 he plains of *Marathon*. Hence they sent heralds to *Athens*, *betrayed to*  
 ainting the citizens with the fate of *Eretria*, in hopes *sians.*

HEROD. l. vi. c. 46—49. & l. vii. c. 133.  
 moral. p. 829.

PLUTARCH.

that



that this news would frighten them into an immediate surrender. The *Athenians* had sent to *Lacedæmon*, to desire succours against the common enemy; which the *Lacedæmonians* granted: but they could not set out till some days after, by reason of an antient and superstitious custom which obtained at *Sparta*, and did not allow them to begin a march before the full moon. Not one of their allies offered to assist them, such terror had the *Persian* army struck into the cities of *Greece*. The inhabitants of *Plataea* alone furnished them with a thousand men. In this extremity, the *Athenians* were obliged to arm their slaves; which was contrary to their practice on other occasions.

The *Persian* army, commanded by *Datis*, consisted of one hundred thousand foot, and ten thousand horse; that of the *Athenians* amounted, in the whole, but to ten thousand men. It was commanded by ten generals, one of which was *Miltiades*, whom we shall have occasion to mention often in the history of *Greece*. These ten generals were to have the command of the army, each for one day in his turn. When the army was assembled, a dispute arose among them, whether they should venture an engagement in the field, or only fortify and defend the city. They were all for the latter opinion, except *Miltiades*; who declared, that the only way to raise the courage of their own troops, and strike a terror into the enemy, was to advance boldly, and attack them with impetuosity. *Aristides*, convinced by the speech of *Miltiades*, embraced his opinion, and brought over to it some of the other commanders. *Callimachus* likewise, who had been very scrupulous at first against such a rash enterprize, fell in at last with *Miltiades*; and a resolution was taken to engage the enemy in the open field. All the commanders, who were for venturing a battle, when their turn came to command the army, yielded that honour to *Miltiades*, all sentiments of jealousy giving way to the public good; but, though he accepted the power, he would not hazard an engagement before his own day.

The battle soon as that came, he endeavoured, by the advantage of the ground, to make up what he wanted in strength and number. He drew up his army at the foot of a mountain, that the enemy might not surround him, or fall upon his rear. He covered

his flanks with large trees, which he caused to be cut down for that purpose, and to render the *Persian* cavalry useless.

The *Athenian* forces were so drawn up, that they were equal in front to the *Persians*; but, because they had not a sufficient number of men in the centre, that part was extremely weak, the main strength of the army consisting in the wings.

Hærodot. l. vi. c. 94—99.

All things being thus disposed, and the sacrifice, according to the custom of the Greeks, performed, *Miltiades*, without waiting the motions of the *Persians*, commanded the signal for the battle to be given; when the *Athenians* fell upon the enemy with such courage and resolution, as can hardly be expressed. The *Persians*, seeing the *Athenians* advance, imputed their conduct to folly and despair, being not only few in number, but intirely destitute of horse; and, without stirring, prepared themselves to receive them. After a long and obstinate fight, the *Persians* and *Sacæ* broke the centre of the *Athenians*, having made their greatest efforts against that part. The centre was commanded by *Aristides* and *Themistocles*, who, with great intrepidity, made head against the whole *Persian* army, till, being born down by numbers, and quite overpowered, they were obliged to give ground. But the *Athenians* and *Plataeans*, who were in the two wings, having defeated the wings of the enemy, came up to the relief of their centre, just as they were betaking themselves to a precipitate flight, after having maintained a running fight for some hours. At their arrival, the scale was quickly turned; for, attacking the enemy in flank, they soon put them in disorder, and obliged them, with great slaughter, to fly to their fleet, whither they pursued them, took seven of their ships, and burnt a great many more. In this action, several *Athenians* of great distinction were slain, and, amongst others, *Callimachus* and *Stesileus*, two of the chief commanders, with only two hundred private men; whereas the *Persians* left, even according to *Herodotus*, who makes it much less than any other author, above six thousand dead on the field of battle; and besides, a great many more were killed in the flight, burnt in their ships, and drowned in the sea, as they attempted to save themselves on board their vessels (X). *Hippias* was killed in flight.

*Persians  
defeated by  
the Athe-  
nians.*

21. 12. A. H. 480. L. vi. c. 101—117. JUSTIN. L. ii. c. 9. VAL. MAX. L. ii. c. 3. PLUTARCH. in parall. sub init. EMIL. PROB. in Miltiad.

(X) *Justin* tells us (24), that the *Persians*, lost on this occasion, what by the sword, what by shipwreck, two hundred thousand men; on the other hand, *Herodotus*, who flourished very near three times, makes the loss of the *Persians*, if no error has crept into his copy, to have amounted only to six thousand three hun-

dred; which bears no proportion to the vastness of their army, and one hundred and ninety-two *Athenians*. The whole *Persian* army, according to *Valerius Maximus* (25), consisted of three hundred thousand men. *Plutarch* seems to insinuate the same (26). *Justin* (27) and *Orosius* say, that they were in all six

(14) *Justin*. l. ii. c. 9.

(25) *Val. Max.* l. ii. c. 3.

(26) *Plutarch*.

(27) *Justin*. ubi supra.

in the battle, that ungrateful citizen, who, in order to recover the unjust dominion usurped by his father *Pisistratus*, had put himself at the head of those who were come with a design to reduce to ashes that city to which he owed his birth<sup>a</sup>. Immediately after the battle, an *Athenian* soldier, stained all over with blood, hastened to *Athens*, to acquaint his fellow-citizens with the good success of their army at *Marathon*. When he arrived at the public palace, where the magistrates were assembled, he was so spent, that, having uttered these words, *Rejoice, rejoice, the victory is ours*, he fell down dead at their feet<sup>c</sup>. The *Persians* were so sure of the victory, that they had brought marble along with them to *Marathon*, in order to erect a trophy there. This marble the *Athenians* seized, and caused a statue to be formed of it, by the famous *Phidias*, in honour of the goddess *Nemesis*, whose province it was to punish unjust actions<sup>d</sup>.

*Their design against Athens frustrated.* AFTER this defeat, the *Persian* fleet, instead of sailing by the islands, in order to return to *Asia*, doubled the cape of *Sardinia*, with a design to surprise *Athens* before the return of the army: but the *Athenian* troops being apprised of their design, decamped from the plains of *Marathon*, and marched

<sup>a</sup> JUSTIN. l. ii. c. 9.

<sup>c</sup> PLUTARCH. de glor. Athen. p. 647.

<sup>d</sup> PAUS. l. i. p. 62.

hundred thousand men. *Emilius Probus* (28) tells us, that they were one hundred thousand foot, and ten thousand horse. Of the *Athenians* there were ten thousand, and a thousand *Platæans*, say *Justin* and *Orosius*; but *Probus* assures us, that the *Athenians*, with their auxiliaries, were in all but one thousand. This ever-memorable victory was gained, if we believe *Plutarch* (29), upon the sixth day of *Boedromion*, the third month in the *Astic* calendar, after the summer solstice, *Phanippus* being at that time prætor at *Athens*; that is, in the third year of the seventy-second Olympiad, four years before the death of *Demetrius*, as we read in *Sextus Sal-*

*pitius* (30), and ten years before *Xerxes* passed over into *Greece*, as *Thucydides* informs us (31). Most authors tell us, that *Hippias* was slain in this battle; but *Suidas* says, that he escaped, and died afterwards in the island of *Lemnos*. *Themistocles*, who became afterwards so famous, on this occasion first entered the school of war. We cannot omit, in this place, the glorious behaviour of one *Corymbus*, an *Athenian* soldier, who, having first his right and then his left hand cut off, while he was endeavouring to prevent one of the enemy's ships from putting off, took hold of it at last with his teeth.

(28) *Emil. Prob. in Mult. ad.*

(29) *Plut. in Camill.*

(30) *Sext. Sal.*

(31) *Thucyd.*

(32) *Thucyd.*

such expedition, that they arrived at *Athens* before the  
 of a fleet; and, by that means disappointed their mea-

*Artis* and *Artaphernes* arriving in *Asia*, that they might  
 to have reaped some advantage from this expedition, sent  
*Phrygian* captives to *Susa*. *Darius* had expressed great in-  
 action against the *Britons* before the reduction of their  
 and charged them with the guilt of beginning the war;  
 seeing they were now his prisoners, and intirely in his  
 he could not find in his heart to do them any harm,  
 gave them a village in the country of *Cissia*, to inhabit,  
 it was but a day's journey distant from *Susa*. Here  
*Antas Tjaneus* found their descendants, a great many  
 after.

As soon as the day of the full moon was over, the *Lacedæ-*  
*monians* began their march with two thousand men, and ar-  
 rived in three days on the confines of *Attica*, having marched  
 about a time, one thousand two hundred stades<sup>2</sup>; such  
 their eagerness to be present at the battle: but a silly and  
 absurd superstition prevented their having a share in the most  
 glorious action recorded in history; for the battle was fought  
 day before they arrived: however, they proceeded to  
*Athens*, where they found the fields covered with dead  
 men; and, having congratulated the *Athenians* on the happy  
 issue of the battle, they returned home<sup>3</sup>.

*Darius*, upon the news of the unsuccessful return of his *Darius re-*  
 giment, was so far from being discouraged by such a disaster, *solves to*  
 he added the defeat at *Marathon* to the burning of *Sardis*, *carry on*  
 his motive spurring him on to pursue the war with more *the war in*  
 person. He therefore resolved to head the army in person; and *person.*

*orders* to all his subjects, in the several provinces of the  
 to attend him in this expedition: but, after he had  
 three years in making the necessary preparations, a new  
 broke out, occasioned by the revolt of *Egypt*. This gave *Egypt re-*  
 to small uneasiness: however, as he was wholly bent on *volts a-*  
 expedition against *Greece*, he resolved not to lay that aside, *gainst Da-*  
 at the same time, to send part of his forces to reduce *rius.*  
 and, with the rest, to march in person against his old  
 the *Greeks* (Y). But, when he had prepared all things  
 for

<sup>1</sup> *Herod. l. vi. c. 116.*    <sup>2</sup> *Idem ibid. c. 119.*    <sup>3</sup> *PHILO-*  
<sup>4</sup> *Strab. vita Apollonii, l. i. c. 117.*    <sup>5</sup> *Isocr. in paneg.*  
<sup>6</sup> *Idem ibid.*

(Y) *Diodorus Siculus* (32) seems ed into *Egypt* to reduce the  
 sinuate, that *Darius* march- rebels, and that he succeeded

(32) *Diod. Sic. l. l. 24, et 85.*

*The contest of his two sons about the succession.*

for these two expeditions, a great contest arose between his sons, concerning the succession; for, according to an custom among the *Persians*, the king was obliged, before he set out on any expedition, to name his successor: a custom wisely established, to prevent the many inconveniences that attend an unsettled succession. *Darius* thought himself more obliged to comply with this custom, as he was advanced in years, and two of his sons seemed to have claim to the crown, upon his demise. *Darius* had three sons by the daughter of *Gobryas*, his first wife, all born before he came to the crown; and four more by *Atossa*, the daughter of *Cyrus*, all born after his accession to the throne: of these *Artabazanes* was the eldest; of the latter, *Xerxes*: and these two were competitors for the succession. *Artabazanes*, *Justin* calls him, *Artamenes*, urged, that he was the eldest son: and therefore, according to the custom of all nations, ought to be preferred in the succession to the younger. On the other hand, *Xerxes* alleged, that he was the son of the daughter of *Cyrus*, who had founded the *Persian* monarchy, and claimed the kingdom in the right of his mother; it was more agreeable to justice, said he, that the crown should devolve upon one who was a descendant of *Cyrus*, than upon one that was not. *Darius* had not yet declared in favour of either, when *Damaratus* king of *Sparta*, being driven from his kingdom by his subjects, arrived at *Susa*; and, hearing of this dispute, secretly suggested to *Xerxes* another argument to support his pretensions; namely, that he was born after his father was invested with the royal dignity; whereas *Artabazanes* was the son of *Darius*, a private man: to him therefore the crown belonged, as the king's eldest son, and not to *Artabazanes* the eldest son of *Darius*. He further supported his argument by the example of the *Lacedæmonians*, who excluded from

the enterprize. That historian relates, that, upon *Darius*'s desiring to have his statue placed before that of *Sesostris*, the chief priest of the *Egyptians* told him, that he had not equalled the glory of that conqueror; and that the king, no ways offended at the *Egyptian* priest's freedom, replied, that he would endeavour to surpass it. He adds further, that *Darius* had several conferences with the *Egyptian* priests, upon matters of religion and government; and that, having

learned of them, with wisdom they shew their antient king to treat their subjects, he deavoured, after his return to *Persia*, to form himself upon their model. But he is more worthy of belief in this particular than *Diodorus* observes, that *Darius* refused to make war at the same time against *Egypt* and *Greece*, and to visit *Greece* in person, while his troops were employed in the reduction of *Egypt*.

crown the children that were born before their father's accession, if they had any to succeed born after their advancement to the throne. These reasons appeared so just to *Darius*, that he declared *Xerxes* heir apparent to the crown. Our author *Xerxes* is of opinion, that *Xerxes* was named to the succession, not so much by the strength of this plea, as by the influence his mother *Atossa* had over the inclinations of *Darius*, who, in this matter, was intirely governed by her authority \* (Z).

THE succession being thus settled, and all things ready both *Darius* for the *Egyptian* and *Grecian* expedition, *Darius* died, in the second year of the revolt of *Egypt*, after having reigned thirty-six years †. This prince was endowed with many excellent qualities: his wisdom, clemency, and justice, are greatly commended by the antients. He had the honour to have his name recorded in holy writ ‡, as a favourer of God's people, a restorer of the temple, and a promoter of the true worship at *Jerusalem* (A). His kindness towards the *Israelites* was rewarded

\* Herod. I. vii. c. 2, & 3. † Idem ib. c. 4. JUSTIN. I. ii. c. 10. PLUTARCH. in Artaxerz. & apophthegm. ‡ Ezra iv. & Haggaï & Zechar. pass.

(Z) Justin and Plutarch (33) place this dispute after the death of *Darius*, and both take notice of the prudent conduct of the two brothers on so nice an occasion. *Artabazanes*, according to them, was absent when the king died; and *Xerxes* immediately took all the ensigns of royalty, exercising all the functions of the regal dignity; but, upon his brother's returning home, he quitted the diadem and tiara, went out to meet him, and shewed him all imaginable civility. They agreed to make their uncle *Artabazus* the arbitrator of their difference, and to acquiesce, without any further appeal, to his decision. During the whole time this dispute lasted, all the demonstrations of an intimate and fraternal affection passed between the two compe-

titors: and when it was decided, as the one did not insult, so the other did not repine or express any dissatisfaction at the sentence; but, immediately prostrating himself before him, acknowledged him for his master, and placed him upon the throne with his own hand. He continued all his life firmly attached to his interest, and at last died in his service at the battle of *Salamis*.

(A) The Jews (34) have a tradition, that the prophets *Haggai*, *Zechariah*, and *Malachi*, died in the last year of *Darius*, and that, on their death, the spirit of prophecy ceased among the Jews; which was the sealing up of vision and prophecy, spoken of by *Daniel* (35). And, misled by the same tradition, they tell us, that the kingdom of *Persia* ended the same year; for they

(33) Justin. I. ii. c. 30. Plutarch. de frat. amor. p. 448. (34) Abr. Zacut. in Yushan. Dov. Gany. & Nach. David. Seder Olam Zuta, &c. (35) Dan. ix. 24.

warded with a numerous issue, a long reign, and great prosperity ; for, though the *Scythian* and *Greek* expeditions proved unsuccessful, yet he was very fortunate in all his other undertakings, having not only restored, and intirely settled, the empire of *Cyrus*, which had been very much shaken by the unpolitic government of *Cambyfes*, and usurpation of *Smerdis*, but also added many great and rich provinces to that prince's conquests, namely *India*, *Thrace*, *Macedonia*, and the isles of the *Ionian* sea.

**Xerxes  
succeeds  
Darius.**

Year of  
the flood  
1863.  
Bef. Chr.  
485.

**XERXES**, succeeding his father, employed the first year of his reign in carrying on the preparations for the reduction of *Egypt*, which his father had begun. He confirmed, upon his first accession to the crown, all the privileges granted by his father to the *Jews*, and particularly that, which assigned them the tribute of *Samaria*, for furnishing them victims to be offered in the temple <sup>b</sup>.

**Reduces  
Egypt.**

**Declares  
his design  
of invade-  
ing Greece**

IN the second year of his reign, he marched against the *Egyptians* ; and, having reduced the rebels, and brought the country to a worse condition of slavery than what they had felt under his predecessors, he appointed his brother *Acbæmenes* governor of that province, and returned to *Susa* <sup>c</sup>. Puffed up with this success against the *Egyptians*, he determined to invade *Greece* ; but, before he engaged in an enterprize of that importance, he thought fit to assemble his council, and take the advice of the most illustrious persons of his court. When they were assembled, he laid before them the design he had of invading *Greece*, and acquainted them with the motives that prompted him to that expedition (B). *Mardonius*, the same person

<sup>b</sup> JOSEPH. antiquitat. l. xi. c. 5.

<sup>c</sup> See vol. ii. p. 99.

confound this *Darius* with the other, who was conquered by *Alexander* ; and will have the *Persian* empire to have lasted only fifty-two years, which they reckon thus : *Darius* the *Mede* reigned one year, *Cyrus* three, *Cambyfes*, according to them, the *Abasuerus* who married *Ester*, thirty-two years. This last *Darius* they take to be the same with *Artaxerxes*, who sent *Ezra* and *Nehemiah* to *Jerusalem*, to restore the *Jews* to their antient state ; for they tell us that *Artaxerxes* was a name common to the *Persian* kings, as that of

*Pharaoh* was to those of *Egypt*. This shews how little they were acquainted with the *Persian* history ; and their countryman, *Josephus*, seems to have been as much in the dark, with respect to *Persia*, as they were.

(B) These were, the desire of following the footsteps of his predecessors, who had distinguished their names and reigns by noble enterprizes ; the obligation he was under to be revenged on the *Athenians*, who, without any provocation, had fallen upon *Sardis*, and burnt down the sacred groves and temples ;



person who had been so unsuccessful in the reign of *Darius*, hoping, that the command of the army would be bestowed upon him, not only approved of the king's determination, but extolled him above all the kings that had preceded him, and endeavoured to set forth the indispensable necessity they all lay under of revenging the dishonour done to the *Persian* name at *Sardis* and *Marathon*. The rest of the council, perceiving, that the flattering discourse of *Mardonius* pleased the king, durst not venture to contradict it; but all kept silence for some time. At last *Artabanus*, the king's uncle, a prince venerable both for his age and prudence, addressing *Xerxes*, used all his endeavours to divert him from his present resolution; and, at the same time, reproached *Mardonius* with want of sincerity, and shewed how much he was to blame for desiring rashly to engage the nation in a war, which nothing but his own ambitious and self-interested views could tempt him to advise. He concluded with these words: "If a war be resolved upon, let the king remain in *Persia*, and our children be deposited in his hands: then go on with your expedition, attended by the best forces you can chuse, and in what numbers you think fit. If the issue be favourable, I am willing to forfeit my own life, and the lives of my children; but, on the contrary, if the event be such as I have foretold, then let your children suffer death, and you also, if ever you return." *Artabanus* expressed his sentiments in very respectful and inoffensive terms; but nevertheless *Xerxes* was extremely chagrined, and replied with indignation, that, if *Artabanus* were not his uncle, he should suffer that moment the due punishment for such an audacious behaviour; and commanded him to stay at home among the women, whom he too much resembled, while he marched, at the head of his troops, where his duty and glory called him. However, when the first emotion of his anger was past, he owned that he had been to blame for treating his uncle with such harsh language; and was not ashamed to repair his fault,

ples; the eager desire he had to wipe off the dishonour his country had received at *Marathon*; and lastly, the prospect of many great advantages that would accrue to him from this war, which would be attended by the conquest of *Europe*, the most rich and fertile country in the universe. He added, that

this war had been resolved on by his father *Darius*, and that he meant only to execute his designs. He concluded his speech, with promising ample rewards to such as should distinguish themselves in this expedition, and desiring them to deliver their opinions in this matter with freedom (36).

(36) *Herodot. l. vii. c. 5, 6.*

by openly confessing, that the heat of his youth, and want of experience, had made him trespass against the regard that was due to a prince so worthy of respect as *Artabanus* <sup>c</sup>. At the same time, he declared, that he was ready to follow his advice, and lay aside the design of invading *Greece*, notwithstanding a phantom had appeared to him the night before in his sleep, and warmly exhorted him to undertake the war. All the *Persians*, who composed the council, were overjoyed to hear the king speak in that manner; and, prostrating themselves before him, strove to outdo each other in extolling the prudence of his conduct. But he did not long continue in that mind; nay, *Artabanus* himself, the only man who had openly disapproved the expedition, whether frightened by a dream (C),  
or

<sup>c</sup> HERODOT. l. vii. c. 8—12.

(C) *Herodotus* tells us, that *Xerxes*, reflecting in the night-time on the opinion of *Artabanus*, was very much perplexed, and concluded at last, that a war with *Greece* could not turn to his advantage. Having thus altered his resolution, he fell asleep, and saw in a dream a man of an uncommon stature and beauty standing by him, and uttering these words: "Have you then changed your design of leading an army into *Greece*, after having ordered the *Persians* to assemble their forces? You have not done well to alter your resolution, nor will you find any man of your opinion: resume, therefore, without delay, the enterprize you determined to undertake." The phantom, having pronounced these words, disappeared; and the next morning, *Xerxes*, neglecting his dream, summoned the council, and acquainted them, that he had altered his mind with regard to the *Grecian* expedition, and wished them joy of the advantages of peace, which they were to reap at home. But

the night following, the same phantom appeared again to *Xerxes*, telling him, that if he did not undertake, without delay, a war against *Greece*, he should become little and contemptible in as short a time as he had been raised to greatness and power. The king, terrified with this second dream, sent for *Artabanus*, acquainted him with what had happened, and intreated him to put on the royal robes, to sit on the throne, and pass the night in his bed. *Artabanus* at first begged to be excused, as not deserving the honour of sitting in the king's throne; but, being pressed by *Xerxes*, who was persuaded, that if the dream was from the gods, *Artabanus* would see the same vision, he at last complied with his desire, and cloathed himself with the royal robes. As he slept in the king's bed, the same phantom appeared to him, threatening him with the greatest calamities, if he continued to oppose the king's intentions. This so terrified *Artabanus*, that he came over to the king's first opinion, believing

breaching the king's displeasure, became a most sanguine and zealous promoter of the war <sup>d</sup>.

**XERXES**, being now resolved to attack Greece, that he might omit nothing which could contribute to the success of his undertaking, entered into an alliance with the Carthaginians, who were, at that time, the most powerful people of the west; whereby it was agreed, that, while the Persians invaded Greece, the Carthaginians should fall upon the Greek colonies in Sicily and Italy, that thereby they might be diverted from helping each other. The Carthaginians appointed **Hamilcar** their general, who not only raised what forces he could in Africa, but, with the money sent him by **Xerxes**, hired a great many mercenaries in Spain, Gaul, and Italy; so that his army consisted of three hundred thousand men, besides a proportionable number of ships for transporting his forces, and the necessary provisions <sup>e</sup>. And thus **Xerxes**, agreeable to the prophecy of **Daniel** <sup>f</sup>, having, by his strength through his riches, stirred up all the nations of the then known world against the realm of Greece, that is, all the west under the command of **Hamilcar**, and all the east under his own banners, set out from **Susa**, to enter upon this war, in the fifth year of his reign, after having spent three years in making vast preparations throughout all the provinces of his wide-spreading empire. From **Susa** he marched to **Sardis**, which was the place appointed for the general rendezvous of all his land-forces, while his navy advanced along the coasts of *Asia Minor* towards the *Hellepont*.

Two things **Xerxes** commanded to be done before he came to the sea-side; the one was a passage to be cut through mountain **Atthes**. This mountain reaches a great way into the sea, in the form of a peninsula, and is joined to the land by an isthmus twelve furlongs over. The sea, in this place, is very tempestuous, and the Persian fleet had formerly suffered shipwreck in doubling this promontory. To prevent the like disaster, **Xerxes** caused a passage to be cut through the mountain, broad enough to let two galleys, with three banks of oars each, pass in front. By this means he severed from the continent the cities of *Dion*, *Olophyxus*, *Acrothoon*, *Thysus*, and *Cleone*. Our author observes, that **Xerxes** undertook this enterprize only out of ostentation, and to perpetuate the memory of his name,

<sup>The mountain Atthes cut through.</sup>

<sup>d</sup> HEROD. l. vii, c. 17, 18, & seqq.

<sup>e</sup> DIOD. SIC. l. xi. p. 1.

<sup>f</sup> DAN. xi, 2.

ing that there was something divine in these repeated visions; and the war against Greece was resolved on (37).

(37) HERODOT. l. vii. c. 17, 18.

since he might, with far less trouble, have caused his fleet to be conveyed over the isthmus, as was the practice in those days † (D).

*A bridge built over the Hellespont.* He likewise commanded a bridge of boats to be laid over the Hellespont, for the passing of his forces from Asia into Europe. The sea which separates Sestos and Abydos, where the pont,

† HEROD. l. vii. c. 22—24.

(D) This prince, believing that the very elements were under his command, wrote to mount *Atbos* in the following terms: “*Atbos*, “thou proud and aspiring mountain, that liftest up thy head to “the very skies, I advise thee not “to be so audacious as to put “rocks and stones, that cannot “be cut, in the way of my “workmen. If thou makest “that opposition, I will cut “thee intirely down, and throw “thee headlong into the sea “(38).” Our modern travellers tell us, that they can perceive no traces of this great work, and most of them are of *Juvenal*’s opinion, expressed in these words; *Perforatus Atbos, & quicquid Græcia mendax Audet in historia*. The directors of this enterprize were *Bubaris*, the son of *Megabyzus*, and *Artacheus* the son of *Arbæus*, both *Persians*. It was carried on in the following manner: All the forces on board the fleet were employed in the undertaking; they first drew a line before the city of *Sana*, situated at the foot of mount *Atbos* towards the land, and then divided the ground among themselves, each nation having their portion allotted them. When the trench was considerably sunk, those who were at the bottom, continued to dig, delivering the earth to their companions standing on ladders, who handed it to such

as stood higher, till it was conveyed to those that waited to receive it at the edge of the canal, and by them carried to another place. Our author observes (39), that by digging perpendicularly, and making the bottom of equal breadth with the top, all the workmen, except the *Phœnicians*, had double the labour, by reason the earth fell down continually in great quantities from the upper parts. But the *Phœnicians* opened the ground, which was assigned to them, twice as large as others had done, and sloped the ground gradually, till they came to the bottom. In a large meadow adjoining to this place, there was a court of justice, and a market furnished with corn and other necessaries brought from *Asia*. This work does not seem to us so very surprising and incredible, as some would make it, when we consider the number of hands, and the time, that were employed in perfecting it; for *Herodotus* tells us, that three whole years were spent in the undertaking, and an infinite number of workmen obliged to labour day and night in their turns. Besides, the canal was not cut through, as *Juvenal* seems to insinuate, but behind mount *Atbos*, where the isthmus was a mile and an half over, and broad enough only to let two galleys pass in front.

(38) *Plutarch. de ira cæsar. p. 455.*

(39) *Idem ibid. c. 34.*

dge was built, is seven furlongs over. The work was carried on with great expedition by the *Phœnicians* and *Egyptians*, who had no sooner finished it, but a violent storm arising, and broke it in pieces, and dispersed or dashed against the shore the vessels of which it was composed: which when *Xerxes* heard, *and presently after broken.*

fell into such a violent transport of anger, that he commanded three hundred stripes to be inflicted on the sea, and a pair of fetters to be thrown into it, injoining those who were entrusted with the execution of his orders, to pronounce these *Xerxes's* words: *Thou salt and bitter element, thy master has condemned thee to this punishment, for offending him without cause; and is resolved to pass over thee, in spite of thy billows, and insolent revenge.* *pride, madness, and cruelty.*

The extravagant folly and madness of this prince did not stop here; he commanded the heads of those who had the direction of the work, to be struck off.

In their room he appointed more experienced architects to build two other bridges, one for the army, the other for the carts of burden, and the baggage. When the whole work was completed, and the vessels which formed the bridges suffered against the violence of the winds, and the current of the water, *Xerxes* departed from *Sardis*, where the army had entered, and directed his march to *Abydus*. When he arrived at that city, he desired to see all his forces together; and, to that end, ascending a stately edifice of white stone, which the *Thracians* had built, on purpose to receive him in a manner suitable to his greatness, he had a free prospect to the coast, being at one view both his fleet and land-forces. The sea was covered with his ships, and the large plains of *Abydus* with his troops, quite down to the shore. While he was surveying the vast extent of his power, and deeming himself the most happy of mortals, his joy being all on a sudden turned into grief, he burst out into a flood of tears; which *Artabanus* perceiving, asked him, what had made him, in a few moments, pass from an excess of joy to so great a grief. The king replied, that, considering the shortness of human life, he could not restrain his tears; for, of all these numbers of men, not one, said he, will be alive an hundred years hence. *Artabanus*, who neglected no opportunity of instilling into the young prince's mind sentiments of kindness towards his people, finding him touched with a sense of tenderness and humanity, endeavoured to make him sensible of the obligation that is incumbent upon princes, to alleviate the sorrows, and sweeten the bitterness, which the lives of their subjects are liable to, since it is not in their power to prolong them. In the same conversation, *Xerxes* asked his uncle, whether, if he had not seen the vision which

made him change his mind, he would still persist in the same opinion, and dissuade him from making war upon Greece. *Artabanus* sincerely owned, that he still had his fears, and was very uneasy concerning two things, the sea and the land; the sea, because there were no ports capable of receiving and sheltering such a fleet, if a storm should arise; the land, because no country could maintain so numerous an army. The king was very sensible of the strength of his reasoning; but as it was now too late to go back, he made answer, That, in great enterprizes, men ought not to enter into so nice a discussion of all the inconveniencies that may attend them: that bold and daring undertakings, though subject to many evils and dangers, are preferable to inaction, however safe: that great successes are no otherwise to be obtained than by venturing boldly; and that, if his predecessors had observed such scrupulous and timorous rules of politics, the *Persian* empire would never have attained to so high a degree of glory and grandeur <sup>b</sup>.

Marches  
over the  
Hellespont.

Year of  
the flood  
1868.

Bef. Chr.  
480.

ALL things being now in readiness, and a day appointed for the passing over of the army, as soon as the first rays of the sun began to appear, all sorts of perfumes were burnt upon the bridge, and the way strewed with myrtle. At the same time, *Xerxes*, pouring a libation into the sea out of a golden cup, and addressing the sun, implored the assistance of the deity, begging that he might meet with no impediment so great as to hinder him from carrying his conquering arms to the utmost limits of *Europe*. This done, he threw the cup into the *Hellespont*, with a golden bowl, and a *Persian* scymitar; and the foot and horse began to pass over that bridge, which was next to the *Euxine*, while the carriages and beasts of burden passed over the other, which was placed nearer the *Ægean* sea. The bridges were boarded, and covered over with earth, having rails on each side, that the horses and cattle might not be frightened at the sight of the sea. The army spent seven days and seven nights in passing over, though they marched day and night, without intermission, and were, by frequent blows, obliged to quicken their pace. At the same time, the fleet made to the coasts of *Europe*. After the whole army was passed, *Xerxes* advanced with his land-forces, through the *Thracian Chersonesus* to *Doriscus*, a city at the mouth of the river *Hebrus*, in *Thrace*: but the fleet steered a quite different course, standing to the westward for the promontory of *Sarpedon*, where they were commanded to attend farther orders. *Xerxes*, having encamped in the large plains of *Doriscus*, and judging them convenient for reviewing and numbering his troops, dispatched orders to his admirals to

<sup>b</sup> HEROD. l. vii. c. 45—48.



ring the fleet to the adjacent shore, that he might take an account both of his sea and land-forces. His land-army, upon he muster, was found to consist of one million and seven hundred thousand foot, and fourscore thousand horse; which, together with twenty thousand men that conducted the camels, and took care of the baggage, amounted to one million eight hundred thousand men. His fleet consisted of twelve hundred and seven large ships, and three thousand gallies and transports: on board all these vessels, there were found to be five hundred seventeen thousand six hundred and ten men<sup>i</sup>. So that the whole number of sea and land-forces, which *Xerxes* led out of *Asia* to invade *Greece*, amounted to two millions three hundred and seventeen thousand six hundred and ten men. Our author tells us, that, on his passing the *Hellepont*, to enter *Europe*, an inhabitant of that country cried out: O *Jupiter*, why art thou come to destroy *Greece*, in the shape of a *Persian*, and under the name of *Xerxes*, with all mankind following thee; whereas thy own power is sufficient to do this, without their assistance? After he had entered *Europe*, the nations on this side the *Hellepont* that submitted to him, added to his land-forces three hundred thousand more, and two hundred and twenty ships to his fleet, on board of which were twenty-four thousand men. So that the whole number of his forces, when he arrived at *Thermopylae*, was two millions six hundred and forty-one thousand six hundred and ten men, without including servants, eunuchs, women, sutlers, and other people of that sort, who were computed to equal the number of the forces: so that the whole multitude of persons that followed *Xerxes* in this expedition, amounted to five millions two hundred eighty-three thousand two hundred and twenty<sup>k</sup> (E).  
Among

<sup>i</sup> HEROD. l. vii. c. 60, 72, 87.

<sup>k</sup> Idem, ubi supra.

(E) This is the computation of *Herodotus*, and with him agree *Plutarch* (40) and *Isocrates* (41); but *Diodorus Siculus* (42), *Pliny* (43), *Ælian* (44), and others, fall short of this number, making the army which *Xerxes* led against *Greece*, not much more numerous than that with which his father invaded *Scythia*. These probably mistook the one for

the other. *Herodotus* is the most antient author that has written of this war, and lived in the very age wherein it happened: wherefore we have preferred his account to that of others, the rather because we find it to be the general opinion of all the antients, whether *Greeks* or *Latins*, that this was the greatest army that ever was brought into

(40) *Plutarch. in Themist.*  
*de Sicul. l. xi.*  
*l. xiii. c. 3.*

(41) *Isocr. in Panathenæico.*  
(43) *Plin. l. xxiii. c. 10.*

(42) *Dio-*  
(44) *Ælian. var. hist.*



Among these millions of men, there was not one that vie with *Xerxes*, either in comeliness or stature, or that so more worthy of that great empire &c. But this is a poor commendation, when it is not accompanied with other qualifications. Accordingly, *Justin*, after he has mentioned the number of his troops, emphatically concludes, *But this way wanted a head*. Besides the subordinate generals of each nation, who commanded the troops of their respective countries, the whole army was under the command of six *Persian* generals; viz. *Mardonius*, the son of *Gobryas*; *Triataechmes*, son of *Artabanus*; *Smerdones*, the son of *Otanes* (the two latter were cousins to *Xerxes*); *Masistes*, the son of *Darius Atossa*; *Gergys*, the son of *Ariazus*; and *Megabyzus*, the son of the celebrated *Zopyrus*. The ten thousand *Persians*, were called the *Immortal band*, obeyed no other commander but *Hydarnes*. The fleet was commanded by four *Persian* admirals: and likewise the cavalry had their particular generals and commanders.

His generals.

*XERXES*, having thus numbered his sea and land-forces, *Doriscus*, marched from thence through *Thrace*, *Macedonia*, and *Thessaly*, towards *Attica*, ordering his fleet to follow along the coast, and to regulate their motions according to the motions of the army. Where-ever he came, he

§ HEROD. l. vii. c. 187.

the field; and the account of *Herodotus* best agrees with the verses engraved on the monument of those *Greeks* that were slain at *Thermopylae*, where it is said, that they fought against three millions, as we read the inscription in *Herodotus*; or against two, as we find in *Diodorus Siculus* (45). *Josephus* (46) tells us, that his countrymen too bore a part in this expedition, and proves it from a passage out of *Chærilus* (47), where it is said, that *Xerxes* was attended by a people who used the *Phœnician language*, and dwell in the *Solymæan land* on hills near a great lake. As *Jerusalem* was also called *Solyma*,

and all the country there was mountainous, and near the great lake *Asphaltites*, commonly called the lake of this description seems plausible to the *Jews*. But *Scaliger* (*Cunæus* (49), and *Bechar* understand those verses of the *Jews* in *Pisidia*. However, *Salmasius* (51) maintains the contrary; and truly it is not likely, that when *Xerxes* called all the other nations to their quotas of men, that alone should be exempted from it; therefore, those mentioned by *Chærilus* were *Jews*; it must be allowed, that they bore part in this expedition.

(45) *Herodot. l. vii. c. 222. Diodor. Sic. l. xi. p. 26.* (46) *Josephus Apion. l. i.* (47) *Chæril. apud eundem.* (48) *Scaliger in notis ad* (49) *Cunæus de rep. Hæbr. l. ii. c. 18.* (50) *Bechart. geogr. sacræ l. i. c. 2.* (51) *Salmasius in lingua Hæliæsticæ offilegio.*

sions prepared before hand; pursuant to the orders he had : and each city was obliged to entertain him ; which cost ense sums, and gave occasion to the saying of a citizen of ra, after the king's departure, that his countrymen might e the gods for *Xerxes's* moderation, in being satisfied with neal a day <sup>a</sup>.

the mean time, *Lacedæmon* and *Athens*, the two most Athenians rful cities of *Greece*, against which *Xerxes* was most ex- and Spar- ated, having had intelligence of the enemy's preparations tans pre- notions, sent ambassadors to *Argos*, into *Sicily*, to the *pare a-* ls of *Corcyra* and *Crete*, to desire succours, and conclude *gainst him.* gue against the common enemy. The people of *Argos*

ed a very considerable number of troops, on condition should have an equal share with the *Lacedæmonians* in the and. The latter consented, that the king of *Argos* ld have the same authority as either of the kings of *Sparta*: his offer did not satisfy the *Argians*, who thereupon ordered ambassadors to depart the territories of *Argos* before sun-

From *Argos* they proceeded to *Sicily*, where *Gelo*, the powerful prince in all the *Greek* colonies, offered to assist with a very numerous army, and a mighty fleet, provided appointed him commander in chief of all their forces, both a and land. This proposal was rejected by the *Athenian* ssadors, who told him, that they did not want a general, an army ; and, without pressing him any further, de- d. The inhabitants of *Corcyra*, now *Corfu*, immediately o sea with a fleet of sixty ships, but advanced no farther the coasts of *Laconia*, where they waited the issue of an gement, designing to side afterwards with the conqueror.

people of *Crete*, having consulted the oracle, to know : resolution they should take on this occasion, absolutely ed to enter into the league. Thus were the *Lacedæmo-* s and *Athenians* abandoned by all their countrymen, ex- the *Thespians* and *Plataeans*, who sent small bodies to assistance. The first thing they took care of, in so criti- conjuncture, was to put an end to all intestine divisions discords ; and accordingly, a peace was concluded be- n the *Athenians* and the people of *Egina*, who were ally at war. In the next place, they appointed a general, *Athenians* choosng *Themistocles*, and the *Spartans* conferring supreme command of their forces upon *Leonidas*, one of : kings. The only thing that now remained, was to de- ine in what place they should meet the *Persians*, in order ispute their entrance into *Greece*. After various proposals disputes, it was resolved, that they should send a body of

*Forsaken  
by all the  
other  
Greeks.*

<sup>a</sup> HEROD. l. vii. c. 120.

four thousand men to *Thermopylae*, which is a narrow pass, being but twenty-five feet broad, between the mountains that divide *Theffaly* from *Greece*, and the only way through which the *Persians* could enter *Achaia*, and advance by land to *Athens*. The command of this small body was given to *Leonidas*, a prince of extraordinary courage, who accordingly marched with all possible expedition to his post, determined either to stop the innumerable army of *Xerxes* with that handful of men, or die in the attempt. Such was also the resolution of the three hundred *Spartans* who attended him, and had been all chosen by himself<sup>1</sup>.

Thermo-  
pylae de-  
fended by  
Leonidas.  
Year of  
the flood  
1868.

Bef. Chr.  
480.

In the mean time *Xerxes*, advancing near the streights, was strangely surprised to find, that the *Greeks* were resolved to dispute his passage; for he had always flattered himself, that, on his approach, they would betake themselves to flight, and not attempt to oppose his innumerable forces with so small a body, their whole army consisting of but eleven thousand two hundred men, and of these scarce four thousand being employed to defend the pass. He sent out a scout on horseback to view their numbers, and discover how they were encamped. The scout brought back word, that the *Lacedaemonians* were some performing their military exercises, and others putting their hair in order; for their custom was, as *Damaratus* (F), who was then in the *Persian* camp, informed the king, to comb and put in order their hair, when they were to expose their lives to the greatest dangers. However, *Xerxes*, entertaining still some hopes of their flight, waited four days, without undertaking any thing, on purpose to give them time to retreat. During this time, he used his utmost endeavours to gain and corrupt *Leonidas*, promising to make him master of all *Greece*,

<sup>1</sup> HEROD. l. vii. c. 148—163.

(F) *Damaratus* was one of the two kings of *Sparta*, who, being banished by the adverse party, had sought refuge at the *Persian* court, where he was entertained with the greatest marks of honour and distinction. As the courtiers were one day expressing their surprize, that a king should suffer himself to be banished, *Damaratus* told them, that at *Sparta* the laws were more powerful than the king.

This prince was in great esteem at the *Persian* court; but neither the injustice of the *Spartan* citizens, nor the kind treatment of the *Persian* king, could make him forget his country. He no sooner knew that *Xerxes* designed to invade *Greece*, but he secretly acquainted the *Greeks* with his resolution; and on all occasions spoke his sentiments to the king with a noble freedom and dignity (52).

(53) *Plutarch. in apoph. Laco. p. 220.*

if he would come over to his party. His offers being rejected by that public-spirited prince with contempt and indignation, the king ordered him, by an herald, to deliver up his arms. *Leonidas*, in a stile, and with a spirit, truly laconical, answered *His noble* in a few words; *Come thyself, and take them* <sup>k</sup>. *Xerxes*, at *answer to* this reply, transported with rage, commanded the *Medes* and *Xerxes*. *Cissians* to march against them, take them all alive, and bring them in fetters to him. The *Medes*, not able to stand the shock of the brave *Greeks*, soon betook themselves to flight, and shewed, as our author observes, that *Xerxes* had many men, but few soldiers. In their room, *Hydarnes* was ordered to advance with that body which was called *Immortal*, and consisted of ten thousand chosen men; but, when they came *The Per-* to close with the *Greeks*, they succeeded no better than the *sians re-* *Medes* and *Cissians*, being obliged to retire with great slaughter. *pulsed at* The next day, the *Persians*, reflecting on the small number of their enemies, and supposing so many of them to be *Thermo-* wounded, that they could not possibly maintain a second fight, resolved to make another attempt; but could not, by any efforts, make the *Greeks* give way: on the contrary, they were themselves put to a shameful flight. The valour of the *Greeks* exerted itself, on this occasion, in such an extraordinary manner, that *Xerxes* is said to have three times leaped out of his throne, apprehending the intire destruction of his army <sup>l</sup>.

*XERXES*, having lost all hopes of forcing his way through troops, that were determined to conquer or die, was extremely perplexed and doubtful what measures he should take in this posture of affairs; when one *Epialtes*, the son of *Eurydemus*, *Epialtes* in expectation of a great reward, came to him, and discovered *rescues* a secret passage to the top of the hill, which overlooked and *Xerxes out-* commanded the *Spartan* forces. The king immediately ordered *of his dan-* *Hydarnes* thither, with his select body of ten thousand *Per-* *gersous sita-* *sians*; who, marching all night, arrived at break of day, and *ation* possessed themselves of that advantageous post. The *Phocæans*, who defended this pass, being overpowered by the enemy's numbers, retired with precipitation to the very top of the mountain, prepared to die gallantly. But *Hydarnes*, neglecting to pursue them, marched down the mountain with all possible expedition, in order to attack those, who defended the heights in the rear. *Leonidas*, being now apprised, that it was impossible to bear up against the enemy, obliged the rest of his allies to retire; but staid himself, with the *Thespians*, *Thebans*, and three hundred *Lacedæmonians*, all resolved to die

<sup>k</sup> PLUTARCH. in LACON. apoph. p. 225. <sup>l</sup> HEROD. l. vii.

C. XI, 212. DIOD. SICUL. p. 6. CTESIAS in Persicis, c. 23.

with their leader; who, being told by the oracle, the *Sparta* should be destroyed, or the king lose his life, without the least hesitation, to sacrifice himself and country. The *Thebans* indeed remained against their will, being detained by *Leonidas* as hostages; for they suspected to favour the *Persians*. The *Thebians*, whose leader *Demophilus*, could not, by any means, be prevailed on to abandon *Leonidas* and the *Spartans*. The augur, who had foretold the event of this enterprise, pressed by *Leonidas* to retire, sent home his only son; retained himself, and died by *Leonidas*. Those who did not feed themselves with any hopes of conquering, or living, but looked upon *Thermopylae* as their graves; as *Leonidas*, exhorting them to take some nourishment, as they should all sup together with *Pluto*, with one accord set up a shout of joy, as if they had been invited to a banquet.

Leonidas's valour,

*XERXES*, after pouring out a libation at the rising sun, began to move; with the whole body of his army had been advised by *Epiates*. Upon their approach, *Leonidas* advanced to the broadest part of the passage, and fell upon the enemy with such undaunted courage and resolution, that *Persian* officers were obliged to stand behind the division commanded, in order to prevent the flight of their men not being able to stand so violent a shock, would, by that precaution, have immediately turned their backs. Numbers of the enemy, falling into the sea, were drowned; others were trampled under foot by their own men, and many killed by the *Greeks*; who, knowing they could avoid death upon the arrival of those who were advancing upon their rear, exerted their utmost efforts. In this manner fell the brave *Leonidas*; which *Abrocomes* and *Hypander*, two of the brothers of *Xerxes*, observing, advanced, with resolution, to seize his body, and carry it in triumph to

The Lacedæmonians defend his body with singular valour.

*XERXES*. But the *Lacedæmonians*, more eager to defend their own lives, repulsed the enemy four times, killed the brothers of *Xerxes* with many other commanders; and rescued the body of their beloved general from the enemy's hands. But in the mean time, the army was led by the treacherous *Epiates*, advancing to attack their rear, they retired to the narrowest place of the passage drawing all together, except the *Thebans*, posted there on a rising ground. In this place they made head against the *Persians*, who poured in upon them on all sides; till at last

<sup>a</sup> HERODOT. l. vii. c. 213—225, & seqq. DIONYS. p. 7. CTEPHANUS, ubi supra, c. 24.

not vanquished, but oppressed and overwhelmed by numbers, Over- they all fell, except one who escaped to *Sparta*, where he *powered* was treated as a coward and traitor to his country, every *and van-* one avoiding his company, and giving him the ignominious *quished*. nick-name of *Aristodemus the run-away* (G); but not long after he made a glorious reparation of his fault in the battle of *Plataea*, where he distinguished himself in an extraordinary manner. Those who signalized themselves most among the *Lacedæmonians*, were *Alpheus* and *Maron*, both sons of *Orisiphantus*; among the *Thespians*, *Dithyrambus*, but, above all, *Leonidas* and *Dieneces*. *Dieneces* was a *Spartan*, and di- *Dieneces's* distinguished himself on this occasion above all his country-*signal* men, the king excepted. When a *Trachinian* told him before *bravery*. the battle, that the army of the barbarians was so numerous, that, with one flight of their arrows, they would hide the sun, he answered, without betraying the least fear, that he was

(G) Some say, as our author informs us (53), that *Eurytus* and *Aristodemus*, both *Spartans*, being obliged by a violent distemper in their eyes to retire to *Alpeni*, were there some time in suspense whether they should return to *Sparta*, or to *Thermopylæ*, and there die with the rest of their countrymen. At last *Eurytus*, hearing that the *Persians* had gained the top of the mountain, called for his armour, and ordered his servant to lead him into the field of battle (for he had almost quite lost his sight) where he was killed. But *Aristodemus*, wanting courage, staid at *Alpeni*, and after the battle returned safe to *Sparta*. Others say, that both *Eurytus* and *Aristodemus* had been dispatched somewhere with orders from the army; and that the latter might have been back before the fight, but delayed on purpose to avoid the danger; whereas his companion arrived in due time, and died in the field. It is also said, that another of the three hundred *Spartans*, by name *Pantites*, sur-

vived this action, and returned to *Sparta*; but, not being able to bear the reproaches of the *Spartans*, he laid violent hands on himself. As for the *Thebans*, and their general *Leontides*, they were obliged for some time to fight against the *Persians* in conjunction with the other *Greeks*. But they no sooner saw the *Persians* descending the hill to attack them in the rear, but they abandoned the rest of their allies, and, approaching the *Persians* with their arms stretched out, told them, that they had been the first among the *Greeks* to present them with earth and water, and that they were come to *Thermopylæ* against their will, and no ways guilty of the loss they had sustained. Thus the *Thebans* saved their lives, though the enemies killed many of them as they advanced to surrender themselves. Many others were, by command of *Xerxes*, branded with the royal mark as slaves, and among these was *Leontides* their general (54).

(53) *Herodot. l. vii. c. 225--231.*(54) *Idem, ubi: supra, c. 233.*



Xerxes's  
indignity  
to the body  
of Leoni-  
das.

glad to hear it, because he liked to fight in the *Pha-  
xes*, enraged at *Leonidas* to the last degree, for dan-  
pose him, caused his head to be struck off, and he  
be put up upon a cross; which barbarous treatment,  
more to his own ignominy, than to the dishonour of  
hero<sup>a</sup>. Some time after, a magnificent monument  
erected at *Thermopylae*, in honour of those brave de-  
*Greece*, with two inscriptions; the one general, an-  
to all those who died on this occasion, importing  
*Greeks of Peloponnesus*, to the number only of four,  
made head against the *Persian* army, consisting of  
lions: the other related to the *Spartans* in particu-  
lar, was composed by the poet *Simonides*, to this purport:  
*Singer, and acquaint the Spartans, that we died bere-  
ence to their just commands.* At those tombs a funeral  
was yearly pronounced in honour of the dead, the  
public games performed with great solemnity, where  
but the *Lacedaemonians* and *Thebians* had any share,  
that they alone were concerned in the glorious de-  
*Thermopylae* <sup>o</sup> (H).

*XERXES*, on this occasion, lost twenty thousand,  
and, being sensible that so great a loss was capable  
of enervating and discouraging his friends, he caused all those  
killed, except a thousand, whose bodies he left in the field  
to be privately buried; and then proceeded in his march  
from *Boeotia* to *Attica*, where he arrived four months after  
he had passed the *Hellaspont*.

The famed  
sea-fight of  
Artemi-  
fium.

THE very same day, on which happened the glori-  
ous action at *Thermopylae*; the two fleets engaged at *Artemi-  
fium*, the promontory of *Eubaea*. That of the *Greeks* consisted  
of three hundred and seventy-one sail; but the *Persian* fleet  
was more numerous, though they had lost, a few days before,  
a violent storm, which continued four days, above four  
hundred ships. Notwithstanding this loss, they sent two hundred  
more with orders to sail round the island of *Eubaea*, and meet  
the *Grecian* fleet, that none of their ships might escape.  
The *Greeks*, having intelligence of this design, set sail  
at night-time, in order to attack them by day-break.

<sup>a</sup> HEROD. l. vii. c. 238.

<sup>o</sup> Idem ibid. &

(H) There was, besides these  
inscriptions, a third relating to  
the augur *Megistias*, expressed in  
these words: "Under this stone  
lies divine *Megistias*, slain by

" the *Medes*; with an  
" heart he saw his fate  
" coming, and refused to  
" the *Spartans* had no  
" die (55)."



ing missed this squadron, they advanced to *Apheta*, where the whole *Persian* fleet lay; and, after several encounters, in which the *Athenians* gained considerable advantages, they came to a general engagement, which was very obstinate, and the success pretty equal: however, the *Greeks* found it necessary, their ships having suffered a great deal, to retire to some safer place, to refit; and accordingly, steered their course to the straits of *Salamis*, a small island very near, and over-against *Attica*. Though the engagement at *Artemisium* did not bring matters to an absolute decision, yet it contributed greatly to encourage the *Athenians*, who were now convinced, that the enemies, notwithstanding their great number, were not invincible <sup>a</sup>.

As *Xerxes* entered *Attica*, the *Athenians*, not being in a condition to make head against so powerful an army, were *deserted by* prevailed upon by *Themistocles* to put all the citizens on board *its citi-* the fleet, to secure their wives and children in *Salamis*, *Ægina*, *and Traxene*, and to abandon the city of *Athens*, which they were no-ways in a condition to defend. The *Persians*, arriving in the neighbourhood of *Athens*, wasted the whole country, putting all to fire and sword. A detachment was sent to plunder the temple of *Apollo* at *Delphos*, which was exceeding rich, by reason of the many offerings and donatives sent thither from all the parts of the east. If we may believe what *Herodotus* and *Diodorus Siculus* relate of this matter, the *Persians* no sooner advanced near the temple of *Minerva*, but a violent storm arising, accompanied with impetuous winds, thunder and lightning, two great rocks rolled down from mount *Parnassus*, and crushed the greatest part of that detachment <sup>n</sup>. The main body of the army arriving at *Athens*, found it deserted by all its inhabitants, except a small number of citizens, who literally interpreting *Apollo's* oracle, *That Athens should be saved by wooden walls*, had fortified that place with boards and palisadoes. They defended themselves with *Taken and* incredible courage and resolution; and, at last, as they would *burnt by* hearken to no terms of accommodation whatsoever, were all *the Per-* cut in pieces. *Xerxes* burnt the city, and all its temples, down *fians.* to the ground; and immediately dispatched a messenger to *Susa*, with the agreeable news of his success to his uncle *Artabanus*, in whose hands he had left the government, during his absence <sup>o</sup>.

In the mean time, the *Grecian* fleet being reinforced by a great many ships, which joined them from several parts of *Greece*, to the number of three hundred sail, *Eurybiades*, com-

<sup>a</sup> HEROD. l. viii. c. 1—18. <sup>n</sup> Idem ibid. c. 37. <sup>o</sup> Idem ibid. c. 51—53.

The Grecian fleet at Salamis.

mander in chief of all the naval forces, summoned a council, in order to consult about the measures that seemed most proper in the present state of affairs. In this council, a great debate arose among the commanders; some, and among these *Eurybiades*, were for retiring to the isthmus of *Corinth*, that they might be nearer the army which guarded that passage, under the command of *Cleombrotus* the brother of *Leonidas*. Others, at the head of whom was *Themistocles*, who commanded the *Athenian* fleet, was for remaining at *Salamis*, the most advantageous place they could choose to engage the numerous fleets of the enemies: for in the streights of *Salamis* the *Persians* could not, by reason of the narrowness of the sea, extend their line beyond that of the *Greeks*; and consequently, would be obliged to fight upon equal terms, without reaping any advantage from their numbers. After many warm disputes, *Eurybiades*, with all the other commanders, came over to the opinion of *Themistocles*, fearing that the *Athenians*, whose ships made up above one half of the fleet, would separate from the allies, if they abandoned that post, as *Themistocles* in his speech had insinuated. It was therefore unanimously resolved, that, in the streights of *Salamis*, they should wait for the *Persian* fleet, and there engage them.<sup>P.</sup>

Artemisia dissuades the Persians from engaging at sea.

A council of war likewise was held on the side of the *Persians*, in order to determine whether they should hazard a naval engagement, or not. All the commanders were for engaging, because they knew this advice to be most agreeable to the king's inclinations. Queen *Artemisia* was the only person that opposed this resolution. She was queen of *Halicarnassus*, and followed *Xerxes* in this war with five ships, the best equipped of any in the fleet, except those of the *Sidonians*. This princess distinguished herself, on all occasions, by her singular courage, and still more by her prudence and conduct; for our author observes, that there was not one who gave *Xerxes* so good advice as this heroine. She represented, in the council of war we are speaking of, the dangerous consequences of engaging a people that were far more expert in maritime affairs than the *Persians*, alleging, that the loss of a battle at sea would be attended with the ruin of their army; whereas, by spinning out the war, and advancing into the heart of *Greece*, they would create jealousies and divisions among their enemies, who would separate from one another, in order to defend each of them their own country: and that the king might, almost without striking a blow, make himself master of *Greece*. This advice, though very prudent, was not followed, but an engagement unanimously resolved upon. *Xerxes*, in order to

<sup>P</sup> HEROD. l. viii. c. 45, 57, 60, 65.

<sup>1</sup> Idem ibid. c. 68.

encourage his men with his presence, caused a throne to be erected on the top of an eminence; whence he might safely behold whatever happened, having several scribes about him, to write down the names of such as should signalize themselves against the enemy. The approach of the *Persian* fleet, with the news, that a strong detachment from the army was marching against *Cleombrotus*, who defended the isthmus, struck the Peloponnesians with a terror into the Peloponnesians, that they could not, by any intreaties, be prevailed upon to stay any longer at *Salamis*. The Peloponnesians therefore determined to put to sea, and sail to the *Manus*; *Themistocles* privately dispatched a trusty friend to the *Ionian* commanders, informing them of the intended flight; and exhorting them to send part of their fleet round the island, in order to prevent their escape. The same messenger assured *Xerxes*, that *Themistocles*, who had sent him that advice, designed to join the *Persians*, as soon as the battle began, with all the *Athenian* ships. The king, giving credit to all he said, immediately caused a strong squadron to sail round the island, in order to cut off the enemy's flight. Early next morning, as the *Peloponnesians* were preparing to set sail, they found themselves encompassed on all sides by the *Persian* fleet; and were, against their will, obliged to remain in the straits of *Salamis*, and expose themselves to the same dangers with their allies. The *Grecian* fleet consisted of three hundred and eighty sail, that of the *Persians* of two thousand, and upwards. *Themistocles* avoided the engagement, till a certain wind, which rose regularly every day at the same time, and was intirely contrary to the enemy, began to blow. As soon as he found himself favoured by this wind, he gave the signal for battle. The *Persians*, knowing that they fought under their king's eye, advanced with great resolution; but the wind blowing directly in their faces, and the largeness and number of their ships embarrassing them, in a place so streight and narrow, their courage soon abated: which the *Greeks* observing, used such efforts, that, in a short time breaking into the *Persian* fleet, they intirely disordered them, some flying towards *Phalerus*, where their army lay encamped, others saving themselves in the harbours of the neighbouring islands. The *Ionians* were the first that betook themselves to flight. But queen *Artemisia* distinguished herself above all the rest, her ships being the last that fled: which *Xerxes* observing, cried out, that the men behaved like women, and the women with the courage and intrepidity of men. The *Athenians* were so incensed against her, that they offered a reward of ten thousand drachmas to any one that should take her alive; but she,

\* HEROD. l. viii. c. 74—76.

\* Idem ibid. c. 83—85.

Xerxes's  
retreat  
and distress

in spite of all their efforts, got clear of the ships that  
her, and arrived safe on the coast of *Asia*. In this  
ment, which was one of the most memorable actions  
recorded in history, the *Grecians* lost forty ships, and  
*Asians* two hundred, besides a great many more that went  
with all the men and ammunition they carried.  
their allies, dreading the king's cruelty, made the best  
way to their respective countries. *Xerxes*, being a  
small apprehension lest the conquerors should sail to the  
pont, and there obstruct his return, left *Mardonius*  
with an army of three hundred thousand men, and  
with the rest towards *Thrace*, in order to cross the *H*.  
As no provisions had been prepared beforehand, he  
underwent great hardships during the whole time of his  
which lasted five-and-forty days. The soldiers were  
live upon herbs, and even the bark and leaves of trees  
occasioned innumerable distempers, that swept off a  
part of them. The king, finding that his army was in  
condition to pursue the march so expeditiously as he de-  
vanced with a small retinue, leaving the rest behind; so  
he arrived at the *Hellepont*, he found the bridge broken  
by the violence of the storms; and was reduced to the  
of crossing over in a fishing-boat. From the *Hell*  
continued his flight to *Sardis*, where he took up his  
for the ensuing year.

Themisto-  
cles gains  
the prize  
of his val-  
our.

THE first thing the *Athenians* took care of after it  
was to send the first-fruits of their victory to *Delphos*  
they enriched the temple with the spoils of those who  
before had pillaged it. Their next thought was, to reward  
who had signalized themselves above the rest. It was  
in *Greece*, that, after an engagement, the commanders  
should declare who, in their opinion, had most distin-  
guished themselves during the conflict, by writing down the  
the person that deserved the first, and of him who des-  
second prize. On this occasion, each captain, be-  
tious of that honour, wrote down his own name in  
place, and, in the second, the name of *Themistocles*  
plainly proved, that he deserved the preference to  
accordingly, he was distinguished with honours, &  
that time, had never been bestowed upon any other.  
I shall have occasion to relate, in the history of *Greece*

ABOUT the same time that the actions of *Themis-  
Salamis* happened, the formidable army of the *Carth*  
consisting of three hundred thousand men, was intirely

by *Gelo* king of *Syracuse*. We shall give a particular account of this victory, in the history of the *Carthaginians*.

ON *Xerxes's* departure out of *Greece*, *Mardonius*, having passed the winter in *Thessaly* and *Macedonia*, marched early in the spring into *Bæotia*: from thence he sent *Alexander* king of *Macedon*, with very advantageous offers to the people of *Athens*, in order to draw them off from the common alliance. The offers he made were, to rebuild, at the king's charges, their city, and whatever other edifices had been demolished the year before in *Attica*; to suffer them to live according to their own laws; to reinstate them in all their former possessions; and to add to them whatever other lands they should desire. *Alexander*, as being their antient friend, exhorted them, in his own name, to lay hold on so favourable an opportunity of settling their affairs, representing that they were not in a condition to stand out against so powerful an enemy. But the *Athenians* could not, by any means, be prevailed upon to desert the interest of *Greece*. Whereupon *Mardonius* marched, *Attica* with all his army, into *Attica*, wasting and destroying what-<sup>ever he found in his way.</sup> The *Athenians*, not being in a con-<sup>Mardo-</sup> dition to withstand such a torrent, retired to *Salamis*, *Egina*,<sup>nus.</sup> and *Træzene*; and the second time abandoned their city. *Mardonius* entered *Athens*, and demolished whatever had escaped their fury the preceding year \*. In the mean time, the joint-forces of *Greece* being drawn together on the isthmus of *Corinth*, *Mardonius* thought fit to march back into *Bæotia*: for that, being an open and level country, was more fit for him to engage in than *Attica*, which was rough, craggy, full of hills, and narrow passes. On his return into *Bæotia*, he encamped on the banks of the *Asopus*. The *Greeks* followed him thither, under the command of *Pausanias* king of *Sparta*, and of *Aristides*, commander in chief of the *Athenians*. The *Persian* army, according to the computation of *Herodotus*, con-<sup>The</sup> sisted of three hundred and fifty thousand men; according to <sup>strength of</sup> *Diodorus*, of five hundred thousand men. that of the *Grecians* <sup>the Per-</sup> did not amount to the number of one hundred and ten thou-<sup>sian and</sup> sand. *Mardonius*, in order to try the courage of the *Greeks*, <sup>Grecian</sup> sent out his cavalry, in which the main strength of his army <sup>army.</sup> consisted, to skirmish with the enemy. The *Megarians*, who were encamped on a plain, sustained the first onset; but, in spite of all their resolution, were forced to give way, being overwhelmed with the enemies arrows. As they were giving ground, a detachment of three hundred *Athenians*, with a small number of bowmen, advanced to their relief. *Muspius*, general of the *Persian* horse, and one highly esteemed in *Per-*

\* *Herod.* l. viii. c. 113, 114. & l. ix. c. 3, 13, 14.

Masistius  
defeated  
and killed.

Both ar-  
mies re-  
solve to  
engage.

*sia*, seeing them advance in good order, commanded his cavalry to face about, and attack them. The shock was very violent, both parties endeavouring to shew, by the issue of this encounter, what might be the success of a general engagement. The victory was a long time doubtful, but, at last, *Masistius* being killed, the *Persians* betook themselves to flight. The death of *Masistius* was greatly lamented by the *Persians*, who, to shew their concern for the loss of so brave a commander, cut off their hair, and likewise the manes of their horses, filling the camp with loud cries and lamentations. After this encounter, the two armies continued for the space of ten days only looking at one another. At last, *Mardonius*, who was of a fiery temper, not being able to bear any farther delays, and his provisions being almost consumed, called a council of war, in order to deliberate whether they should give battle, or retire till such time as they were supplied with fresh provisions. *Artabazus*, a nobleman of great distinction and experience, was of opinion, that they should not hazard a battle, but retire under the walls of *Thebes*, where they should be in a condition to lay in stores of provisions and forage. He alleged that, by delaying, they might cast a damp upon the ardour of the enemies; and, in the mean time, by sending rich presents to their leaders, prevail upon them to betray the common liberty, without hazarding a battle. The *Thebans* were of the same opinion; but that of *Mardonius*, who was for engaging, prevailed, none of the other commanders daring to contradict him; and the result of their deliberations was, that they should give battle the next day. *Alexander* king of *Macedon*, who in his heart favoured the *Greeks*, came secretly, about midnight, into their camp, and informed *Aristides* of what had passed.

THE *Greek* generals, upon this notice, ordered their officers to prepare for battle. Before they engaged, *Pausanias* thought fit to change the order of battle, and place the *Alcians*, who were in the left wing, on the right, that they might stand opposite to the *Medes* and *Persians*, whom they had formerly conquered at *Marathon*, while he, with his *Spartans*, engaged the *Thebans* and other *Greeks*, who served in the *Persian* army, and had been often routed by the *Spartans*. But *Mardonius*, upon the intelligence he had of this new disposition, made the like change; which obliged the *Greeks* to return to their former stations; and the *Persians* likewise ranged their army according to their first disposition. Thus did that day pass without any action. In the evening, the *Greeks* held a council of war, in which it was resolved, that they

Herod. lib. c. 22, 24. Idem lib. c. 23.

should

should decamp, and retire to some other place more conveniently situated for water. Night coming on, and the officers endeavouring, at the head of the bodies they commanded, to make what haste they could to the new camp that was marked out for them, great confusion happened, some going one way, and some another, without observing any order in their march. At last they stopped near the little city of *Plataeae*. *Mardonius*, being informed that the *Greeks* were retired by night, drew up his army in battle-array, and pursued them with great shouts, as if he were not to fight, but to strip and plunder a flying enemy. He did not fail on this occasion to insult *Artabazus*, reproaching him with his cowardly prudence, and the false notion he had conceived of the *Lacedaemonians*, who never fled, as he pretended, before the enemy. Having passed the *Asopus*, he came up with the *Lacedaemonians* and *Tegaeans*, who were separated from the body of the army, to the number of fifty-three thousand men. *Pausanias*, finding himself thus attacked by the whole *Persian* army, dispatched a messenger to acquaint the *Athenians*, who had taken another route, with the danger he was in. The *Athenians* immediately put themselves on their march to succour their distressed allies; but were attacked, and, to their great regret, prevented, by those *Greeks*, who sided with the *Persians*. The battle being thus fought in two different places, the *Spartans* were the first who broke into the very centre of the *Persian* army, and, after a most obstinate resistance, put them to flight. *Mardonius*, mounted on a white horse, signalized himself on this occasion, and, at the head of a thousand chosen men, made a great slaughter of the enemy; but, he falling, the whole *Persian* army was easily routed; which those *Greeks*, who had engaged the *Athenians*, hearing, retired with precipitation, leaving the *Athenians* masters of the field. The *Persians* fled to their former camp, which they had fortified with an inclosure of wood. The *Lacedaemonians* pursued them; but were not able to force the intrenchment, not being accustomed to besiege towns, or even fortified places. The *Athenians*, hearing that the *Persians* were thus shut up in their camp, gave over pursuing the *Greeks*, and hastened to the assistance of the *Lacedaemonians*, whom they found busied in forcing the enemy's camp with more valour than skill: wherefore they took upon themselves the labour, and soon made a breach in the wall, through which entering, together with the *Lacedaemonians*, they made such a dreadful slaughter of the enemy, that, of three hundred thousand, scarce three thousand made their escape. *Artabazus*, who, from *Mardonius's* imprudent conduct, had but too well foreseen the misfortune that befel them, after having distinguished himself in the engagement, made a timely retreat,

Year of  
the flood  
1869.  
Bef. Chr.  
479.

*Mardonius killed.*

*The Persian camp forced by the Athenians.*



*The immense spoil of it.*

with the forty thousand men he commanded; and, being arrived safe at *Byzantium*, from thence passed over into *Asia*. During the whole engagement, the *Spartans* lost but ninety-one men, the *Tegeans* sixteen, and the *Athenians* fifty-two. When they came to determine who had behaved, with most courage, they all gave judgment in favour of *Aristodemus*, who was the only one that had saved himself at *Thermopylae*, and had now wiped off the blemish of his former conduct by a most glorious death. The spoil was immense, consisting in vast sums of money, in gold and silver cups, vessels, tables, bracelets, rich beds, and all sorts of furniture. They gave the tenth of all to *Pausanias*, who behaved in a very extraordinary manner; and the others were rewarded each according to his merit. Thus was *Greece* delivered not only from the present, but all future invasions of the *Persians*, who henceforward never appeared on this side the *Hellepont*.

*The Persians defeated before Mycale.*

THE same day that this battle was fought at *Platea*, the *Grecian* fleet gained as memorable a victory at *Mycale*, a promontory in *Asia*, over the remainder of the *Persian* navy; for, at the same time that the land-forces of *Greece* rendezvoused on the isthmus of *Corinth*, their fleet met at *Ægina*, under the command of *Leotychides* the other king of *Sparta*, and *Xanthippus* the *Athenian*. Thither ambassadors came to their commanders from the *Ionians*, inviting them into *Asia*, to deliver the *Greek* colonies from the *Persian* yoke. On this invitation, they immediately set sail for *Asia*, steering their course by *Delos*, where they were met by other ambassadors from *Samos*, who brought them intelligence, that the *Persian* fleet, which had wintered at *Cuma*, was then at *Samos*, where it might easily be destroyed, earnestly intreating them at the same time not to neglect so favourable an opportunity. Hereupon they sailed forthwith to *Samos*; but the *Persian* fleet, receiving timely notice of their design, retired to *Mycale*, where the army lay encamped, consisting of an hundred thousand men, the remainder of those *Xerxes* had brought back out of *Greece* the year before. Here they drew their ships ashore, and threw up an intrenchment quite round, which they fortified with palisadoes, being determined to sustain a siege. The *Greeks*, arriving at *Mycale*, found all the enemy's ships within the circumvallation, and a numerous army disposed along the coast; but, however, did not meet with the least opposition in landing their men, and drawing them up in battle-array; which when they had done, they attacked the enemy with such vigour, that they obliged them to fly to their intrenchments, and pursued them so close, that they entered the camp at the same time.

When the enemy saw their intrenchments forced, all the auxiliaries betook themselves to flight; but the *Persians*, though reduced to a small number, still continued to dispute the entrance of their camp against the *Greeks* pouring in on all sides. But, in the mean time, the *Lacedæmonians*, who had taken a wider compass, arriving with other troops of the allies, the *Persians* likewise abandoned their post, and saved themselves by flying to the passages of the neighbouring hills. Before the engagement, they had appointed the *Milesians* to guard the narrow passages of the mountains, that they might have a safe retreat, in case they were put to flight, and sure guides to conduct them through the mountains, the *Milesians* being well acquainted with the country; but they treacherously brought *Betrayed* back, by other ways, to the enemy, such as fled to them, by *by the Milesians*, which means a very small number escaped the general slaughter of that day. The two *Persian* generals, *Mardontes* and *Tigranes*, died in the field, with many other commanders of great distinction. The *Greeks*, having made a prodigious havoc of the enemy both in the action, and in the pursuit, set fire to their ships, burnt the whole camp, and sailed for *Salamis*, loaded with an immense booty, consisting of seventy chests of money, besides many other things of inestimable value. And thus ended all the great designs of *Xerxes* in a most miserable disappointment, a small number of those millions of men now remaining, with which the year before he marched so proudly over the *Hellepont*.

THE battle of *Plataea* was fought in the morning, and that of *Mycale* in the afternoon of the same day; and yet all the *Greek* writers pretend, that the victory at *Plataea* was known at *Mycale* before the engagement began there, though those two places were parted by the whole *Ægean*, a sea of several days sail. But *Diodorus Siculus* clears up this matter, telling us, that *Leotychides*, observing his troops to be in great pain for their countrymen at *Plataea*, lest they should be overpowered by the numerous army of *Mardonius*, in order to raise their spirits and courage, caused a report to be spread in the army, that the *Persians* were defeated at *Plataea*, though, at that time, he knew nothing of the matter<sup>u</sup>.

XERXES, upon the news of these two overthrows, left *Xerxes's* *Bandis* with the same hurry and precipitation as he had left *hasty flight* *at Athens* after the battle of *Salamis*, making all the haste he could towards *Persia*, that he might get as far as possible out of the reach of the conquering enemy. But, before he set out, he gave orders, that all the temples of the *Greek* cities in *Asia* destroyed.

<sup>t</sup> HEROD. l. ix. c. 89, 96, 99, 103.  
l. xi. p. 28.

<sup>u</sup> DIOD. SICUL.

should be burnt and demolished; and his orders were executed, that not one was left standing, except that of Artabanus (1).

Xantippus  
conveys the  
Persian  
spoils to  
Athens.

The Grecian fleet, after the battle of Salamis, retired to Salamis, and thence to the Hellespont, in order to pass themselves of the bridges, which Xerxes had built over those straits; but, finding them both guarded by Lacedæmonians, with his Peloponnesian forces, Xantippus, with the Athenians, and his allies, the Ionians, remaining there, made himself master of Sestos, and the Thracian Chersonesus, where the army was enriched in immense booty, which, on the approach of the winter, carried home, every one returning then to their respective countries. Xantippus, finding all the materials of spoil at Gordis, whither they had been conveyed by order of Xerxes, carried them with him to Athens, where they were served for many years, as a monument of the many victories which the Greeks obtained in this war. From this time Ionian cities in Asia, shaking off the Persian yoke, won their ancient liberty, and maintained it as long as they subsisted.

Persians  
driven out  
of Cyprus.  
Year of  
the flood  
1871.  
Def. Chr.  
477.

The Greeks, having settled their affairs at home, set out to pursue the war, and drive the Persians out of all the cities in Asia, and the neighbouring islands. With this they equipped a powerful fleet, which, sailing to Cyprus, the command of Pausanias and Aristides, drove the Persians out of that island, and restored the inhabitants to their liberty.

Strabo, l. xiv. Ctes. l. vii. c. 5. Scylax. c. 40. App. l. ix. c. 118, 119, 120. & Diod. Sic. l. xi. p. 400, 2, 3. Diod. Sic. ad ann. 4. Olymp. 75. & Thucyd. Plutarch. in Aristide.

small  
note  
note  
note

(1) We will not pretend to determine whether Xerxes's sentiments, after so many defeats, prompted him to this, or a singular zeal for the instruction of the magi, in whose religion he had been thoroughly instructed by Zoroaster; for, that religion, expressing a great detestation of worshipping God by images, its zealots were for destroying all idolatrous temples

wherever they came; & keep Xerxes steady in this, not only several of the doctors of the magi, but his himself, who was the head of the whole sect, attended him during the whole of this expedition (26 : 50) we may credit Xerxes, if was at their instigation, those temples were destroyed.

(2) Xerxes should be understood, as Zoroaster, prophet of the Magi, had said, that the world was to be destroyed by fire, and that the king of Persia should be the instrument of it.

WHILE *Xerxes* resided at *Sardis*, he conceived a violent passion for the wife of his brother *Masistes*, a prince of extraordinary merit, and who had served the king with great zeal and fidelity. As she was a woman of great virtue, and had a great value for her husband, she could, by no solicitations, be prevailed upon to defile his bed. However, the king, still flattering himself, that, by heaping favours upon her, he might at last conquer her virtue, married his eldest son *Darius*, whom he appointed his successor to the crown, to *Artaynta*, this prince's daughter. As this was the greatest favour he could bestow on the mother, he expected it would engage her to comply with his desires. But *Xerxes*, finding her virtue proof against all temptations, changed his inclinations for the mother, and became passionately in love with the daughter, who was now the wife of his own son, and did not follow the glorious example of her mother's firmness and virtue. While this intrigue was carrying on, *Hamestris*, wife to *Xerxes*, having bought a very rich and curious mantle, presented it to the king; which he, being wonderfully pleased with it, put on when he first visited his mistress. In the conversation he had with her, he desired her to ask whatever favour she pleased; obliging himself by an oath to deny her nothing. Hereupon *Artaynta* desired him to give her the mantle. *Xerxes*, forgetting the bad consequences that would necessarily ensue from complying with her request, did all that lay in his power to dissuade her from insisting upon her first demand. He offered her immense treasures, with cities, and an army, to be at her disposal; which was one of the greatest presents that the *Persian* kings could make. But, not being able to prevail upon her, and thinking himself bound by his imprudent oath, and rash oath, he yielded to her demand, and gave her the mantle; which she immediately put on, and publicly wore, as a trophy of her power over the king's affections. *Hamestris*, being now confirmed in the suspicion she had entertained; was incensed to the highest degree; but, instead of turning her rage against the daughter, who alone was faulty, she resolved to be revenged on the mother, whom she looked upon as the author of the whole intrigue, though she was not privy to it. For the better executing her design, she waited the great festival, which was annually celebrated on the king's birth-day: on which occasion the king, according to the established custom of the country, used to grant the queen whatever she demanded. This day being come, she demanded, that the wife of his brother *Masistes* might be delivered into her hands. *Xerxes*, who apprehended the queen's demand, was struck with horror at her demand, both out of regard to his brother, and because he knew, that his wife was quite

*Xerxes's incestuous intrigue with his daughter-in-law.*

*Hamestris's cruelty to the innocent wife of Masistes.*

quite innocent; and therefore at first withstood her request; but, being at last overcome by her importunity, he consented with the utmost reluctance to her request; and, ordering his guards to seize the innocent princess, delivered her into the hands of the revengeful and enraged *Hamestris*, empowering her to treat her as she pleased. In consequence of this power, *Hamestris* caused her breasts, tongue, nose, ears, and lips to be cut off, and thrown to the dogs before her face; and then sent her home in that miserable condition to her husband. In the mean time, *Xerxes* had sent for his brother, to prepare him for this melancholy and tragical adventure. He first told him, that he must part with his wife, and that he designed to supply her place with one of his own daughters. But *Masistes*, who was passionately fond of his wife, could not be induced, by any offers whatsoever, to divorce her. Whereupon *Xerxes*, in great warmth, told him, that, since he refused his daughter, he should neither have her, nor his own wife; and with this inhuman reply, dismissed him. *Masistes*, from this speech, apprehending some great misfortune, made all the haste he could home, to see what had passed during his absence. On his arrival, he found his wife in that deplorable condition we have described; and, being exasperated to the highest degree, as the case did justly deserve, he immediately assembled all his family, servants, and dependents; and set out with all possible expedition for the province of *Bactriana*, of which he was governor, with full resolution, as soon he arrived there, to induce the *Bactrians* to revolt, and revenge such a barbarous usage in the severest manner. But *Xerxes*, hearing of his sudden departure, and suspecting from thence his design, sent a party of horse after him; who, overtaking him, cut him in pieces, with his wife, children, and all his retinue. There is another action no less cruel and impious related of *Hamestris*: she caused fourteen children of the best of *Hame-* families in *Persia* to be buried alive, as a sacrifice to the infernal gods <sup>2</sup>.

*Masistes, and his wife and family, massacred by Xerxes.*

*A fresh instance of Hamestris's cruelty.*

*Byzantium taken from the Persians.*

UPON the death of *Masistes*, *Xerxes* appointed *Hystaspes*, his second son, to be governor of *Bactria*; which, obliging him to live at a distance from court, gave his younger brother *Artaxerxes* an opportunity of mounting the throne before him, as will be seen in its proper place.

THE *Grecian* fleet, having driven the *Persians* out of *Cyprus*, sailed from thence to the *Hellepont*, and reduced the city of *Byzantium*, where they took several prisoners of eminent note, and some nearly related to *Xerxes* himself; but they were all treacherously released by *Pausanias*, pretending they had made

<sup>2</sup> HEROD. l. ix. c. 107, 112.

cape<sup>y</sup>, as we shall relate more at length in the history Year of  
 ce. A few years after, the *Athenian* fleet, under the the flood  
 nd of *Cimon* the son of *Miltiades*, took *Eione* on the 1872.  
 rymon, and brought again under subjection the islands Bef. Chr.  
 us and *Naxos*, which had revolted<sup>z</sup>. *Cimon*, encou- 476.  
 With this success, passed over to the coasts of *Asia*; and, ~~~~~  
 Driven the *Persians* out of all the maritime cities of  
 and *Lycia*, he sailed from thence in quest of their fleet; *The Per-*  
 nding it riding at the mouth of the river *Eurymedon* on sian fleet  
 It of *Pamphylia*, while the army was encamped on the and army  
 he first attacked the fleet, and then the army, over- defeated by  
 both, and gained two victories on the same day, whereof *Cimon*.  
 was equal to the victory of *Salamis*, and the other to  
*Plataea*<sup>a</sup>. The next year, *Cimon* drove the *Persians* Year of  
 the *Thracian Chersonesus*, subdued the *Thasians*, who the flood  
 olted from the *Athenians*, and then, landing his army 1878.  
 opposite shore of *Thrace*, seized on the gold-mines on Bef. Chr.  
 coasts, and reduced all that country as far as *Macedon*<sup>b</sup>, 470.  
 hall relate at length in a more proper place. ~~~~~

*Xerxes*, being wholly discouraged by a continual series of  
 losses, and shameful defeats, gave over all thoughts of  
 conquests, and never afterwards suffered his ships to  
 in the *Ægean* sea, or his forces on the coasts. He gave  
 intirely up to luxury and ease, minding nothing, but  
 satisfying his lusts and vitious inclinations. This dissolute  
 of life drew upon him the contempt and hatred of his  
 s; which induced *Artabanus*, a native of *Hyrkania*, Artaba-  
 of his guards, and who had long been his chief favour- nus's  
 conspire against him. He prevailed upon *Mithridates*, treachery.  
 the eunuchs of the palace, to engage in the conspiracy;  
 eing by him let into the king's bed-chamber, murdered *Xerxes*  
 in the twenty-first year of his reign, while he was murdered.  
 (K). He then went to *Artaxerxes* the king's third son, Year of  
 and the flood

THUCYD. 1. i.      <sup>z</sup> DIODOR. 1. ii. PLUTARCH. in Cimone. 1892.  
 MOR. & PLUT. ibid. THUCYD. 1. i. ÆMIL. PROB. in Cimone. Bef. Chr.  
 TARCH. ibid. 456.  
 ~~~~~

Archbishop *Usher* places  
 ith of *Xerxes*, and conse-  
 y the accession of *Artaxer-*  
 the year of the world  
 before Christ 474; take-  
 thereby nine years from the  
 of the former, and adding  
 to the reign of the latter,

and of his son *Xerxes*, whom he  
 supposes to have reigned a year.  
 The primate is herein counte-  
 nanced, in some degree, by the  
 authority of *Thucydides* (57). But  
 as that historian is contradicted  
 by *Ptolemy's* canon, *Diodorus Sicu-*  
*lus*, *Africanus*, *Busæbius*, and all

(57) Vide *Uss. ad A. M.* 3531, 3532.



and charged *Darius* his elder brother with the murder, though an eager desire of ascending the throne had prompted him to that execrable crime. He told him at the same time, that he designed to cut him off next, in order to secure the crown to himself; and therefore he ought to guard against all dangers. *Artaxerxes*, being then a very young man, rashly believed whatever *Artabanus* told him; and, without farther examination, went immediately to his brother's apartment; and there, being assisted by *Artabanus* and his guards, murdered him. The next heir was *Hystaspes*, the second son of *Xerxes*; but, as he was then in *Bactriana*, of which province he was governor, *Artabanus* placed *Artaxerxes* on the throne, but with a design to let him enjoy the sovereignty only till such time as he had formed a party strong enough to drive him from it, and seize it himself. His great authority had gained him many dependents; and besides, he had seven sons, who were all of robust bodies, courageous, and raised to the highest dignities of the empire. His confidence in these inspired him with this design; but, while he was hastening to put it in execution, *Artaxerxes*, being informed of the whole plot by *Megabyzus*, who had married one of his sisters, was before-hand with him in a counter plot, and killed him, before his treason was ripe for execution. His death secured to *Artaxerxes* the possession of the kingdom <sup>d</sup>(K). He reigned seven

<sup>a</sup> DIOD. SIC. l. xi. p. 53.  
c. 2. JUSTIN. l. iii. c. 1.

<sup>d</sup> Idem ibid. p. 52. CRÆSIAS,

who have written of those times, we are inclined to think he was mistaken in this particular: for, tho' he is universally allowed to be very exact in the affairs of Greece, of which he professedly writes, yet he might be mistaken in those of Persia, which he speaks of only by-the-by. What induced the archbishop to prefer the authority of *Thucydides* to that of all other writers, was, its wonderfully helping his hypothesis concerning the computation of the seventy weeks of *Daniel's* prophecy. For if we place the twentieth year of *Artaxerxes Longimanus*, from whence he reckons the beginning of the seventy weeks, nine years higher

than others do, the middle of the last week will exactly fall in with the time when *CHRIST* was crucified. But the authority of *Thucydides*, especially as it is contradicted by all the antients, is not, in our opinion, a sufficient foundation for an hypothesis of this nature.

(K) Whether *Artabanus* possessed himself of the throne, and held it seven months, as some authors affirm, or was killed by *Artaxerxes* before he accomplished his design, is no easy matter to determine with any certainty. The seven first months, however, of the reign of *Artaxerxes* (58), are, by *Eusebius*, assigned to *Artabanus*; but whether be-

(58) *Euseb. in chron.*



the handsomest man of the age he lived in, and a prince of mild and generous disposition. By the Greeks he is or rather nicknamed, *Macrocheir*, that is, long-handed, from the more than ordinary length of his hands (L); Scripture, he bears the name of *Ahasuerus*, as well as *Artaxerxes*, and is the same who had *Esther* for his (M).

HAVING,

He ruled so long in his life on what other account is not easy to determine.

*Strabo* (59) tells us, that he was so called, because his hands were so long, that when he stood upright, he could touch his feet with them; but, according to *Plutarch* (60), he is so named, because his right hand was longer than his left. Called by the Latins *Longimanus*, which answers the Greek *Μακροχερς*.

Some are of opinion, that *Hystaspis* was the king who married *Esther*; but *Atossa* was the *Vashti*, *Artystona* the *Esther* of Scripture (61). But this opinion is inconsistent with what we find of these persons in profane history; for *Herodotus* tells us that *Artystona* was the sister of *Cyrus*, and therefore he could not be *Esther*; that *Atossa* had four sons by *Darius*, all born after he had ascended the throne (62); therefore she could not be the queen *Vashti*, whom the king divorced in the third year of his reign (64); nor he, consistently, that king *Ahasuerus*. *Atossa* had such an ascendency over the king, that he was succeeded by her, on his death-

bed, to disinherit his elder sons by a former wife, and settle the crown on *Xerxes* her son; whereas the *Ahasuerus* of Scripture divorced *Vashti* by an unalterable decree, and therefore could never admit her again to his bed (65). What induced the learned primate of *Ireland* to be of this opinion, was, that *Ahasuerus*, in the book of *Esther* (66), is said to have laid a tribute on the land, and on the isles; and the same is said of *Darius Hystaspis* by *Herodotus* (67); but this, *Strabo* ascribes to *Darius Longimanus* (68), as we read in the printed copies; and the surname of *Longimanus*, with the description of the person in that place, plainly shews, that *Darius* was there, by mistake of the transcribers, put instead of *Artaxerxes*, seeing no *Darius* ever bore that name; and what is said there of *Darius*, is applicable to none but *Artaxerxes*.

*Scaliger* is of opinion (69), that *Xerxes* was the *Ahasuerus*, and his queen *Hamestris* the *Esther* of Scripture; induced thereunto by the similitude he finds between *Hamestris* and *Esther*. But the dissimilitude of their characters is a stronger proof, that *Hamestris* could not be *Esther*, as must appear from

*Strabo*, l. xv. p. 735, (60) *Plutarch*. in *Artax.* (61) *Usher*. ad  
3485. (62) *Herodot.* l. iii. c. 88. & l. vii. c. 69. (63) *Idem*,  
3. (64) *Esther* i. 3. (65) *Ibid.* (66) *Ibid.* x. 1.  
*Herodot.* l. iii. c. 95, 96. (68) *Strabo*, l. xv. p. 735. (69) *Scal.* de  
temp. l. vi.

Artaxerxes Longimanus.

Crusbes the  
faction of  
Artaba-  
nus.

HAVING, by the death of *Artabanus*, removed time & competitor, he had still two great obstacles in his way his brother *Hystaspes* in *Bactria*, and the party of *Artabanus* at home, which gave him the first trouble. *Artabanus*, as we have hinted above, had seven sons, and many parties immediately gathered together to revenge his death: upon a bloody conflict ensued, in which many *Persians* perished on both sides. But at length *Artaxerxes* prevailed, put to death all those who were privy to the murder, those especially, who had any hand in the murder of *Artabanus*, were punished in a most severe and exemplary manner. The eunuch *Mitridates*, who betrayed him, was punished with the punishment which was in use among the *Persians*, as we have already described where we give an account of the customs of that nation. *Artaxerxes*, having thus crushed the faction of *Artabanus* at home, was in a condition to turn his army into *Bactria*, which had declared in favour of *Artabanus*. But here he was not attended with the like success

what we have already related of queen *Hamestris*, and shall have occasion to add in the sequel of this history. A woman of so vile a character cannot have been that queen of *Persia*, who, by the name of *Esther*, is so renowned in holy writ, and is celebrated there as the instrument by whom God was pleased, in so signal a manner, to deliver his people from that utter destruction which was designed against them. Besides, we are told by *Herodotus* (70), that *Xerxes* had a son by *Hamestris*, who was marriageable in the seventh year of his reign; and *Esther* was not till that time married to *Abasuerus* (71).

There being no such objections as to *Artaxerxes Longimanus*, he must, in our opinion, have been the *Abasuerus* who married *Esther*. This we find confirmed by the *Septuagint*, by the apocryphal additions of the

book of *Esther*, and the *Septuagint*. The *Septuagint* runs out the whole book, and translates *Abasuerus* by *Artaxerxes*. The apocryphal additions to that book, confirm *Esther's* husband *Artaxerxes*, and, from several circumstances related of him both in the canonical and apocryphal books, is very plain that this *Artaxerxes* could not be *Artaxerxes Longimanus*. *Josephus* (72) tells us, that *Esther's* husband was *Artaxerxes Longimanus*, and many of our ancient and modern writers confirm this in with *Josephus*. The ordinary favour and protection which *Artaxerxes* shewed the *Jews*, beyond other kings that reigned in *Persia*, is a convincing proof that they had such an advocate as *Esther* to intercede for them (73).

(70) *Herodotus* l. ix. c. 107. (71) *Esther* B. 16. (72) *Josephus* l. ii. c. 6. (73) See *Prideaux*, connect. part ii. book iv. at the end of the book.

the two armies engaging, *Hystaspes* stood his ground, and, though he did not carry the day, he sustained no considerable loss, both parties retiring, with equal fortune, to prepare for a second encounter. The next year, *Artaxerxes*, drawing together a far more powerful army, as having the greater part of the empire at his devotion, overpowered *Hystaspes*, and, by *Defeats his brother*, complete victory, secured to himself the quiet possession of the empire. To prevent all further disturbances, he removed such governors of cities and provinces as he suspected to be affected to either of the factions he had overcome, putting others in their room, whom he could safely trust. He afterwards applied himself to the reforming of many abuses and disorders that had crept into the government; whereby he gained great reputation, and won the hearts of his subjects throughout the provinces of the empire\*. *Artaxerxes*, being now settled in the peaceable possession of the whole *Persian* empire, appointed rejoicings and feasts to be made for the space of an hundred and eighty days in the city of *Susa*, on the conclusion of which, he gave a grand entertainment to all the princes and people that were then in that city, which lasted seven days. *Xerxes* the queen at the same time made a like feast in her apartment for the women. And here the history of *Hadaßah* or *Elymer*, for which we refer the reader to that book, takes place.

In the fifth year of *Artaxerxes*'s reign, the *Egyptians* revolted, and, making *Inarus*, prince of the *Libyans*, their king, recalled in the *Athenians* to their assistance, who, having, at that time, a fleet of two hundred ships lying off the island of *Cyprus*, laid hold of that invitation, looking upon it as a very favourable opportunity of weakening the *Persian* power, by driving them from so rich a kingdom. But how fatal this war proved both to them, and their *Egyptian* allies, we have related elsewhere.

THE *Athenians*; having equipped another fleet of two hundred sail, after the loss of that in *Egypt*, gave the command of it to *Cimon*, injoining him to drive the *Persians* from the island of *Cyprus*. *Cimon*, in pursuance of his orders, took *Citium*, *Malum*, and several other cities of that island; and from thence sent sixty sail to the assistance of *Amyrtæus*, in the fens of *Egypt*. *Artabazus* being then in those seas, with a fleet of three hundred ships, *Cimon*, as soon as his squadron returned from *Egypt*, fell upon him, took one hundred of his ships, destroyed many others; and pursued the remainder to the coasts of *Phœnicia*. Being flushed with his success, on his return he

\* PLUTARCH. in ARTAXERX. CTES. c. 31. DIOD. SIC. l. xi. p. 54.  
 † ELL. i. JOSEPH. antiq. l. xi. c. 6.      c Vol. ii. p. 99—101.

landed his men in *Cilicia*, where he found *Megabyzus*, with an army of three hundred thousand men, marched against him; and, having put him to flight, with a great slaughter of his men, returned to *Cyprus* with a double triumph <sup>f</sup>.

Artaxerxes makes peace with the Athenians.

ARTAXERXES, tired with a war in which he had sustained so great losses, resolved, with the advice of his counsellors and ministers, to put an end to so many calamities, by coming to an accommodation with the enemy. Accordingly, he sent orders to his generals, who were charged with the management of the *Cyprian* war, to conclude a peace with the *Athenians* on the best terms they could. Hereupon *Megabyzus* and *Artabazus* sent ambassadors to *Athens*, to propose an accommodation, which was agreed upon by the deputies of both sides, on the following terms: 1. That all the *Greek* cities of *Asia* should be made free, and allowed to live according to their own laws. 2. That no *Persian* ships of war should enter those seas that lie between the *Cyanean* and the *Chelidonian* islands; that is, from the *Euxine* sea to the coasts of *Pamphylia*. 3. That no *Persian* general should come, by land, within three days march of those seas. 4. That the *Athenians* should not commit any hostilities in the territories of the king of *Persia*. These articles being sworn to by both parties, peace was proclaimed. Thus ended this war, which had lasted, from the burning of *Sardis* by the *Athenians*, fifty-one years complete, and destroyed numberless multitudes both of *Greeks* and *Persians* <sup>g</sup>.

Inarus crucified.

Megabyzus revolts, and defeats Osiris.

ARTAXERXES, being continually importuned, by his mother, for five years together, to deliver to her *Inarus*, and the *Athenians* who had been taken with him in *Egypt*, that she might sacrifice them to the manes of her son *Achæmenes*, yielded at last to her unwearied solicitations. Whereupon this inhuman princess, without any regard to the conditions which had been with the greatest solemnity ratified, caused *Inarus* to be crucified, and the heads of all the rest to be struck off.

*Megabyzus*, who had engaged his word, that their lives should be spared, looked upon this as a dishonour done him; and therefore, retiring to *Syria*, of which province he was governor, raised there an army, and openly revolted. The king immediately sent *Osiris*, one of the chief lords of the court, with an army of two hundred thousand men, to suppress this

Year of rebellion: but *Megabyzus*, in a general engagement, wounded the flood him, took him prisoner, and put his numerous army to flight.

1900. *Artaxerxes* hearing that his general was taken, sent a messenger  
Bef. Chr. to demand him; and *Megabyzus* generously released him, as  
448. soon as his wounds were cured <sup>h</sup>.

<sup>f</sup> PLUTARCH. in Cimon. THUCYD. l. i. DIOD. SIC. l. xi. p. 73.  
<sup>g</sup> DIODOR. ubi supra, p. 74. THUCYD. l. i. PLUTARCH. in Cimon.  
<sup>h</sup> CTESIAS, c. 35.

THE next year *Artaxerxes* sent another army against him, under the command of *Menostanes* son to *Artarius*, the king's brother, and governor of *Babylon*. This general was attended with no better success than the other; for he was, in the same manner, defeated and put to flight, leaving *Megabyzus* master of the field, and all the baggage. The king, being sensible that he could not get the better of him by dint of arms, sent his brother *Artarius*, and his sister *Amytis*, who was wife to *Megabyzus*, with several other persons of distinction, to persuade him to return to his duty. By their mediation the difference being made up, the king granted him his pardon; and *Pardoned*, he returned to court. Not long after, a lion being ready and ready to fall upon the king as he was hunting, *Megabyzus*, to shew *instated* his zeal and affection for his sovereign, threw a dart at the lion, and killed him. But the king, still retaining ill-will against him, upon pretence that he had affronted him in shooting first at the lion, commanded his head to be struck off: and it was with the utmost difficulty, that *Amytis* his sister, and *Hamestris* his mother, prevailed upon him to change the sentence of death into that of perpetual banishment: *Megabyzus* was therefore *Banished*. Sent to *Cyrta*, a city standing on the *Red* sea, and sentenced to spend the rest of his life there, under confinement. However, five years after, he made his escape from thence, and, under disguise, got safe to his own house at *Susa*, where, by the intercession of his wife, and mother-in-law, he was reinstated *Reinstated* in the king's favour, and enjoyed it till his death, which happened some years after, in the seventy-sixth year of his age. He was greatly lamented by the king and the whole court, being the best counsellor, and greatest general, of the whole empire. To him *Artaxerxes* owed both his life, and his crown, at his first accession to the government: but it is of dangerous consequence, in a subject, to have too much obliged his sovereign; for this was the true source of all the misfortunes that befel *Megabyzus*.

IN the thirty-fourth year of the reign of *Artaxerxes*, a war Year of breaking out between the *Athenians* and *Lacedæmonians*, com- the flood monly called the *Peloponnesian* war, both parties sent embassa- 1917. dors to the king, imploring his assistance. But we do not *Bef. Chr.* find, that *Artaxerxes* returned them any answer before the se- 431. venth year of that war, when he sent an ambassador to the *Lacedæmonians*, named *Artaphernes*, with a letter written in *Artaxerxes's letter to the Lacedæmonians.* the *Assyrian* tongue, wherein he told them, that several embassadors had come to him from them; but the purport of their embassies differed so widely, that he could not comprehend what they requested; and that therefore he had thought proper to send them a *Persian*, to let them know, that if they had

any proposals to make, they should send a trusty person along with him, by whom he might be informed what they desired him to do. This ambassador, arriving at *Eion*, on the river *Strymon* in *Thrace*, was there taken prisoner by one of the admirals of the *Athenian* fleet, who sent him to *Athens*; where he was treated with the utmost civility and respect, the *Athenians* being extremely desirous to regain the favour of the king his master <sup>k</sup>. The year following, as soon as the season allowed the *Athenians* to put to sea, they sent back the ambassador, in one of their own ships, at the expence of the public; and appointed some of their citizens to attend him to the court of *Persia*, with the character of ambassadors. But, when they landed at *Ephesus*, they there received news of the king's death; whereupon the *Athenians* not thinking it adviseable to proceed farther, took their leave of *Artaphernes*, and returned to *Athens* <sup>l</sup>.

ARTAXERXES favoured the *Jews* above all the kings of *Persia*: but what happened to them during his reign, we shall relate in the history of that people, as in a more proper place. This prince died in the forty-first year of his reign, and was succeeded by *Xerxes*, the only son he had by his queen: but by his concubines he had seventeen, among whom were *Sogdianus*, or, as *Ctesias* calls him, *Secundianus*, *Ochus*, and *Artabanes*. *Xerxes*, having drank immoderately at a great entertainment, retired to his bedchamber, to refresh himself with sleep, after his debauch. This opportunity *Sogdianus* laid hold of; and, being led into the bedchamber by *Pharnacyas*, one of *Xerxes*'s eunuchs, slew him after he had reigned forty-five days; and possessed himself of the kingdom <sup>m</sup>.

**Xerxes II.**  
 Year of the flood 1924.  
 Bcf. Chr. 424.  
 Slain.

*Sogdianus*'s cruelties. SCARCE was *Sogdianus* seated on the throne, when he put to death *Bagorazus*, the most faithful of all his father's eunuchs. He had been appointed to superintend the interment of *Artaxerxes*, and of the queen, *Xerxes*'s mother, who had died the same day as her royal consort. After he had conveyed both their bodies to the burial-place of the *Persian* kings, he found, on his return, *Sogdianus* in possession of the crown, with whom he had formerly had some small difference. This *Sogdianus* remembered, and, taking, for a pretence to quarrel with him, something relating to the obsequies of his father, caused him to be stoned to death. By these two murders, he became very odious both to the nobility and the army; and, being jealous lest some of his brothers might treat him as he had treated *Xerxes*, he sent for *Ochus*, whom he chiefly su-

<sup>k</sup> THUCYD. l. iv. p. 285, 286.

<sup>l</sup> Idem ibid. p. 322.

<sup>m</sup> CTESI. c. 47. DIOD. SIC. l. xii. p. 115.

ed, with a design to murder him the moment he arrived. s had been by his father appointed governor of *Hyrkania* ; being well apprised of his brother's design, under several nces, put off his coming to court till he had drawn toge- a powerful army, with which he advanced to the confines *ersia*, openly declaring, that he designed to revenge the of his brother. This declaration brought over to him y of the nobility, and several governors of provinces, who, g highly dissatisfied with the cruelty and ill-conduct of *Sog- Deposed by* us, put the tiara on *Ochus's* head, and proclaimed him *Ochus*.

*Sogdianus*, seeing himself thus deserted, contrary to the ce of his best friends, came to an accommodation with *His cruel* us, who, having him in his power, caused him to be thrown *death*. ashes (O), where he died a cruel death o.

*CHUS*, being settled on the throne by the death of *Sogdia- Ochus* changed his name, taking that of *Darius* ; and is by hi- *takes the* ans commonly called *Darius Nothus*, or *Darius the name of* *ard* (P). *Darius*.

*RSITES*, seeing in what manner *Sogdianus* had supplanted *Arsites* *Arsites* *Arsites*, and had been afterwards driven from the throne by *rebels*: us, began to entertain thoughts of treating *Ochus* in the *Year of* e manner. With this design, though he was his brother *the flood* he same father and mother, he broke out into an open re- 1926. on against him, being encouraged thereunto, and assisted, *Bef. Chr.*

422.

• CTESIUS, c. 47. DIODOR. I. xii. p. 322.

) This punishment was in- ed for him, and became af- ards common in *Persia*. *O-* had sworn, that *Sogdianus* ld not die by the sword, by on, or of hunger. To keep word, he contrived this new of punishment ; it is de- ed in the thirteenth chapter he second book of *Macca-* thus : An high tower was d to a certain height with s, and the criminal being wn headlong into them, were, by a wheel, perpe- ly turned round him, till he suffocated. Thus this wic- prince lost his life, and his ire, after he had reigned six aths and fifteen days (75).

(P) He is placed in *Ptolemy's* canon as the immediate succes- for to *Artaxerxes Longimanus*, according to the stile of that ca- non, which constantly ascribes to the predecessor the whole year in which he dies, and places him as the next successor, who was on the throne in the begin- ning of the ensuing year. As the reigns of *Xerxes* and *Sogdia- nus* made up but eight months, and these did not reach to the end of the year, in which *Arta- xerxes* died, they are, in the canon, cast into the last year of *Artaxerxes*, and *Darius* is placed next him, as if he had been his immediate successor.

(75) 2 *Maccab.* xiii. 4, & 5. *Kal. Max.* I. ix. c. 2.



by *Artyphius* the son of *Megabyzus*. *Ochus*, whom henceforth we shall call *Darius*, sent *Artasyras*, one of his generals, against *Artyphius*, while he marched in person against his brother *Ariftes*. *Artyphius*, with the assistance of his Greek mercenaries, twice defeated the general who had been sent against him: but these being gained over with large bribes, he lost the third battle; and, being reduced to great streights, surrendered himself to *Darius*, upon hopes given him of mercy. The king was for putting him to death immediately, but was diverted from it by *Parysatis* his wife and sister: she was daughter to *Artaxerxes* by another mother, an intriguing and crafty woman; and, by her advice, the king was intirely governed in affairs of the highest importance. The counsel he gave him, on this occasion, was, to treat *Artyphius* with great clemency, that by such usage of a rebellious servant he might the better encourage his brother to throw himself upon his mercy; and then dispose of them both as he pleased. *Darius* followed her counsel, and had the success he proposed; for *Ariftes* being informed of the gentle usage *Artyphius* had met with, concluded that he, as a brother, should be treated, at least with the same indulgence and good-nature. Flattered with this hope, he came to an agreement with the king, and surrendered himself into his hands. *Darius* having him in his power, was very much inclined to pardon him; but was prevailed upon by *Parysatis* to put both him and *Artyphius* to death, by suffocating them in ashes P.

Put to  
death with  
Ariftes.

He also put to death *Pharnacyas*, for being concerned in the murder of *Xerxes*; and *Monasthenes*, another eunuch, who was the chief favourite of *Sogdianus*, was condemned to die a cruel death; which he prevented, by laying violent hands on himself. These executions did not procure him the tranquillity he expected; for his whole reign was disturbed with violent commotions, raised in various parts of the empire. One of the most dangerous was that which was stirred up by *Pisuthnes*, governor of *Lydia*, who, setting up for himself, raised an army of Greek mercenaries, under the command of *Lycon*, an Athenian. Against him *Darius* sent *Tissaphernes*, appointing him, at the same time, governor of *Lydia*, in his room. *Tissaphernes*, who was an artful and crafty man, found means of gaining the Greeks who served under *Pisuthnes*, and inducing both them and their general to change sides. Whereupon *Pisuthnes*, not being in a condition to carry on the war, surrendered, upon promise of pardon: but the king, the instant he was brought before him, sentenced him to death; and accordingly he was, pursuant to the king's order, suffocated in ashes.

Year of  
the flood  
1934.  
Bef. Chr.  
414.

Pisuthnes  
and his son  
put to  
death.

but his death did not put an end to the troubles which he had raised ; for his son *Amorgas*, with the remainder of the army, still opposed *Tissaphernes* ; and for two years continued to resist the maritime powers of *Asia Minor*, till he was, at length, taken prisoner by the *Peloponnesians*, at *Iasus*, a city of *Ionia*, and delivered by the inhabitants to *Tissaphernes*, who put him to death <sup>q</sup>.

**DARIUS** had scarce quelled this rebellion, when he found himself involved in new troubles. His court, and we may say, the whole empire, were governed by the eunuchs *Artoxares*, *Artibarzanes*, and *Athous*. These he consulted, and followed their advice, in all the momentous affairs of the government ; but *Artoxares* was the chief favourite, and nothing was transacted but by his direction : intoxicated with this power, he began to entertain thoughts of ascending the throne ; and, accordingly, formed a design of cutting off *Darius*. With this view, that he might not be thought an eunuch, which was a strong objection to his being acknowledged king, he married, and wore an artificial beard, giving out, that he was not what, to that time, the *Persians* had taken him to be. But his wife, who was privy to the whole plot, and, perhaps, glad to get Artoxares rid of such a husband, discovered the whole matter to the king. <sup>put to</sup> Whereupon he was seized, and delivered up to *Parysatis*, who <sup>death.</sup> caused him to be put to a cruel and ignominious death <sup>r</sup>.

**THE** same year that *Pisuthnes* rebelled, the *Egyptians* not only shook off the *Persian* yoke, but, entering into a confederacy with the *Arabians*, resolved to carry the war into *Phœnicia* <sup>s</sup>. News of this being brought to the court of *Persia*, the fleet which the king had equipped, with a design to assist the *Lacedæmonians*, was recalled to the defence of his own dominions <sup>t</sup>.

**WHILE** *Darius* was carrying on a war against the *Egyptians* and *Arabians*, the *Medes* revolted ; but being defeated, were <sup>success</sup> forced to return to their former allegiance ; and, in punishment <sup>gainst the</sup> of their rebellion, reduced to harder subjection than before, as <sup>revolted</sup> is usually the case. *Darius* seems to have been likewise suc- <sup>provinces.</sup> cessful against the *Egyptians* ; for *Amyrtæus* being dead, after a reign of six years, his son *Pausiris* succeeded him, as *Herodotus* informs us <sup>u</sup>, in the kingdom, with the consent of the *Persians* ; which shews, that they were masters of *Egypt*.

**DARIUS**, having thus settled the affairs of *Media* and *Egypt*, Cyrus the youngest son, with the supreme command of all the provinces of *Asia Minor*. He was a very young <sup>appointed</sup> governor


<sup>q</sup> CTESIUS, c. 51.

<sup>r</sup> Idem ibid.

<sup>s</sup> See vol. ii. p. 101. of *Asia*

<sup>t</sup> THUCYD. l. viii. init. JUSTIN. l. v. c. 2. DIODOR. l. xiii. Minor. p. 160.

<sup>u</sup> HEROD. l. iii. c. 15.

Year of the flood 1941. Bef. Chr. 407.  man, to be intrusted with so much power; for, being born after his father's accession to the crown, he could not have been above sixteen years old when he received this important commission: but, as he was the darling of his mother *Parysatis*, who had an absolute sway over the king her husband, she obtained this command for him, with a view to put him in a condition to contend for the crown, after his father's death: and this use he accordingly made of it, to the great disturbance of the whole empire, as we shall see hereafter.

Sent to assist the Lacedæmonians. On his receiving his commission, he was ordered to assist the *Lacedæmonians* against the *Athenians*, contrary to the wise measures observed by *Tissaphernes*, who, by sometimes helping one side, and sometimes the other, had so balanced matters between them, that they continued to harass each other without being at leisure to disturb the *Persians*, who had so long been the common enemies of both. This order given, *Cyrus* soon discovered the weakness of the king's politics; for the *Lacedæmonians*, having, with the assistance given them by *Cyrus*, soon overpowered the *Athenians*, sent first *Thimbro*, and after him *Dercyllidas*, and at last *Agésilas* their king, to invade the *Persian* provinces in *Asia*, where they made great conquests, and would have endangered the whole empire, had not *Darius*, by distributing large sums of money among the demagogues, or governors of the *Greek* cities, found means to rekindle the war in *Greece*; which obliged the *Lacedæmonians* to recal their troops for their own defence.

Becomes obnoxious to his father.

*CYRUS* having put to death two noble *Persians*, sons to a sister of *Darius*, for no other reason but because they had not bowed in meeting him, wrapped up their hands in their sleeves, as was customary among the *Persians* in the presence of their king, *Darius* recalled him to court, on pretence that he was indisposed, and desired to see him. *Cyrus*, well knowing how great an ascendant his mother had over the king, prepared for his journey; but, before he set out, he ordered such large subsidies to be sent to *Lyfander*, general of the *Lacedæmonians*, as enabled him to gain that memorable victory over the *Athenians* at the *Goats-river* on the *Hellefpont*, which put an end to the *Athenian* power, and the *Peloponnesian* war, after it had lasted twenty-seven years. *Darius* was highly incensed against *Cyrus*, not only on account of the death of his two nephews, but because he had presumed to challenge honours that were due only to the king; and therefore designed to deprive him of his government. But, upon his arrival, the queen not only

\* XENOPH. Hellen. l. i. PLUTARCH. in Artax. & Lyfandro. JUSTIN. l. v. c. 5. DIOD. l. xiii. p. 368. y XENOPH. Dion. JUSTIN. ibid. THUCYD. l. ii. PLUTARCH. in Lyfandro.

conciled his father to him, but used all her art to have him declared heir to the crown, by reason he was born after his father's accession to the throne; which had given the preference to *Xerxes* in the reign of *Darius Hystaspis*. *Darius* could not by any means be prevailed upon to comply with her request; but however bequeathed him the government of those provinces which he ruled before. Not long after, *Darius* died, after he had reigned nineteen years; and was succeeded by *Arfaces*, his eldest son by *Parysatis*, who, on his ascending the throne, took the name of *Artaxerxes*, and was, for his extraordinary memory, by the *Greeks* called *Mnemon*, that is, rememberer<sup>2</sup>. While he was attending his father on his death-bed, he desired to be informed by what art he had so happily managed the government, that, by following the same rule, he might be blessed with the like success. The dying king gave him this memorable answer, *that he had ever done, to the best of his knowledge, what religion and justice required, without swerving from the one or the other*<sup>2</sup>.

*Darius Nothus dies.*

Year of the flood 1944. Bef. Chr. 404.

UPON the death of *Darius*, his son *Artaxerxes* went to *Pargada*, to be there inaugurated, after the *Persian* custom, by the priests of *Bellona*. He was no sooner arrived there, but was informed by one of the priests, that his brother *Cyrus* had formed a conspiracy against him, with a design to murder him in the very temple. Upon this information, *Cyrus* was seized, and sentenced to death; but his mother *Parysatis* prevailed upon the king not only to save his life, but to send him back to the government of *Asia Minor*, which his father had left him<sup>b</sup>.

*Artaxerxes Mnemon. Cyrus's conspiracy.*

ARTAXERXES was no sooner settled on the throne, but *Statira's* extraordinary beauty, employed her power with him to the utter ruin of *Udiastes*, who had killed her brother *Teriteuchus*. This quarrel had its rise in the reign of *Darius*, and the whole was a complication of adultery, incest, and murder; which raised great disturbances in the royal family, and ended in the ruin of all who were concerned in it. *Statira* was daughter to *Hydarnes*, a *Persian* lord, and governor of one of the chief provinces of the empire. *Artaxerxes*, then called *Arfaces*, falling in love with her, married her; and at the same time *Teriteuchus* her brother married *Hamestris*, one of the daughters of *Darius*, and sister to *Arfaces*; by reason of which

*resentment against Udiastes.*

<sup>2</sup> XENOPH. Hellen. l. ii. PLUTARCH. in Lyfandro & Artaxer. DIODOR. l. xiii. <sup>a</sup> ATHENÆUS, l. xii. dipnosophist. JUSTIN. v. c. 8, & 11. <sup>b</sup> PLUTARCH. in Artax. XENOPH. de expedit. Cyri, l. i. JUSTIN. l. v. c. ult.

marriage he was appointed, on his father's death, to succeed him in his government; but, falling in love with his own *Roxana*, no-ways inferior in beauty to *Statira*, that he might without any constraint, enjoy her, he resolved to dispossess his wife *Hamestris*, and raise a rebellion in the kingdom. *Darius*, being acquainted with his wicked designs, engaged *Udiastes*, intimate friend of *Teriteuchmes*, to murder him; which he accordingly, and was rewarded by the king with the government of his province. *Mithridates* the son of *Udiastes*, was one of *Teriteuchmes*'s guards, and greatly attached to his master, hearing that his father had committed this murder, uttered all manner of imprecations against him; and, to his abhorrence of so vile an action, seized on the city of *Amisus*, and, openly revolting, declared for the son of *Teriteuchmes*. *Mithridates* was, by the king's forces, blocked up in the city of *Zaris*, and with him the son of *Teriteuchmes*. All the rest of the family of *Hydarnes* were apprehended, and delivered to *Parysatis*, to execute her revenge upon them for the ill done, or intended, against her daughter. That cruel punishment began with *Roxana*, whose beauty had been the occasion of this mischief, and caused her to be sawed in two. They were all beheaded, except *Statira*, whom she spared, through earnest intreaties, and through the importunate tears, of her husband *Arfaces*, contrary to the opinion of *Darius*, who thought her, that she would afterwards have occasion to repent. Thus the case stood at the death of *Darius*. But *Arfaces* no sooner settled on the throne, than *Statira* prevailed on him to deliver *Udiastes* into her hands; whereupon she caused his tongue to be drawn out at his neck, and made him endure in the most exquisite torments she could invent, in revenge for the part he had acted in the ruin of her family. His son *Mithridates* she appointed governor of his province, for the attachment he had shewn to *Teriteuchmes*. But *Parysatis*, bitterly resenting this fact, poisoned the son of *Teriteuchmes*, not long after, *Statira* herself, as we shall hereafter relate.

**Cyrus designs a war against his brother.** **CYRUS**, returning to his government of *Asia Minor*, full of resentment for the sentence of death, which his brother had pronounced against him, resolved to revolt, and use his utmost endeavours to drive him from the throne. With this view he employed *Clearchus*, a *Lacedæmonian* general, to raise a body of *Greek* troops for his service, under pretence of a war which the *Lacedæmonians* were to carry into *Thrace*.

**Year of the flood 1945. Bef. Chr. 403.** *Themistocles* the *Athenian*, being well apprised of the true end of which these levies were made, passed over into the province of *Pharnabazus*, with a design to proceed from thence to the

b Ctes. in Pers.

court, and acquaint *Artaxerxes* with the whole scheme. When he arrived there, a discovery of such importance had, without all doubt, procured him the favour of that prince, and the assistance he wanted for the re-establishment of his empire. But the partisans of the *Lacedæmonians* at *Athens*, it is, the thirty tyrants, fearing the negotiations of so superior genius, found means to induce *Pharnabazus* to put him to death; whereby the *Athenians* lost the great hopes they had conceived of speedily recovering their former state <sup>c</sup>.

The cities that were under the government of *Tissaphernes* passed from him to *Cyrus*. This incident, which was the effect of the secret practices of that prince, gave birth to a war between them. *Cyrus*, under pretence of arming against *Tissaphernes*, assembled troops openly, and, to amuse the court, he speciously, made grievous complaints to the king against the governor, demanding his protection and assistance in the most submissive manner. *Artaxerxes*, being deceived by these pretences, believed that all *Cyrus's* preparations were directed only against *Tissaphernes*; and, not being displeased that they should be at variance with each other, suffered him to employ what forces he pleased <sup>d</sup>.

The young prince lost no time on his side, and hastened the execution of his great design. As he had assisted the *Lacedæmonians* against the *Athenians*, and put them in a condition of gaining those victories, which made them masters of *Greece*, he thought he might safely disclose to them his intent, and their assistance in accomplishing of it. The *Lacedæmonians* readily granted him his demand, dispatching immediately messengers to their fleet to join that of the prince, and to obey in all things the command of *Tamos* his admiral; but they took care not to mention *Artaxerxes*, pretending not to be privy to his designs that were carrying on against him. This precaution they used, that, in case *Artaxerxes* should get the better of his brother, they might justify themselves to him for what they had done <sup>e</sup>.

The army, which *Cyrus* had raised, consisted of thirteen thousand *Greeks*, who were the flower of his army, and an hundred thousand regular troops of other nations. *Clearchus* a *Lacedæmonian* commanded all the *Peloponnesian* troops, except the *Achæans*, who were led by *Socrates* of *Achaia*. The *Æolians* were under *Proxenes* a *Theban*, and the *Thessalians* under *Menon*. The other nations were commanded by Persian generals, of whom the chief was *Ariæus*. The fleet con-

<sup>c</sup> XENOPH. de expedit. Cyri, l. i. PLUT. in Artax. <sup>d</sup> XENOPH. ubi supra. PLUT. in Artaxer. <sup>e</sup> XENOPH. ubi supra. PLUTARCH. ibid. JUSTIN, l. v. c. 11.



sisted of thirty-five ships under *Pythagoras* a *Lacedæmonian*, and twenty-five commanded by *Tamos* an *Egyptian*, admiral of the whole fleet <sup>f</sup>. *Cyrus* opened his design to none of the *Greeks*, except *Clearchus*, fearing the boldness of the enterprize might discourage the officers, as well as the soldiers. *Proxenes*, between whose family and *Xenophon's* an antient friendship subsisted, presented that young *Athenian* to *Cyrus*, who received him favourably, and gave him a commission among the *Greek* mercenaries <sup>g</sup>. *Cyrus*, having at length got all things ready, set out from *Sardis*, directing his march towards the upper parts of *Asia*, the troops neither knowing where, nor in what war, they were to be employed; for *Cyrus* had only given out, that he was marching against the *Pisidians*, who, with frequent incursions, harassed his province. However, *Tissaphernes*, judging these preparations to be too great for so small an enterprize, set out with all possible expedition from *Miletus*, to give the king a true account of them. *Artaxerxes*, being now well apprised of his brother's designs, assembled a numerous army to receive him. In the mean time *Cyrus*, advancing with long marches, arrived at the streights of *Cilicia*, where he found *Syennesis*, king of that country, prepared to dispute his passage; wherein he would have easily succeeded, had he not been obliged to abandon that important pass, to defend his own territories against *Tamos*, and the *Lacedæmonian* fleet, which appeared upon the coasts <sup>h</sup>.

*Tissaphernes*  
discovers  
*Cyrus's*  
intention.

The  
*Greeks*  
mutiny  
against  
*Cyrus*.

Reduced by  
*Clearchus*

WHEN they arrived at *Tarsus*, the *Greeks* refused to proceed any farther, suspecting that they were marching against the king, and protesting, that they did not enter into the service upon that condition. *Clearchus* at first made use of his authority to quell the tumult; but with very ill success: and therefore, desisting from force, he pretended to enter into their views, and advised them to send deputies to *Cyrus*, to know from his own mouth against whom they were to be employed. By this artful evasion, he appeased the tumult, and was himself chosen one of the deputies. *Cyrus*, whom he had acquainted beforehand with what had happened, answered, that he was going to attack *Abrocomas*, who was at twelve days march distance, encamped on the banks of the *Euphrates*. The *Greeks* plainly saw, that this was not his true design; but nevertheless shewed themselves willing to proceed, on condition that their pay was increased. This *Cyrus* willingly granted; and, having gained their affections during the march, by treating them with extraordinary kindness and humanity, he at last declared, that he marched against *Artaxerxes*. Upon this, some com-

<sup>f</sup> XENOPH. de expedit. Cyr. l. i. p. 252.  
P. 294.

<sup>h</sup> Idem, l. i. p. 248—261.

<sup>g</sup> Idem, l. ii.



plaints were heard at first; but they soon gave way to expressions of joy and satisfaction, occasioned by that prince's magnificent promises<sup>1</sup>.

CYRUS, after a long march, arriving in the plains of *Cunaxa* in the province of *Babylon*, found there *Artaxerxes*, with an army of nine hundred thousand men, ready to engage him; whereupon, leaping out of his chariot, he ordered his troops to stand to their arms, and fall into their ranks; which was done with great expedition, he not allowing them time to refresh themselves. *Clearchus* advised *Cyrus* not to charge in person, but to remain in the rear of the *Greek* battalions. This advice *Cyrus* rejected with indignation, saying, that he would not render himself unworthy of the crown for which he was fighting. As the king's army drew near, the *Greeks* fell upon them *The battle* with such fury, that the wing opposite to them was, at the very *of Cunaxa* first onset, put to flight; whereupon *Cyrus* was, with loud shouts of joy, proclaimed king by those who stood round him. But he, in the mean time, perceiving that *Artaxerxes* was wheeling about to attack him in flank, advanced against him with six hundred chosen horse, killed *Artagerfes*, captain of the king's guards, with his own hand, and put the whole body to flight. In this encounter, discovering his brother, he cried out, *I see him*; and, spurring on his horse, engaged him with great resolution, which, in some degree, turned the battle into a single combat, each of the two brothers endeavouring to assure himself of the crown by the death of his rival. *Cyrus* killed his brother's horse, and wounded him on the ground; *Cyrus* but he immediately mounted another, when *Cyrus* attacked *wounds* him again, and gave him a second wound, and had already *the king*; lifted up his hand to give him a third; which the king's guards observing, they all discharged their arrows, aiming at him alone; and he, at the same time, throwing himself headlong upon the king, was run through by his javelin, and pierced with innumerable arrows. He fell dead upon the spot; and *but is slain* all the chief lords of his court, resolving not to survive their *with all* master, were killed in the place where he fell: a certain proof, *his friends.* *says Xenophon*, that he well knew how to chuse his friends, and that he was truly beloved by them. Some writers tell us, *Year of* that *Cyrus* was killed by a *Carian* soldier: *Mithridates*, a *the flood* young *Persian* nobleman, boasted, that he had given him the *1947.* mortal blow with his javelin, which entered his temples, and *Bef. Chr.* pierced his head quite through. *Artaxerxes*, after having caused *401.* his head and right-hand to be cut off, pursued the enemy to their camp, and there possessed himself of great part of their baggage and provisions. The *Greeks* had defeated the king's

<sup>1</sup> XENOPH. & PLUT. *ibid.*

*The camp  
of the  
Greeks  
plundered  
by Darius.*

*Their noble  
retreat.*

*Under Xe-  
nophon.*

left wing, commanded by *Tissaphernes*; and the king's right wing, commanded by himself, had routed the enemy's left; and, as neither knew what had happened elsewhere, both parties believed they had gained the day: but, *Tissaphernes* acquainting the king, that his men had been put to flight by the *Greeks*, he immediately rallied his troops, in order to attack them. The *Greeks*, under the command of *Clearchus*, easily repulsed them, and pursued them to the neighbouring hills. As night was drawing near, the *Greeks* halted at the foot of the hill, much surprised that neither *Cyrus* himself, nor any messenger from him, appeared; for they yet knew nothing of his death, or the defeat of the rest of the army. They determined therefore to return to their camp; which they did accordingly: but found there, that the greatest part of their baggage had been plundered, and all their provisions taken; which obliged them to pass the night in the camp, without any sort of refreshment. The next morning, as they were still expecting to hear from *Cyrus*, they received the sad news of his death, and the defeat of that part of the army: whereupon they sent deputies to *Ariæus*, who had retired to the place whence they had marched the day before the action, offering him, as conquerors, the crown of *Persia*, in the room of *Cyrus*. *Ariæus* rejected the offer, and acquainted them, that he intended to set out early next morning on his return to *Ionis*, advising them to join him in the night. They followed his directions, and, under the conduct of *Clearchus*, began their march, and arrived at his camp about midnight, whence they set out on their return to *Greece*<sup>k</sup>. They were at a vast distance from their own country, in the very heart of the *Persian* empire, surrounded by a numerous and conquering army, and had no way to return again into *Greece*, but by forcing their retreat through an immense tract of the enemy's country. But their valour and resolution mastered all these difficulties, and, in spite of a powerful army, which pursued and harassed them all the way, they made a retreat of two thousand three hundred and twenty-five miles through provinces belonging to the enemy, and got safe to the *Greek* cities on the *Euxine* sea. This was the longest march, and most memorable retreat, that ever was made through an enemy's country. *Clearchus* had the conduct of it first; but, he being cut off by the treachery of *Tissaphernes*, *Xenophon* was chosen in his room, and to his valour and wisdom it was chiefly owing, that at length they got safe into *Greece*. As the same *Xenophon* has given a minute

<sup>k</sup> XENOPH. l. i. p. 272—292. DIODOR. l. xiv. p. 255—257. PLUT. in Pericl. & Artax. DIOC. LAERT. in vita Xenoph. JUSTIN. l. v. c. 11.

account of this expedition, and the retreat of the *Greeks* from the place of the battle to their own country, we shall find a more proper place to mention it in the history of *Greece*, and return to what passed in the court of *Artaxerxes* after the battle of *Cunaxa*.

As he believed, that he had killed *Cyrus* with his own hand, and looked upon that as the most glorious action of his life, to dispute that honour with him, was wounding him in the most tender part. Being therefore informed, that the *Carian* soldier, whom we have mentioned above, laid claim to that glory, he caused him to be delivered to *Parysatis*, who had sworn the destruction of all those who were any ways concerned in the death of her son. She made that unhappy wretch suffer the most exquisite torments she could invent, during ten days, and then put him to a most cruel death. *Mithridates* likewise having boasted, that it was he who gave *Cyrus* his mortal wound, was treated in the manner we have described, where we spoke of the punishments used among the *Persians*<sup>1</sup>. *Masabates*, one of the king's eunuchs, who, by his order, had cut off the head and hand of *Cyrus*, being delivered to *Parysatis*, was flayed alive, and his skin stretched before his eyes, upon two stakes prepared for that purpose. Nor did the cruelty and resentment of *Parysatis* stop here; for, having conceived an implacable hatred against *Statira* for reproaching her, as if she had countenanced her son *Cyrus*'s revolt against his brother, that revengeful woman poisoned her own daughter-in-law, in the following manner: *Parysatis*, feigning to be reconciled to her, invited her one night to supper; and a certain bird being served up, which was a great rarity among the *Persians*, she divided it between *Statira* and herself, with a knife, which was poisoned on one side only: the sound part she immediately eat, which encouraged *Statira*, though upon her guard, to eat the other: whereupon she was that instant seized with horrible convulsions, and died in a few hours. *Artaxerxes*, being greatly afflicted for the loss of his beloved wife, and suspecting his mother, caused all her domestics to be put to the rack, when *Gygis*, one of her confidants, discovered the whole. *Artaxerxes* caused *Gygis*, who was privy to the crime, to be put to a cruel death; and confined his mother to *Babylon*, telling her, that he would never set his foot within the gates of that city, while she was there; but, at length, time having alleviated his grief, he allowed her to return to court, where, by an intire submission to his will, she regained his favour, and bore a great sway at court to her death<sup>m</sup>.

<sup>1</sup> See before, p. 128.

<sup>m</sup> PLUTARCH. in Artaxer.

Tissaphernes oppresses the Greeks.

The Lacedæmonians make war upon the Persians.

Year of the flood 1948.  
Bef. Chr. 400.

Dercyllidas's success against Tissaphernes.

A Persian fleet put under Conon's command.

AFTER the death of *Cyrus*, *Tissaphernes* being sent back to his former government, and moreover invested with the same power which had been given to *Cyrus*, he began to harass and oppress the *Greek* cities, that were within the verge of his authority, and had sided with that unfortunate prince. Whereupon they sent ambassadors to the *Lacedæmonians*, imploring their assistance and protection. The *Lacedæmonians*, having now ended the long war which they had waged with the *Athenians*, laid hold of this opportunity of breaking again with the *Persians*, and sent *Thimbro* with an army against them, which being strengthened by the conjunction of those forces that *Xenophon* brought back from *Persia*, they took the field against *Tissaphernes*: but *Thimbro* being soon recalled, upon some complaints, and sent into banishment, *Dercyllidas* was appointed to succeed him. As he was both a brave general, and a famous engineer, he was attended with far better success than his predecessor. Upon his first arrival, finding that *Tissaphernes* and *Pharnabazus*, governors of the two neighbouring provinces, were at variance with each other, he made a truce with the former, and, marching against the latter with all his forces, drove him quite out of *Æolis*, and several cities of other provinces. *Pharnabazus*, fearing he might invade *Phrygia*, the chief province of his government, was glad to make a truce with him, leaving him in possession of what he had taken. Upon this truce he marched into *Bithynia*, where he took up his winter-quarters, to avoid being chargeable to his allies. At the same time *Pharnabazus* took a journey to the *Persian* court, and there made loud complaints against *Tissaphernes*, for concluding a peace with *Dercyllidas*, instead of assisting him against the common enemy. He likewise earnestly pressed the king to equip a great fleet, and appoint *Conon* the *Athenian*; then an exile in *Cyprus*, admiral, telling him, that as *Conon* was the best sea-commander of his time, he might, by that means, obstruct the passage of all farther recruits from *Greece*, and soon put an end to the power of the *Lacedæmonians* in *Asia*. His proposal was approved of by the king, who immediately ordered five hundred talents to be paid him for the equipment of a fleet, with instructions to give *Conon* the command of it <sup>n</sup>.

IN the mean time *Dercyllidas*, having reduced *Atarna*, marched into *Caria*, where *Tissaphernes* usually resided; for the *Lacedæmonians*, believing that, if he were attacked there, he would comply with all their demands, in order to save that province, had sent *Dercyllidas* express orders to march thither.

<sup>n</sup> DIODOR, l. xiv. p. 417. JUSTIN. l. vi. c. 8. PAUSAN. in Atticis.

This *Tissaphernes* and *Pharnabazus* no sooner heard, but they united against *Dercyllidas*, whom they came up with in so disadvantageous a post, that, had they charged him immediately, he must inevitably have perished. *Pharnabazus* was for attacking him; but *Tissaphernes*, who at the battle of *Cunaxa* had experienced their valour, could not be brought to venture an engagement, but sent heralds to *Dercyllidas*, to invite him to a parley, in which proposals for a peace being offered on both sides, they made a truce till the answer of their respective masters should be known. Thus *Dercyllidas*, and his army, *Dercyllidas's narrow escape* were saved from utter destruction, through the cowardice of his enemy, when nothing else could have delivered them. In the mean time, the *Lacedæmonians*, receiving accounts from *Asia*, that the king of *Persia* was equipping a powerful fleet on the coasts of *Phænice*, *Syria*, and *Cilicia*, and supposing it to be designed, as it truly was, against them, resolved to send *Agefilas*, one of their kings, into *Asia*, in order to make a diversion. All things being ready for this expedition, *Agefilas* set sail with a considerable body of troops, and *Agefilas passes into Asia*. arrived at *Ephesus* before any of the king's officers had the least intimation of this design: with such secrecy and expedition was the whole managed at *Sparta*. *Agefilas*, upon his arrival, took the field with ten thousand foot, and four thousand horse; and, finding no body in a condition to oppose him, carried all before him. Whereupon *Tissaphernes* sent a messenger, to inquire for what end he was come into *Asia*, and why he had taken up arms. *Agefilas* replied, that he was come to assist the *Greeks* inhabiting *Asia*, and restore them to their antient liberty. *Tissaphernes*, being quite unprepared for a war, assured *Agefilas*, that his master would grant him what he demanded, provided he committed no acts of hostility till the return of an express which he had sent to court. *Agefilas* believed him, and a truce was agreed on, and sworn to on both sides: but *Tissaphernes*, without any regard to his oath, made no other use of this truce, than to assemble troops on all sides; and sent to the king for more forces; and, as soon as he received them, he sent word to *Agefilas* to depart *Asia*, denouncing war against him, in case of refusal. This message greatly alarmed the *Lacedæmonians*, and their confederates, as not believing themselves in a condition to oppose the now numerous army of *Tissaphernes*, who had been joined by auxiliaries from all parts of the *Persian* empire. As for *Agefilas* himself, he heard *Tissaphernes's* heralds with a gay and easy air; and desired them to tell their master, that he was under

Year of  
the flood  
1952.  
Bef. Chr.  
396.

His army,  
and success  
there.

Over-  
reached by  
Tissa-  
phernes.

His noble  
message to  
him.

\* DIODOR. l. xiv. XENOPH. Hellen. l. iii. & orat. de Agefil.  
ÆMIL. PROB.

VOL. V.

T

great

Success in  
Phrygia.

great obligations to him for having made the gods, by his perjury, enemies to *Persia*, and friends to *Greece*. Having with this answer dismissed the heralds, he drew all his forces together, and made a feint, as if he intended to invade *Caria*; but, as soon as he understood, that *Tissaphernes* had caused all his troops to march into that province, he turned short, and fell upon *Phrygia*. As his coming thither was wholly unexpected, he over-ran great part of the province, without any opposition, took many towns, and, loaded with an immense booty, marched back, by the sea-coast, into *Ionian*, and wintered at *Ephesus* <sup>P</sup>.

Outwits  
Tissa-  
phernes.

EARLY in the spring, *Agésilas* took the field, and gave out, that his design was to invade *Lydia*: but *Tissaphernes*, who had not forgot the stratagem of the former campaign, took it for granted, that he now truly intended to fall upon *Caria*; and accordingly made his troops march to the defence of that province: but *Agésilas* led his army, as he had given out, into *Lydia*, and approached *Sardis*. Whereupon *Tissaphernes* recalled his forces from their former route, with a design to relieve the place: but *Caria* being a very mountainous country, and unfit for horse, he had marched thither only with the foot, and left the horse behind, on the borders of that province. Whence, on their marching back to the relief of *Sardis*, the horse being some days marches before the foot, *Agésilas* took the advantage of so favourable an opportunity, and fell upon them before the foot could come up to their assistance. The *Persians* were routed at the very first onset; and *Agésilas*, becoming, by this victory, master of the field, over-ran the whole country, and enriched both himself and his army with the spoils of the conquered *Persians* <sup>9</sup>.

Defeats  
the Per-  
sians.

Tissa-  
phernes  
accused by  
Conon;

THE loss of this battle greatly incensed the king against *Tissaphernes*, and increased the suspicion which he had before conceived of him, as if he had something else in view, besides his master's interest. At the same time, *Conon*, arriving at the *Persian* court, heightened the king's displeasure with new complaints against him; for he had deprived the soldiers on board *Conon's* fleet of their pay, and thereby disabled him from doing the king any service. Queen *Parysatis*, actuated by an irreconcilable hatred against all those who had any share in the death of her son *Cyrus*, did not fail, on this occasion, to aggravate the charges brought against him. Hereupon the king resolved to put him to death; but, being afraid to attack him openly, by reason of the great authority he had in *Asia*,

<sup>P</sup> XENOPH. Hellen. l. iii. PLUT. in Agesilao. PAUSAN. in Laconic. <sup>9</sup> XENOPH. ibid. p. 501—657. PLUT. in Artaxer. p. 1022. & in Agesil. p. 601.



he charged *Tithraustes*, captain of the guards, with that important commission, giving him, at the same time, two letters; the one directed to *Tissaphernes*, and empowering him to pursue the war against the *Greeks*, in what manner he thought best; the other was addressed to *Ariæus*, governor of *Larissa*, commanding him to assist *Tithraustes* with his counsel, and all his forces, in seizing *Tissaphernes*. Upon the receipt of this letter, *Ariæus* desired *Tissaphernes* to come to him, that they might confer together about the operations of the ensuing campaign. *Tissaphernes*, who suspected nothing, went to him with a guard only of three hundred men: but while he was sitting, according to the *Persian* custom, and disarmed, he was seized, and put into the hands of *Tithraustes*, who caused his head to be struck off, and sent into *Persia*. The king gave *and put to* *Parysatis*; an acceptable present to one of her revenge-death-tamperers.

UPON the death of *Tissaphernes*, *Tithraustes*, who was appointed to succeed him, sent great presents to *Agésilæus*, telling him, that the cause of the war being removed, and the author of all their differences put to death, nothing could prevent an accommodation: that the king his master would allow the *Greek* cities in *Asia* to enjoy their liberty, paying the customary tribute; which was all that the *Lacedæmonians* required when they first began the war. *Agésilæus* replied, that he could not come to any agreement without orders from *Sparta*: however, as he was willing to give *Tithraustes* the satisfaction of removing out of his province, he marched into *Phrygia*, which was the province of *Pharnabazus*, *Tithraustes* paying him thirty talents to defray the expenses of his march. Upon his march he received a letter from the magistrates of *Sparta*, giving him the command of *Agésilæus* fleet, as well as of the land-forces. By this new commission *he was appointed sole commander of all the troops in Asia, made chief commander by sea and land.* This drew him down to the sea-coast, where he put the fleet in good order, and appointed *Pisander*, his wife's brother, admiral, ordering him forthwith to put to sea.

In this he was more influenced by private affection for brother-in-law, than by the due regard he ought to have for the public good; for though *Pisander* was a man of great courage and valour, yet he was not in other respects worthy of that trust, as the event sufficiently proved.

*AGESILÆUS*, having settled the maritime affairs, pursued his design of invading *Phrygia*, where he reduced many cities, *His success against the Persians.* amassed great sums of money, maintaining his army on

*XENOPH.* ubi supra. *DIODOR.* l. xiv. p. 220. *POLYÆN.* strat. l. vii. *PAUSAN.* in Laconicis. *XEN. & PLUT.* ubi supra.



*Das-  
cylum ta-  
ken.*

*His inter-  
view  
with  
Pharna-  
bazus.*

*Agefilaus  
recalled.*

*Year of  
the flood  
1954.  
Bef. Chr.  
394.*

*His bitter  
sarcasm  
against the  
Greeks.*

the territories of *Pharnabazus*, in great affluence. thence he marched into *Paphlagonia*, being invited thith *Spithridates*, a noble *Persian*, who had revolted from king: there he concluded a league with *Cotys*, king o country; and, returning into *Phrygia*, took the strong of *Dasylum*, and wintered there in the palace of *Pharnabazus*, obliging the adjacent countries to supply his army all sorts of provisions<sup>t</sup>. *Tithraustes*, finding that *Ag* was for carrying on the war in *Asia*, sent *Timocrates* of *I* into *Greece*, with large sums of money, to corrupt the le men in their cities, and rekindle a war against the *Lamonians*. This stratagem produced the intended effect the cities of *Thebes*, *Argos*, *Corinth*, and others, entering confederacy, obliged the *Lacedæmonians* to recal their ki we shall see in its proper place. In the beginning of the spring, as *Agefilaus* was ready to take the field, *Pharna* invited him to an interview; and, he accepting the invit *Pharnabazus*, after expatiating on the services he had the *Lacedæmonians* in their war with the *Athenians*, repro them with ingratitude, in the bitterest terms, since, in r for so many favours, they had pillaged his palace, and rav his lands at *Dasylum*, which were his hereditary estate. what he had said was true, *Agefilaus*, and the *Lacedæmo* that attended him, were to such a degree ashamed, in f themselves so justly upbraided with ingratitude, that they l not what to answer, nor how to excuse such an ungen proceeding: however, to make him the best amends could, they obliged themselves by a solemn promise, n invade any of the provinces under his government, so lon there were others into which they might carry the war ag the *Persian* king. They were as good as their word; immediately withdrew, with a design to invade the u parts of *Asia*, and prosecute the war in the very heart o *Persian* empire. But while *Agefilaus* was projecting thi pedition, a messenger arrived at the camp from *Sparta* quainting him, that the ephori recalled him, to defend his country, against which several states of *Greece* had form strong confederacy: he readily complied with this order, made all the haste thither he could; but complained: departure, that the *Persians* had driven him out of *Asia* thirty thousand archers, alluding to the *Persian darics*, v were pieces of gold, stamped on one side with the figure archer<sup>u</sup>.

<sup>t</sup> PLUT. in Agefil. XEN. Hellen. l. iv. p. 507, 510. <sup>u</sup> ubi supra, p. 513. PLUT. in Apophthegm. Lacon. & Artax. also before, p. 129, 130.

CONON, on his return from the *Persian* court, having brought money enough to pay the soldiers and mariners their arrears, and supply the fleet with arms and provisions, took *Pharnabazus* on board, and forthwith set sail in quest of the enemy. The *Persian* fleet consisted of ninety vessels and upwards; that of the *Lacedæmonians* was not so numerous, but their ships were larger. They came in view of each other near *Cnidos*, a maritime city of *Asia Minor*. *Conon*, who had, in some measure, occasioned the taking of *Athens*, by losing the sea-fight at *Ægospotamos*, or the *Goats river*, was determined to use his utmost efforts, in order to retrieve that misfortune, and efface, by a glorious victory, the disgrace of his former defeat. On the other hand, *Pisander* was desirous to justify, by his conduct and valour, the choice which *Agésilas* his brother-in-law had made in appointing him admiral. In effect, he behaved with extraordinary courage, and had at first some advantage. But *Conon* having boarded his ship, and killed him with his own *The Lacedæmonians defeated at Cnidos.* hand, the rest of the fleet betook themselves to flight. *Conon* pursued them, took fifty of their ships, and, having gained a complete victory, put an end to the power of the *Lacedæmonians* in those parts <sup>u</sup>.

AFTER this victory, *Conon* and *Pharnabazus*, being masters at sea, sailed round the islands and coasts of *Asia*, reducing the cities, which, in those parts, were subject to the *Lacedæmonians*. *Sestus* and *Abydus* were the only two cities that held out against them. *Pharnabazus* attacked them by land, *Conon* by sea; but neither succeeding in the attempt, the former, on the approach of winter, retired home; leaving *Conon* to take care of the fleet, and strengthen it with as many ships as he could assemble from the cities on the *Hellepont* against the ensuing spring <sup>w</sup>.

CONON having assembled, pursuant to his commission, a powerful fleet against the time appointed, he took *Pharnabazus* again on board, and, steering his course through the islands, landed in *Melos*, the most distant of them all. Having reduced this island, as lying very convenient for the invading of *Laconia*, the country of the *Lacedæmonians*, he made from thence a descent on the coasts of that province, pillaged all the maritime places, and loaded his fleet with an immense booty. After this, *Pharnabazus* returning to his government of *Phrygia*, *Conon* obtained leave of him to repair

<sup>u</sup> XENOPH. ubi supra, p. 518. DIOD. l. xiv. p. 302. JUSTIN. l. vi. c. 2, 3. ÆMIL. PROB. in CONON. <sup>w</sup> XENOPH. ibid. p. 534. DIOD. l. xiv. p. 441. ÆMIL. PROB. ibid. PLUT. in Agésil. JUSTIN. l. vi. c. 5.

to *Athens* with eighty ships, and fifty talents, in order to rebuild the walls of that city; which he did accordingly, as will be related in the history of *Greece*.

THE *Lacedæmonians* could not behold, without great concern, so glorious a revolution; and, finding themselves unable to maintain a war with men as brave as themselves, Antalcidas, furnished with the treasures of *Persia*, dispatched Antalcidas, of their citizens, to *Tiribazus*, governor of *Sardis*, injoining him to conclude a peace with *Artaxerxes* upon the most advantageous terms he could. The other cities of *Greece*, in alliance with the *Athenians*, sent, at the same time, their deputies; and *Conon* was at the head of those from *Athens*. The terms which Antalcidas proposed, were, that the king should possess all the *Greek* cities in *Asia*; but the islands, and other cities in *Greece*, should enjoy their liberty, and be governed by their own laws. As these proposals were very advantageous to the king, and dishonourable to the *Greeks* in general, the other ambassadors were all unanimous in rejecting them. The *Lacedæmonians*, bearing an implacable hatred to *Conon* for the restoring of *Athens*, had charged Antalcidas to accuse him to *Tiribazus*, of having purloined the king's money for carrying on of that work, and of having formed a design for the taking *Æolis* and *Ionia* from the *Persians*, and uniting them anew to the republic of *Athens*. Upon these accusations, *Tiribazus* seized him; and, having supplied the *Lacedæmonians* under-hand with considerable sums of money for the equipping of a fleet against the *Athenians*, set out for the *Persian* court, to give the king an account of his negotiations. *Artaxerxes* was well pleased with the terms, which the *Lacedæmonians* had proposed, and directed him to put the last hand to the treaty. At the same time, *Tiribazus* laid before the king the accusations which the *Lacedæmonians* had brought against *Conon*; whereupon he was, according to some writers<sup>2</sup>, sent to *Susa*, and there put to death by the king's command; but the silence of *Xenophon*, who was his contemporary, as to his death, makes us doubt of the truth of the event.

Conon  
accused  
and disgraced.

WHILE *Tiribazus* was attending the court, *Suthras* was charged to guard the coasts of *Asia* in his absence. On this occasion, observing the havock which the *Lacedæmonians* had made in all the maritime provinces, he conceived such an aversion to them, that he sent what supplies he could spare to assist their enemies the *Athenians*. This obliged the *Lacedæmonians* to send *Thymbro* into *Asia*, to renew the war there; but as

<sup>2</sup> CORNEL. NEP. in Conone.

ey were not in a condition to supply him with men or money sufficient for such an undertaking, he was soon cut off, and his army dispersed, by the superior power of the *Persians*. *Diphridas* was sent in his room to carry on the war with theattered remains of his army; but was attended with no better success, all their attempts upon *Asia*, after the battle of *Salamis*, being but faint struggles of a declining power. In the mean time, *Tiribaxus*, returning from *Susa*, summoned the deputies of the *Greek* cities to be present at the reading of the treaty, which had been already approved of by the king. The terms were; that all the *Greek* cities in *Asia* should be subject to the king of *Persia*, and, besides, the islands of *Cyprus* and *Clazomena*; that the islands of *Scyros*, *Samos*, and *Imbros*, should be restored to the *Athenians*; and all the cities of *Greece*, whether small or great, should be declared free. By the same treaty, *Artaxerxes* engaged to assist those who had accepted the terms he proposed, and assist him, to the utmost of his power, against such as should resist them. These conditions were equally disadvantageous and dishonourable to the *Grecian* name: however, as *Greece* was extremely weakened and exhausted by domestic divisions; and therefore no ways in a condition to carry on a war against so powerful a prince, they were all forced to swear to the treaty. This is called the peace of *Antalcidas*; for he was the first that proposed it; giving up to the *Persians*, with the most injustice and baseness, all the *Greeks* settled in *Asia*, whose liberty *Agisilans* had so long contended <sup>b</sup>.

The peace of Antalcidas.

Year of the flood 1955. Bef. Chr. 393.

ARTAXERXES, being now quite disengaged from the *Greek* war, turned his whole power against *Evagoras* king of *Cyprus*, whom he had long before designed to drive out of all his island; but had never been at leisure to put his design in execution. *Evagoras* was descended from the antient kings of *Salamine*, the capital city of the island of *Cyprus*. His ancestors had held that city for many ages, in quality of sovereigns; but were at last driven out by the *Persians*; who, making themselves masters of the whole island, reduced it to *Persian* province. *Evagoras*, who was a man of extraordinary parts, not brooking to live in subjection to a foreign yoke, expelled *Abdymon* a *Citian*, governor of *Salamine* for the king of *Persia*, and took possession of his paternal kingdom. *Artaxerxes* attempted to recover that city; but, being diverted by the *Greek* war, and finding *Evagoras* determined to hold out to the last, gave over, or rather put off, that en-

Artaxerxes bends against Evagoras.

<sup>b</sup> XENOPH. l. iv. p. 548—551. DIOD. ubi supra, p. 447. PLUT. in Agefil. & apophthegm. Laconic. JUSTIN. l. vi. c. 5. ÆMIL. PROB. in Conone.

terprize. In the mean time, *Conon*, by means of *Ctesias Cnidian*, who was chief physician to *Artaxerxes*, made differences between *Evagoras* and *Artaxerxes*; the latter promising not to molest him in the possession of his small dom: but *Evagoras*, who was every way qualified for undertakings, could not content himself with the city of *Iamine* alone. He extended his dominions, and by degrees made himself master, in a manner, of the whole island of *Cyprus*: The *Arbusians*, *Solians*, and *Citians*, alone of the islanders, held out against him. These had recourse to *Artaxerxes*, who, becoming jealous of the power of this avaricious and wise prince, promised them an immediate and powerful support; but, being employed elsewhere, he could not perform his promise so soon as he expected. Having at length concluded a peace with the *Greeks*, he bent all his force against *Evagoras*, determined to drive him quite out of the island. The *Athenians*, notwithstanding the treaty of peace lately concluded with the *Persians*, and the many favours received at the king's hands, could not forbear assisting their old ally, and had befriended them on all occasions. Having therefore equipped ten men of war, they sent them with all possible expedition, under the command of *Philocrates*, to assist him. The *Lacedæmonian* fleet, commanded by *Telautias*, brother of *Agésilas*, falling in with them near the isle of *Rhodes*, surrounded them; so that not one ship could escape. The *Athenians*, determined to assist *Evagoras* at all adventures, sent *Chabrias* with another fleet, and a considerable number of land-forces on board, to join him. This new supply assisted him, and, in a short time, obliged the whole island to submit to *Evagoras*. But the *Athenians* being forced, by the annulment of a new treaty concluded between *Artaxerxes* and the cities of *Greece*, to recall *Chabrias*, the *Persians* attacked, with their forces, the island of *Cyprus*, not doubting but they would soon reduce it, since no supplies could be sent thither from *Greece*. The king's army consisted of three hundred thousand men, and his fleet of three hundred ships. The land-forces were commanded by *Orontes*, son-in-law to *Artaxerxes*; the fleet by *Gaus*, the son of *Tamus*, whom we have mentioned above. *Tiribazus* was commander in chief, both of the sea and land-forces. *Evagoras*, finding himself threatened with so dreadful a war, had recourse to all those princes who were at enmity with the *Persians*, receiving supplies both of men and money from the *Egyptians*, *Libyans*, *Arabians*, *Phœnicians*, and other nations: besides, as he had amassed immense treasures, he hired a great number of mercenaries of various nations.

Athenians  
assist him  
against the  
Persians.

Defeated  
by the La-  
cedæmo-  
nians.

Chabrias  
sent against  
them, but  
recalled.

The Per-  
sians in-  
vade Cy-  
prus with  
300,000  
men.

Year of  
the flood  
1962.  
Bef. Chr.  
386.

ations. As he had about ninety ships, that is, seventy of his own, and twenty from *Tyre*, he constantly intercepted all the enemy's ships that brought provisions from the continent; and hereby reduced their numerous army, after their landing in the island, to such streights, that they began to mutiny, and killed several of their officers; but the whole *Persian* fleet putting to sea, the army was again plentifully supplied from *Cilicia*. At the same time *Evagoras* likewise received a great supply of corn, and fifty ships, from *Egypt*, which, together with those he had already, and sixty more which he caused to be fitted out with all speed, making up a fleet of two hundred sail, he advanced to attack the whole naval force of the *Persians*. At first he had the advantage, and took, or destroyed, several of the enemy's ships; but *Gaus*, advancing with a few of his fleet, fell upon him with such vigour, that *Evagoras* was obliged to retire, after an obstinate resistance. *Evagoras* The rest of the *Persian* ships, being encouraged by the example of their admiral, returned to the charge, and at last obtained a complete victory, driving the enemy's ships into their harbours. *Evagoras*, with a few ships, escaped to *Salamine*; where he was immediately closely besieged both by land and sea. After this victory, *Tiribazus* went in person to acquaint the king with the success that attended his arms in *Cyprus*; and, having obtained two thousand talents for the use of the army, he returned, with that new supply, to carry on the war more vigorously than ever. During his absence, *Evagoras*, leaving the defence of the city to his son *Pythagoras*, got through the enemy's fleet in the dead of the night, with ten ships, and sailed for *Egypt*, in hopes of engaging *Achoris*, king of that country, to join him with all his forces: but, not obtaining from him the aid he expected, and finding, on his return, the city reduced to the last extremities, and himself destitute of all means of raising the siege, he was obliged to capitulate. The proposals made to him were, that he should abandon all the cities of *Cyprus*, except *Salamine*, which he should hold of the king, as a servant of his lord, and pay an annual tribute. The extremity, to which he was reduced, obliged him to accept the other conditions, hard as they were; but he could by no means be brought to consent to that of holding *Salamine* as a servant under his master, and persisted in declaring, that he would hold it no otherwise than as a king under a king. *Tiribazus*, who commanded in chief, would not make the least alteration, nor abate any thing of his pretensions; whereupon *Evagoras*, being determined to die sword in hand, rather than yield to such terms, broke off the conference, and applied himself intirely to the defence of the city <sup>d</sup>.

*Evagoras*  
defeated at  
sea.

*Salamine*  
besieged by  
sea and  
land.

*Evagoras*  
offers to  
capitulate.

Year of  
the flood  
1963.  
Bef. Chr.  
385.

<sup>d</sup> Diop. l. xv. p. 459, & seqq.



IN the mean time *Orontes*, who commanded the forces, not being able to brook the superiority which *Xerxes* had over him, as being intrusted with the whole management of the war, and jealous of the success that attended him, wrote secretly to court, accusing him, amongst other things, of forming designs against the king's interest, and of maintaining a private correspondence with the *Lacedæmonians*. Upon the receipt of these letters, *Artaxerxes* immediately dispatched to *Orontes* to seize *Tiribazus*, and send him to court; which being, without delay, put in execution, the chief command was conferred upon *Orontes*. *Orontes*, finding the army ready to mutiny under his command, made a treaty with *Evagoras* upon the terms which *Tiribazus* had rejected; viz. that he should hold *Sardis* as king of that city, paying only a small tribute to the *Persia*. Thus the siege was raised, and a peace concluded with *Evagoras*, after a war which had cost the *Persia* fifty thousand talents, that is, near ten millions of our money. For the eulogy and character of this prince, we refer to *Isocrates* <sup>c</sup>.

Obtains a better treaty from *Orontes*.

*Gaus* revolts.

Is killed.

THE peace concluded with *Evagoras* did not put an end to the war in those parts; for *Gaus*, resenting the unjust treatment of *Tiribazus*, whose daughter he had married, and fearfully involved in the same prosecution with his father-in-law, put to death on bare suspicions, sent deputies to *Achæus* king of *Egypt*; and, having concluded an alliance with him, he, the king of *Persia*, openly revolted, and was joined to him by a part both of the fleet and army, most of the officers being intirely at his devotion. He likewise solicited the *Lacedæmonians* to come into the league, assuring them, that he, in turn, would, at the end of the war, employ all his power in their favour, and make them masters of all *Greece*. The *Lacedæmonians* hearkened favourably to these proposals, and embraced with joy such an opportunity of making war upon the *Persians*, being highly dissatisfied with the peace of *Antalcides*. Before matters were ripe for execution, *Gaus* was trea-

• ISOCRAT. in *Evagor.* DIOD. ubi supra.

(P) *Orontes*, it seems, dread- ing his power with the army, which was covered with rich tapestry; so that he was forced to catch him by a stratagem; that is, by inviting him to a private interview, and placing him upon the entrance of a deep cave, the mouth of which was covered with rich tapestry; so that he fell into the bottom as if he had seated himself or prepared for him, and was killed very night privately by the king (1).

(1) *Polyæn. Stratagem. l. vii.*



one of his own officers; and *Tachis*, who took upon  
to carry on the same design, died soon after; whereby  
all preparations they made came to nothing: and the  
*Medians* never afterwards meddled with the affairs of

*ARTAXERXES* had no sooner finished the *Cyprian* war, but *Artaxer-*  
turned upon another against the *Cadusians*, who probably *Artaxerxes's* ill  
revolted from him. This people inhabited the mountains *success a-*  
between the *Euxine* and *Caspian* seas, and, being from their *gainst the*  
inured to an hard and laborious life, were accounted a *Cadusians*  
warlike race. The king marched in person against  
at the head of three hundred thousand foot, and twenty Year of  
and horse; but the country, by reason of its barrenness, the flood  
fording provisions sufficient to maintain so numerous an 1964.  
they were soon reduced to feed upon the beasts of bur- Bef. Chr.  
which accompanied the army; and these became so scarce, 384.  
that a horse's head was sold for sixty drachmas. The king's  
arms too began to fall short, and only a few horses re-  
mained. In this sad posture of affairs, *Tiribazus* contrived a  
stratagem, which saved the king and the army. He followed *Tiribazus*  
secretly in this expedition, or rather was carried about as a *saves him*  
prisoner, being in disgrace by reason of the crimes laid to his *and his*  
charge by *Orontes*, as we have said above. The *Cadusians* army.  
The two kings, who were encamped apart from each other.  
*Artaxerxes*, who took care to be informed of all that passed in  
the king's camp, found that there was some misunderstand-  
ing between them; and that the jealousy and mistrust which  
existed between each other, prevented their acting in concert.  
Upon he advised the king to enter into a treaty with *Over-*  
and, taking upon himself the whole management of it, *reaches*  
sent a person to one of the kings, and sent his son to the other. *the two*  
of them informed the king to whom they applied, that *Cadusian*  
the king had sent embassadors to treat separately with *Arta-* *kings.*  
and advised him to lose no time, but make his peace as  
soon as possible, that the conditions might be the more advan-  
tageous. Their negotiations had the desired effect, and both  
kings were brought separately to submit to the king, which  
saved both him and his army from impending destruction <sup>b</sup> (Q).

DIOD. l. xv.      <sup>a</sup> STRABO, l. xi. p. 507—510.      <sup>b</sup> PLUT,  
ARX. p. 1023, 1024.      DIOD. xv. p. 462.

) A modern writer is of has no other foundation to  
ground his opinion upon, but  
in (76), that the *Cadusians*  
descended from the *Israel-*  
the ten tribes, which the *Cadusian* and *Kedushim*, which  
of *Affyria* carried out of signifies *holy people*, we cannot  
and of *Canaan*; but as he fall in with him.

THE king lost, in this ill-projected expedition, a great number of his best troops, and all his horses. Among others who lost their lives on this occasion, was *Camissares*, by nation *Carian*, a man of extraordinary courage and conduct. He was governor of *Leuco-Syria*, a province lying between *Cilicia* and *Cappadocia*; and was succeeded in that government by his son *Datames*, who attended *Artaxerxes* in this expedition and distinguished himself in a very particular manner: *Datames* was the greatest commander of his time; and by none ever exceeded, as *Cornelius Nepos*, who has written his life, informs us, in courage, boldness, and abilities, for contriving and executing military stratagems. But his eminent qualities, and too great merit, occasioned his ruin, as we shall have occasion to relate hereafter.

*Datames's excellent character.*

ON the king's return to *Susa*, the eminent service which *Tiribazus* had done him in that expedition, inclined him to have his cause thoroughly examined, and to grant him a hearing. For that purpose he appointed three commissioners who were all of eminent rank, and distinguished probity. These, after an impartial discussion of the whole affair, were unanimous in declaring him innocent; whereupon he was by the king restored to his former honours, and *Orontes*, his accuser, with disgrace banished the court<sup>b</sup>.

*Tiribazus acquitted, and in high favour.*

*Artaxerxes renews the war with Egypt.*

*Iphicrates's excellent discipline.*

ARTAXERXES, being now at leisure from all other engagements, resolved to reduce the *Egyptians*, who had long before shaken off the *Persian* yoke; and accordingly made great preparations for that war. *Achoris*, who then reigned in *Egypt*, foreseeing the storm, was not wanting on his side to provide against it the best he could. He joined a great number of *Greeks*, and other mercenaries, under the command of *Chabrias* the *Athenian*, to his own subjects. *Pharnabazus*, being charged with the management of this war, sent ambassadors to *Athens*, complaining of *Chabrias* for engaging to serve against the king of *Persia*, with whom the state of *Athens* lived in amity, and threatening the republic with his master's resentment, if he were not immediately recalled. He demanded, at the same time, *Iphicrates*, another *Athenian*, and the best general of his time, to command the *Greek* mercenaries in the *Persian* service. The *Athenians*, who had then a great dependence on the *Persian* king's friendship, to support them against their domestic enemies, recalled *Chabrias*, ordering him to repair to *Athens* on pain of death, by a certain day. *Iphicrates* was sent to take upon him the command of the *Greek* mercenaries in the *Persian* army. On his arrival, having mustered the forces he was to command, he so exercised

<sup>b</sup> DIOD. ubi supra, p. 463.

them in all the arts of war, that they became very famous among the *Greeks*, under the name of *Iphicrateſian* ſoldiers: and, indeed, he had time enough to inſtruct them, before they entered upon action; for the *Persians* being very ſlow in their preparations, two whole years elapſed before they were in a condition to take the field. *Achoris* king of *Egypt* died in *Achoris* the mean time, and was ſucceeded by *Pſammuthis*, who reigned *dies in E-* only a year. After him *Nepherotes* reigned four months, and *gypt*. then *Neſtanebus*, the firſt of the *Sebennyitic* race, twelve years <sup>i</sup>.

*ARTAXERXES*, that he might draw more auxiliaries out of *Greece* for his *Egyptian* war, ſent embaſſadors thither, to put an end to their domeſtic broils; and declare, in his name, to the different ſtates and cities of that country, that it was his pleaſure they ſhould live in peace with each other, upon the terms of the treaty of *Antalcidas*; and that, all garifons being withdrawn, each city ſhould be left to enjoy their liberty, and live according to their own laws. This declaration was received with pleaſure by all the cities of *Greece*, except the *Thebans*, who, aſpiring to the empire of all *Greece*, reſuſed to conform to it <sup>k</sup>.

At length, all things being in a readineſs for the invaſion of *His unſuc-* *Egypt*, the *Persian* army was drawn together at *Ace*, ſince *ceſſful ex-* called *Ptolemais*, the place of the general rendezvous. In a *pedition* review there, the army was found to conſiſt of two hundred *againſt* thouſand *Persians*, under the command of *Pharnabazus*, and *Egypt*. twenty thouſand *Greeks*, under that of *Iphicrates*. Their forces by ſea were in proportion to thoſe by land; for their Year of the flood 1973. Bef. Chr. 375. fleet conſiſted of three hundred galleys, beſides an incredible number of veſſels which followed, to furniſh both the fleet and the army with neceſſary proviſions. The army and fleet began to move at the ſame time; and, that they might act in concert, they ſeparated as little as poſſible. The war was to begin with the ſiege of *Peluſum*: but *Neſtanebus*, having had ſufficient time to provide for the defence of that place, had rendered the approach to it impracticable, both by ſea and land. The fleet therefore, inſtead of making a deſcent, as had been at firſt projected, ſailed from thence to the *Mendeſian* mouth of the *Nile*; for the *Nile*, at that time, emptied itſelf into the ſea by ſeven different chanelſ; and each of theſe was defended by a fort and a ſtrong garifon: but the *Mendeſian* mouth of *The Men-* the *Nile* not being ſo well fortified as the *Peluſian*, where the *deſian* enemy was expected, they landed their forces there without *fort taken.* great oppoſition, carried the fortrefs that guarded it, and put *Iphicra-* all the *Egyptians* that were found in it to the ſword. After *tes's propo-* this action, *Iphicrates* was for reimbarcking the troops without *ſal of at-* *tacking*

<sup>i</sup> EUSEB. chron. SYNCHELL. p. 257. <sup>k</sup> DIOD. l. xv. p. 478. Memphis loſs rejected.

loss of time, and attacking *Memphis*, the capital of *Egypt*. Had this opinion been followed, before the *Egyptians* recovered from the consternation, which so formidable an invasion, and the blow already received, had thrown them into, they would have found the place without any defence, and must have certainly taken it, and re-conquered all *Egypt*. But the main body of the army not being yet come up, *Pharnabazus* would undertake nothing before their arrival. *Iphicrates*, in the utmost despair to see so favourable an opportunity lost, which perhaps might never be retrieved, made pressing instances for leave to attempt the place, with the mercenaries only that were under his command: but *Pharnabazus*, out of a mean jealousy of the honour that would redound to *Iphicrates*, should he succeed in the enterprize, would by no means hearken to his proposal. This delay gave the *Egyptians* time to recover their courage, and put themselves in a condition to oppose any farther attempts, as we have related elsewhere <sup>1</sup>. Thus ended this war, which had cost immense sums, two whole years having been spent in making the necessary preparations for so fruitless an attempt. The only effect that it produced, was an irreconcilable enmity between the two generals; for *Pharnabazus*, to excuse himself, laid the whole blame of the miscarriage upon *Iphicrates*; and he, with more reason, on *Pharnabazus*: but, being well apprised, that *Pharnabazus* would find more credit at the *Persian* court than he, and remembering what had happened to *Conon*, that he might not meet with the like fate, privately hired a ship, and retired to *Athens* <sup>m</sup>.

*Iphicrates*  
forced to  
retire to  
*Athens*.

The *Egyptian*  
war  
renewed.

Year of  
the flood  
1985.  
Bef. Chr.  
363.

TWELVE years after this expedition, *Artaxerxes*, who had not laid aside the thoughts of subjecting *Egypt*, notwithstanding his many miscarriages in that attempt, began to make new preparations for invading of that country. *Tacnos*, who had succeeded *Nectanebus*, drew together what forces he could, to defend himself against so powerful an enemy: but, having marched out of *Egypt* into *Phœnice*, in order to attack the *Persians* there, the *Egyptians* revolted in his absence, and set up *Nectanebus* in his stead, who drove him quite out of *Egypt*, as we have related elsewhere <sup>n</sup>.

TOWARDS the latter end of the reign of *Artaxerxes*, great disturbances arose in the *Persian* court, rent into factions by his sons, each making parties among the nobility to support his pretensions to the crown. He had an hundred and fifteen sons by his concubines, and three by his queen, viz. *Darius*, *Ari-*

<sup>1</sup> See vol. ii. p. 103. <sup>m</sup> DIOD. l. xv. p. 478. <sup>n</sup> See vol. ii. p. 104. & DIOD. l. xv. p. 397—401. PLUT. in Agesil. p. 616, 618. XENOPH. PLUT. & CORN. NAR. in Agesil.

*aspes*, and *Ochus*. To put a stop to these practices and contentions, he declared *Darius* the elder his successor; and, the better to settle him on the throne, allowed him to assume the title of king, and wear the tiara, even in his life-time; but this not contenting the young prince's ambition, who was also disgusted with his father, for refusing him one of his concubines, whom he demanded, he formed a design against the old king's life, and engaged in the conspiracy fifty of his brothers. *Tiribazus*, whom we have often mentioned in this history, contributed the most to his taking this unnatural resolution, and that for a like subject of discontent. *Artaxerxes* had promised him in marriage one of his daughters; but, falling in love with her, married her himself; and, to make him amends, having promised him another daughter, he married that likewise. These two disappointments provoked *Tiribazus* to such a degree, that, to revenge the affront, he stirred up the young king to that wicked attempt. The number of the conspirators was already very formidable, and the day fixed for the execution of their design; when an eunuch, who was privy to the plot, discovered it to the king; whereupon the conspirators were seized, as they were entering the king's palace, and all put to death <sup>m</sup>.

*Artaxerxes declares his son Darius his successor, who conspires against him.*

*Tiribazus joins in the conspiracy.*

*They are detected, and put to death.*

*DARIUS* being thus cut off, the same contention was revived, which, before his being declared king, had rent the court into several factions. Three of his brothers were competitors, *Ariaspes*, *Ochus*, and *Arfames*. The two first claimed the crown in right of their birth, being the king's sons by his queen; the third only by the king's favour, who tenderly loved him, though only the son of a concubine. *Ochus*, prompted by his restless ambition, found means to get rid of his two rivals; for *Ariaspes* being of an easy temper, and very credulous, he suborned the eunuchs of the palace to threaten him, in the king's name, in such a manner, that, expecting every moment to be treated as *Darius* had been, he poisoned himself, to avoid a more cruel death. But *Arfames* still remaining to rival him in his pretensions, and being, for his wisdom, and other princely virtues, in the opinion of his father, and all others, the most worthy of the crown, he caused him to be assassinated by *Harpates* the son of *Tiribazus*. This loss, added to the former, and the wickedness which attended both, overwhelmed the king, who was then ninety-four years old, with such grief, that, not being able to bear up against it, he broke his heart, and died, in the forty-sixth year of his reign <sup>n</sup>. He was a mild and generous prince, and governed with great

*Ochus rids himself of his two contending brothers.*

*Artaxerxes Mneumon dies.*

<sup>m</sup> PLUT. in Artaxer. JUSTIN, l. x. c. 1, 2. p. 506. PLUT. ibid.

<sup>n</sup> DIOD. l. xv.

Year of  
the flood  
1989.  
Bef. Chr.  
359.

Ochus  
takes the  
name of  
Artaxer-  
xes.

clemency and justice; whence he was honoured, and authority respected, throughout all the empire. This Ochus sensible of, and well knew, that it would be quite otiose with him; the death of his two brothers having alienated minds both of the nobility and people. To avoid the inconveniences that might attend this general hatred and as he prevailed with the eunuchs and others, that were about the king's person, to conceal his death; and took upon him the administration of affairs, giving orders, and issuing decrees in the name of *Artaxerxes*, as if he had been still alive. By these decrees, he caused himself, as by his father's will, to be proclaimed king throughout the whole empire<sup>o</sup>. Having thus governed near ten months, believing his authority sufficiently established, he at length declared the death of his father, and openly ascended the throne, taking the name of *Artaxerxes*. Historians however most frequently call him *Ochus*; and under this name we shall speak of him in the rest of this history.

A great  
number of  
provinces  
revolt  
from him.

It was no sooner known, that *Artaxerxes* was declared king by *Ochus* in possession of the throne, but all *Asia Minor*, *Phœnice*, and many other provinces, openly revolted. The chief men concerned in this revolt were, *Ariobarzanes* governor of *Phrygia*, *Mausolus* king of *Caria*, *Orontes* governor of *Mysia*, and *Antophradates* governor of *Lydia*. *Datan* also, whom we have mentioned before, was engaged in the rebellion, being at that time governor of *Cappadocia*. As we may call it, general insurrection, half the revellers of the crown were, on a sudden, diverted into different courses, and the remainder had not been sufficient to carry on the war against so many revoltors, had they acted in concert; but

Their leaders  
fall out  
among  
them-  
selves, and  
betray  
each other.

did not long keep firm to each other; and those, who had been the first and most zealous in shaking off the yoke of the king, who should soonest betray the others, and thereby make peace with the king. The provinces of *Asia Minor*, once drawing their obedience, had entered into a confederacy for their mutual defence, and chosen *Orontes* for their leader. They had also resolved to add twenty thousand mercenaries to their own troops, and charged *Orontes* with the care of raising them; but, when he had a sufficient sum both for raising those forces, and maintaining of them for a year, he kept the money for himself, and delivered up to the king the money who had brought it to him from the revolted provinces. *Mitres*, another of the chiefs of *Asia Minor*, being sent to *Egypt*, to negotiate succours in that kingdom, was guilty of the like treachery; for, having brought from thence



lred talents, and fifty ships of war, and assembled the ring-leaders of the revolt at *Leucas*, a city of *Asia Minor*, under pretence of giving them an account of his negotiations, he seized them all, and made his peace with the king, by betraying them into his hands. Thus this formidable revolt, which had brought the *Persian* empire to the very brink of ruin, came to nothing; and *Ochus* was, without striking a blow, settled on the throne. Only *Datames*, governor of  *Cappadocia*, having possessed himself also of *Paphlagonia*, gave him much trouble. By what we read of him in *Cornelius Nepos* <sup>9</sup> and *Polyænus* <sup>1</sup>, it appears, that he maintained himself a long time in both those provinces; and was at last murdered by the treachery of *Mithridates*, one of his intimates (S).

*Datames holds out against Ochus, and is murdered.*

**OCHUS** was the most cruel and wicked of all the princes of that race in *Persia*; for he had not been long on the throne, when he filled the palace, and the whole empire, with blood and laughter. That the revolted provinces might have none of the blood royal to set up against him, and to rid himself at once of all the uneasiness, which the princes of the royal family might give him, he put them all to death, without any regard to sex, age, or proximity of blood. He caused *Ocha*, his own sister and mother-in-law, for he had married her daughter, to be buried alive; and, having shut up one of his uncles, with an hundred of his sons and grandsons, in a court of the palace, he ordered his archers to dispatch them with their arrows <sup>2</sup>. This uncle seems to have been the father of *Sisigambis*, mother to *Darius Codomannus*; for *Q. Curtius* tells us, that *Ochus* caused eighty of her brothers, together with their father, to be massacred in one day <sup>3</sup>. With the same barbarity he treated all those, who gave him any umbrage, sparing none of the nobility, who betrayed the least mark of discontent or disaffection to his person.

*Ochus's bloody reign, and character.*  
Year of the flood 1990.  
Bef. Chr. 358.

<sup>9</sup> *Diod.* l. xv. p. 504—506. *POLYÆN.* stratag. l. vii. <sup>1</sup> *CORN. NEP.* in vita *Datam.* <sup>2</sup> *POLYÆN.* stratag. l. vii. <sup>3</sup> *JUSTIN.* l. x. c. 3. *VAL. MAX.* l. ix. c. 2. <sup>4</sup> *Lib.* x. c. 8.

(S) *Diodorus Siculus* (79) places this revolt in the last year of *Artaxerxes*; but as he was highly esteemed and beloved by his subjects, it is not likely, that so great an insurrection happened under him. We have therefore placed it in the reign of his successor *Ochus*, whose cruelty, chiefly in the murder of his two brothers, incensed the nobility and governors of the provinces against him, who therefore refused to submit to him. As he took the name of *Artaxerxes*, this may have led *Diodorus* into the mistake of placing in the father's reign what happened in the son's.

(79) *Diod.* l. xv. p. 400.



**Artabazus** BUT all the cruelties he practised could not keep his subjects **revolts.** in awe. *Artabazus*, governor of one of the *Asiatic* provinces, rebelled, and engaged *Chares* the *Athenian* to join him with a fleet, and body of troops, which he commanded in those parts. *Ochus* sent an army of seventy thousand men against the rebels; **Chares's** but they were, by *Chares*, and his *Athenians*, all cut in pieces. **success** *Artabazus*, in reward of so great a service, gave *Chares* a sum **against** of money sufficient to pay his fleet, and the forces he had on **Ochus,** board. The king highly resented this conduct of the *Athenians*, and, as they were then engaged in a war with the *Chians*, *Rhodians*, *Coans*, and *Byzantines*, threatened to join their enemies with a numerous fleet, if they did not recall *Chares*. The *Athenians*, fearing to provoke so powerful an **Recalled.** enemy, ordered *Chares* to return forthwith into *Greece* <sup>u</sup>.

**Thebans** *ARTABAZUS*, being thus deserted by the *Athenians*, had **success** recourse to the *Thebans*; who sent to his assistance a body of **against** five thousand men, under the command of the brave *Pammenes*. **Ochus,** With this reinforcement *Artabazus* again took the field, and **and bought** gained two very considerable victories over the king's forces; **off.** which greatly redounded to the honour of the *Thebans*, and their commander <sup>w</sup>. However, they made their peace soon after with the king, who having given them three hundred talents, they returned home. *Artabazus*, thus destitute of all support, was at last overcome, and forced to take refuge with *Philip* of *Macedon* <sup>x</sup>.

**The Phœ-** THIS rebellion was scarce quelled, when several others **nicians,** broke out in divers parts of the empire. The *Sidonians*, and **&c. revolt.** other *Phœnicians*, being oppressed by those the king had set over them, taking up arms, entered into a confederacy with *Nectanebus* king of *Egypt*; and, being assisted by that prince with four thousand *Greek* mercenaries, drove the *Persians* quite out of their territories <sup>y</sup>.

**Cypriots** THE *Cypriots*, being likewise ill-used by their *Persian* go- **join in the** vernors, and encouraged by this success of the *Phœnicians*, **revolt.** joined with them and the *Egyptians* in the same alliance. Hereupon *Ochus* dispatched his orders to *Idriens* king of *Caria*, injoining him to invade the island of *Cyprus*, and make war upon the inhabitants, putting all to fire and sword. *Idriens*, in compliance with his command, having equipped a fleet, sent it, with eight thousand *Greek* mercenaries, under the command of *Phocion* an *Athenian*, and *Evagoras* (T), to **make**

<sup>u</sup> DIOD. l. xvi. p. 527, 528. <sup>w</sup> Idem ibid. <sup>x</sup> Idem, p. 438. <sup>y</sup> See vol. ii. p. 360. & DIOD. l. xvi. p. 531—533.

<sup>z</sup> DIOD. ubi supra, p. 532.

(T) Another *Evagoras* had *Salamine*, whom we have spoke formerly reigned in the city of of above. On his death, he was succeeded

a descent in the island. The troops landed without any considerable opposition, and, being reinforced with other boats from *Syria* and *Cilicia*, besieged *Salamine* by sea. and besieged.

OCHUS, finding that his lieutenants made no progress against the *Egyptians* and *Phœnicians*, resolved to head his army in person; and accordingly, having drawn together a vast army, he marched at the head of it into *Phœnice*, against the city of *Sidon* was betrayed to him by *Mentor* the *revolter*. *Phœnician*, and *Tennes* king of the place, as we have related here<sup>b</sup>. The ruin and total destruction of *Sidon* terrified the cities of *Phœnice* to such a degree, that they all voluntarily submitted to the conqueror; each of them making a treaty with the king upon the best terms they could: neither *Ochus* unwilling to compound with them, that he might no longer be retarded from putting in execution the designs he had upon *Egypt*<sup>c</sup>.

But, before he marched thither, his army received from *Perseus* a reinforcement of ten thousand mercenaries; for the *Perseians* sent him a thousand men, under the command of *Antiochus*, and the *Argives* three thousand, commanded by *Cræsus*: the rest joined him from the *Greek* cities of *Asia*. The *Athenians* and *Lacedæmonians* excused themselves, telling the king's ambassadors, that they should be glad to maintain peace and friendship with their master; but could not, at present, spare him any succours<sup>d</sup>. The *Jews* also seem to have been engaged in this revolt of *Phœnice*; for *Ochus*, from *Judea* reduced by *Ochus*, marched into *Judea*, where he besieged and took *Jerusalem*, carrying along with him into *Egypt* a great many captives, and sending others into *Hyrcania*, where they were planted in the provinces bordering on the *Caspian* sea<sup>e</sup>.

OCHUS,

Diod. ubi supra. <sup>b</sup> See vol. ii. p. 360, 361. <sup>c</sup> DIOD.

p. 531, 532, &c. <sup>d</sup> Idem ibid. p. 533. <sup>e</sup> SOLIN.

SYNCELL. ex Africano, p. 256. OROS. l. xxxi. c. 7.

l. i. contra Apion. ARIST. in lib. de LXX. interpret.

l. l. xxxvi. c. 5.

led by *Nicocles* his son; in hopes of recovering his crown; *Evagoras* seems to have and the knowledge he had of the son of *Nicocles*, and to the country, made him a very succeeded him in that king- proper person to command in but, being driven out by this expedition (80). *Cyprus* had *Evagoras* his uncle, was in ba- then nine chief cities, and each at when this war began. of them had its king, but subject dly joined the *Persians*, and tributary to the king of

(80) *Isocrat. in Evag. & Nicocl.*

**Cypriots** OCHUS, at the same time, put an end to the *Cyprian* war, and compounded with the nine *Cyprian* kings. Having his mind intirely bent on the reducing of *Egypt*, he willingly redressed all their grievances, and confirmed them in their respective governments <sup>f</sup>.

**Year of the flood** 1998. OCHUS, having thus settled the affairs both of *Phœnice* and *Cyprus*, set out on his *Egyptian* expedition. On his march he lost a great many men, who were drowned in the lake of *Serbonis*, which lies between *Phœnice* and *Egypt*, and extends about thirty miles. When the south-wind blows, the whole surface of the water is covered with sand from the desert, in such manner that no one can distinguish it from the firm land. Several parties of *Ochus's* army, for want of good guides, were lost in it; and we are told, that intire armies have there met with the same fate <sup>g</sup>. When he arrived on the frontiers of *Egypt*, he detached three bodies to invade the country, each body being commanded by a *Persian* and a *Greek* general. The first was led by *Lachares* the *Theban*, and *Rosaces*, governor of *Lydia* and *Ionia*; the second by *Nicostratus* the *Theban*, and *Aristazanes*; the third by *Mentor* the *Rhodian*, and *Bagoas* one of his eunuchs. The main body of the army he kept with himself, and encamped near *Pelusium*, with a design to watch there the events of the war: but of the success that attended him in this expedition, viz. the total and final reduction of *Egypt*, we have spoken in the history of that country <sup>h</sup>.

**Encamps near Pelusium.**

**Mentor's singular merit rewarded.**

OCHUS, having thus ended the *Egyptian* war, sent back the *Greek* mercenaries to their respective countries, with ample rewards: but as all his conquests were chiefly owing to *Mentor*, he distinguished him above all the rest, not only rewarding him with an hundred talents, and other presents to a great value, but appointing him governor of all the coasts of *Asia*, and committing to his care the whole management of the war, which he was still carrying on against some provinces that had revolted in the beginning of his reign. These, what by cunning and stratagems, what by open force, he reduced, and restored the king's authority in all the parts of that vast empire <sup>i</sup>.

<sup>f</sup> DIOD. ubi sup. p. 534.      <sup>g</sup> Idem, p. 534, 535.      <sup>h</sup> See vol. ii. p. 105, 106.      <sup>i</sup> DIOD. p. 537.

*Persia*. All these joined together in this confederacy, with a design to shake off the *Persian* yoke, and make themselves each independent in his own city (81).

the revolted provinces being reduced, and peace  
 shed throughout the whole empire, *Ochus* gave himself  
 ease, luxury, and pleasure, leaving the administration  
 of public affairs intirely to his ministers. The chief of these *Divides*  
*Bagoas* his favourite eunuch, and *Mentor* the *Rhodian*, *the admi-*  
 agreeing to part the power between them, the former *stration*  
 had all the provinces of the upper *Asia*, and the latter *with Ba-*  
 of the lower. *Bagoas*, being by birth an *Egyptian*, had *gaos.*  
 zeal for the religion of his country, and endeavoured,  
 conquest of *Egypt*, to influence the king in favour of  
*Egyptian* ceremonies; but, in spite of all his endeavours,  
 he not only plundered the temples, but carried away  
 sacred records that were lodged in them; and, in con-  
 of their religion, slew the god *Apis*, that is, the sacred *Ochus's*  
 which they worshiped under that name. This irreli-*sacrilege*  
 behaviour *Bagoas* deeply resented, and ever afterwards *in Egypt.*  
 he had an opportunity of revenging the affront offered to  
 religion. The records he redeemed with a great sum of  
 money, and sent them back into *Egypt*; but the injury done  
 to god he thought could be no otherwise atoned for, but  
 by slaying the sacrilegious king to death; which he did ac-  
 cordingly by the help of the king's physician, who, in his *Bagoas the*  
 physician's, gave him a strong poison, instead of physic, in the *eunuch*  
 first year of his reign. Nor did his revenge stop *poisons him*  
 for the king's body he kept, causing another to be bu-*for it, and*  
 ried instead of it: and, because the king had caused his at-*raises Ar-*  
 tists to eat the flesh of their god *Apis*, he cut his flesh in *ses to the*  
 pieces, and gave it so mangled to the cats, making of his bones *crown.*  
 spears for swords. Having, in this barbarous manner, di- *Year of*  
 ed his master and benefactor, and seeing the whole *the flood*  
 of the empire in his hands, he placed *Arses*, the *2010.*  
 eldest of the dead king's sons, on the throne, and put all *Bef. Chr.*  
 that was left to death, that he might the better secure to himself *338.*  
 authority which he had usurped; for the bare name of  
 king was all that he allowed to *Arses*, reserving for himself  
 the whole power and authority of the government.  
*Arses* did not long enjoy even this shadow of power, being *Arses slain*  
 by the same *Bagoas*, who, finding that the king, well *by Bagoas.*  
 informed of his wickedness and treachery, was taking mea-  
 sures to bring him to condign punishment, was beforehand  
 with him, putting to death him and his whole family, in the  
 first year of his reign<sup>1</sup>.

DIOD. l. xvii. p. 564. ÆLIAN. var. hist. l. vi. c. 8. SE-  
 SULPIT. l. ii. vid. & Suid. in Ωχα. <sup>1</sup> DIOD. & alii,

Darius  
Codo-  
mannus.

Year of  
the flood  
2012.  
Bef. Chr.  
336.

His ex-  
traſt and  
riſe.

Bagoas  
forced to  
drink the  
poison he  
had pre-  
pared for  
Darius.

THE throne becoming again vacant by the death of *Arſes*, *Bagoas*, who durſt not yet uſurp it himſelf, placed on it *Darius*, the third of that name in *Persia*. Before his acceſſion to the crown, he was called *Codomannus*, and is ſaid not to have been of the blood royal, becauſe he was not the ſon of any king that reigned before him: however, he was of the royal family, being deſcended from *Darius Nothus*, whoſe grandſon *Arſanes*, marrying his own ſiſter *Siſigambis*, had by her *Codomannus*. *Oſtanes*, the ſon of *Darius Nothus*, and father to *Arſanes*, was put to death by *Ochus*, on his firſt aſcending the throne, and with him above eighty of his ſons and grandſons <sup>k</sup>. How *Codomannus* came to eſcape this ſlaughter, is nowhere ſaid. In the reign of *Ochus* he made but a very poor figure, being only an aſtanda, that is, one employed to carry the royal diſpatches to the governors of the provinces; a mean employment for one of the royal family <sup>l</sup>. In the war which *Ochus* made upon the *Cadufians*, towards the latter end of his reign, one of thoſe barbarians having challenged the whole *Persian* army to find a champion that durſt encounter him in a ſingle combat, *Codomannus* accepted the challenge, after all the others had declined it, and ſlew the *Cadufian*. For this gallant action he was rewarded with the government of *Armenia* <sup>m</sup>, and thence raiſed to the throne by *Bagoas*, in the manner we have already related. But he had not long enjoyed the ſovereign power, before *Bagoas*, finding that he would not be intirely governed by him, which was all he aimed at in advancing him to the crown, reſolved to remove him in the ſame manner as he had done his predeceſſor; and accordingly provided a poiſonous potion: but *Darius*, being acquainted with his deſign, when the potion was brought him, made *Bagoas* himſelf drink it; and, having thereby got rid of the traitor by his own artifice, he ſettled himſelf on the throne, without any further difficulty or oppoſition <sup>n</sup>. Authors reſent *Darius* as a prince of a mild and generous diſpoſition, of great perſonal valour, and for his ſtature and ſhape far preferable to any of the whole *Persian* empire: but, having ſuch a fortunate rival as *Alexander the Great* to encounter, he was not able, with all his good qualities, and perſonal courage, to withſtand him: and he was ſcarce ſeated on the throne, when he found this powerful enemy preparing to drive him from it.

FOR *Alexander*, having ſettled his affairs in *Macedon*, and uſed all imaginable precautions to prevent any troubles that might ariſe there during his abſence, ſet out for *Seſtus*, and

<sup>k</sup> DIOD. ibid. PLUT. in Artax.

<sup>l</sup> PLUT. de vita & for-

tuna Alexandri.

<sup>m</sup> DIOD. ibid. JUSTIN. l. x. c. 3.

<sup>n</sup> DIOD.

ubi ſupra. Q. CURT. l. vi. c. 6. STRABO, l. xv. ÆLIAN. & alii.

thence passed over the *Hellepont* into *Asia*, in the second year of *Darius's* reign. A war against the *Persians* had been resolved on some time before in a general assembly of the *Amphictyons*, to revenge the many injuries which *Greece* had received from the barbarians during the space of three hundred years; and *Philip* king of *Macedon* had been appointed commander in chief of the forces destined for this expedition: but *Philip* being in the mean time murdered, his son *Alexander* summoned a general assembly of all the states and free cities of *Greece*, to meet at *Corinth*; and, having prevailed with them to choose him in his room, he obliged each city to furnish its quota, both of men and money, for the carrying on of the war. His army, according to the highest account, amounted to no more than thirty thousand foot, and five thousand horse; but they were all chosen men, well disciplined, and inured to the toils of war, most of them having served under *Philip* during his long wars, and all of them been employed in several expeditions. *Parmenio* commanded the infantry; *Philopatus*, his son, had the command of eighteen hundred horse, all *Macedonians*; *Callas*, the son of *Harpalus*, led the same number of *Thessalian* cavalry; the rest of the horse had their particular commanders, each being set over those of his own nation. With this army he crossed the *Hellepont*, as we have hinted above; and, pursuing his march, arrived at the river *Granicus*, where he found the *Persian* governors of the neighbouring provinces encamped with an army of an hundred thousand foot, and ten thousand horse, with a design to dispute his passage (U). *Memnon* the *Rhodian*, whom *Darius* had appointed governor over all the coasts of *Asia*, had advised the generals not to venture a battle, but to lay waste the whole country, and even destroy the cities, that the enemy might be obliged, for want of provisions, to return back into *Europe*; but *Arsites*, governor of *Phrygia*, opposed the opinion of *Memnon*, protesting, that he would never suffer the *Greeks* to make such havock in the countries he governed. This rash and impolitic counsel prevailed, and *Memnon* was even suspected to hold intelligence with the enemy, or, at least, to be desirous of spinning out the war, and thereby continuing the command to himself.

Philip made chief commander of the wars against Darius. Is succeeded by his son Alexander the Great.

Year of the flood 2014. Bef. Chr. 334.

Memnon's advice rejected.

• ARRIAN. l. i. PLUT. in Alexandr. Q. CURT. l. iii.

(U) *Justin* and *Orosius* tells us, that the *Persian* army consisted of six hundred thousand foot, and twenty thousand horse; *Arrianus* makes it amount to two hundred thousand foot. We have chosen to follow *Diodorus's* account, which to us seems the most rational.



Alexander crosses the Granicus.

The battle of Granicus.

Year of the flood 2014. B. Chr. 334.

The Persians repulsed by Alexander.

THE *Persian* cavalry, which was very numerous, on the banks of the *Granicus*, and formed a large front, in oppose *Alexander*, where-ever he should attempt a passage the foot, consisting chiefly of *Greek* mercenaries, was posted behind the cavalry on an easy ascent. *Parmenio*, observing the position of the enemy's army, advised *Alexander* to encamp on the opposite banks of the river, that his troops might have time to rest, and not to attempt the crossing over next morning, the river being deep, the banks very steep, his troops tired with their march, and the enemy quite fresh, as having been encamped in that position several days. But all the reasons he could produce made the least impression on *Alexander*, who answered, that it would be a disgrace to him and his army, should he, in crossing the *Hellepont*, suffer his progress to be retarded; for so, out of contempt, he called the *Granicus*.

THE two armies, being drawn up in battle-array on opposite banks of the river, continued some time in sight of each other, as though they dreaded the event. The *Persians* waited till the *Macedonians* should enter the river, that they might attack them to advantage on their landing; and the *Macedonians* were looking for a convenient place to cross in; which they soon found, than *Alexander* ordered a strong detachment of horse to advance into the river, he himself following on the right wing, which he commanded in person, the trumpet at the mean time sounding, and loud shouts of joy being heard throughout the whole army. The *Persians* let fly such a shower of arrows against the detachment of the *Macedonian* horse, that it caused some confusion, several of their horses being wounded; and, as they drew near the bank, a more violent engagement ensued, the *Macedonians* endeavouring to land, and the *Persians* pushing them again into the river. *Alexander*, who commanded in this place with his sons, the first of whom he had, the *Macedonians* were entirely cut off; and the rest, after struggling with the utmost difficulty, gained the shore, and were driven anew into the river. *Alexander*, who followed them, observing the confusion they were in, headed them himself, and landing in spite of all opposition, attacked the enemy's cavalry with great vigour, and obliged them, after an obstinate resistance, to give way. However, *Spithriobates*, governor of *Ionia*, and son-in-law to *Darius*, being surrounded by *Persian* lords, all of them his relations, still maintained their ground, and did all that lay in his power to lead the rest back to the charge. *Alexander*, seeing in how gallant manner he signalized himself, advanced full-gallop to

... DIOD. ARRIAN. PLUT. CURT. & alii, ubi sup.



him ; neither did he decline the combat, and both were slightly wounded at the first encounter. *Spithrobates*, having thrown his javelin without effect, immediately advanced sword in hand against *Alexander*, who, being upon his guard, run him through *Alexander* with his pike, as he was lifting up his arm to discharge a blow with his scimitar ; but *Rosaces*, brother to *Spithrobates*, gave *Alexander*, at the same time, so furious a blow on the head with his battle-ax, that he beat off his plume, and slightly wounded him through his helmet. As he was ready to repeat the blow, *Clitus*, with one stroke of his scimitar, cut off *Rosaces*'s head, and by that means saved the life of his sovereign. The *Macedonians*, animated by the example of their king, attacked the *Persian* horse with new vigour ; who, not being able to stand so violent a shock, first gave ground, and soon after betook themselves to a precipitous flight. *Alexander* did not pursue them, but immediately charged, at the head of the right wing, the enemy's foot ; who, seeing themselves attacked at the same time by the cavalry, and the *Macedonian* phalanx, which had crossed the river, made no great resistance. The *Grecian* infantry retired in good order to a neighbouring hill, whence they sent deputies to *Alexander*, demanding leave to march off unmolested ; but he, instead of coming to a parley with them, rushed, sword in hand, into the middle of this small body, where he was very near being cut to pieces, his horse being killed under him. The *Greeks* defended themselves a long while with incredible valour, but, being at last overpowered with numbers, were almost all killed on the spot. In this engagement the *Persians* lost twenty thousand foot, and two thousand five hundred horse ; of the *Macedonians*, twenty-five men of the king's own troop fell in the first attack, whose statues, made by *Lysippus*, *Alexander*, some time after, caused to be set up in *Dia*, a city of *Macedon* ; whence they were, many years after, carried to *Rome* by *Q. Metellus*. About sixty others of the horse were killed, and thirty of the foot, who were all buried the next day with great solemnity, the king exempting their parents and children from all taxes and burdens <sup>9</sup>.

THIS victory was attended with all the happy consequences that could be expected ; for *Sardis*, which was the key of the *Persian* empire, immediately surrendered, and was, by *Alexander*, declared a free city ; the citizens being permitted to live according to their own laws. From *Sardis* he advanced to *Ephesus*, where he was received with great joy. Here he offered a great number of sacrifices to *Diana*, and assigned,

<sup>9</sup> PLUT. in *Alex*. DIODOR. p. 503. JUSTIN. l. xi. c. 6. AR-  
RIAN. l. i. c. 18.

**Miletus  
besieged,  
and taken.**

to the temple of that goddess, all the tributes that were paid to the *Persians*. Before he left *Ephesus*, the deputies of *Trallis* and *Magnesia* waited upon him with the keys of their cities. From *Ephesus* he advanced to *Miletus*; which city, flattered with the hopes of being soon relieved, refused him admittance; and indeed the *Persian* fleet, which was very numerous, made as if they would succour the city; but, after various fruitless attempts, they sailed off. *Memnon* had shut himself up in this strong-hold, with a considerable number of his men, who had escaped from the battle on the *Granicus*, and was resolved to make a vigorous resistance. *Alexander*, having surrounded the city with his whole army, planted scaling-ladders on all sides, thinking that the most expeditious manner of becoming master of the place; but his men being every-where repulsed, and the city well stored with provisions for a long siege, he began to batter the walls with all his engines, night and day, without intermission. Several breaches were made, but still he could not master the town, the besieged sustaining all his efforts with incredible bravery. At last, the town being almost quite dismantled, and the besieged tired out with the hard service, *Memnon* demanded to capitulate, and surrendered the city upon honourable terms: the *Milesians* were allowed to live according to their own laws, and *Memnon*, with his *Greeks*, to march out unmolested; but the *Persians* were either put to the sword, or sold for slaves.

**Mem-  
non's  
brave de-  
fence of  
Halicar-  
nassus.**

HAVING thus possessed himself of *Miletus*, he marched into *Caria*, in order to besiege *Halicarnassus*, the metropolis of that province, which refused to submit. That city was, both by nature and art, one of the best fortified in all *Asia*; and, besides, *Memnon* had thrown himself into it with a considerable body of chosen men, resolved to signalize, in the defence of so important a place, his courage, and attachment to the interest of *Darius*, with whom he had left his wife and children as pledges of it: and accordingly he made a most vigorous resistance, being seconded by another general of great prowess, by name *Ephialtes*. Whatever could be expected from the most intrepid bravery, and the most consummate knowledge in the art of war, was practised, on this occasion, both by the besiegers and besieged. After the *Macedonians* had, with the utmost difficulty, filled up the ditches, and brought their engines near the walls, their works were all demolished in an instant, and the engines set on fire by the besieged. No sooner was any part of the wall beat down by the battering rams, but a new one was raised in its stead,

the *Macedonians* finding themselves no farther advanced, after an immense labour, than they were when they first sat down before the place. The city held out so long, and the besiegers had so many difficulties to struggle with, that any general, besides *Alexander*, would have given over the enterprize; but his troops were encouraged to pursue the undertaking by those very difficulties, which would have disheartened others; and their patience at last proved successful, *Memnon* being obliged to abandon the city, which he could no longer defend. As the sea was open, he placed a strong garison in the citadel, which was stored with all sorts of provision, and, going on board the *Persian* fleet, whereof himself was admiral, he conveyed the inhabitants, with all their effects, to the island of *Cos*, not far distant from *Halicarnassus*. *Alexander*, finding the city empty both of riches and inhabitants, rased it to the ground; but the citadel he did not think proper to besiege, it being of little importance to him after the city was destroyed.

*Halicarnassus abandoned by Memnon. Taken and rased. Year of the flood 2015. Bef. Chr. 333.*

AFTER the reduction of *Halicarnassus*, all the *Greek* cities in *Asia* declared for *Alexander*, he giving out, where-ever he came, that he had undertaken this war with no other view but to free them from the *Persian* bondage. In the second year of this war, he reduced the provinces of *Phrygia*, *Lycia*, *Pisidia*, *Pamphylia*, *Paphlagonia*, *Galatia*, and *Cappadocia*; and appointed such of his friends to govern them as he thought fit. These transactions we shall relate more at large in the life of this great warrior.

*Greek cities submit to Alexander.*

IN the mean time, *Darius* was not wanting to prepare for a Mem-vigorous defence. *Memnon* advised him to carry the war into *Macedon*: and a wiser resolution could not have been taken; for the *Lacedæmonians*, and several other *Greek* states, that were disaffected to the *Macedonians*, and jealous of their overgrown power, would have readily joined their enemies; which would have obliged *Alexander* to leave *Asia*, and return to the defence of his own country. *Darius*, being well apprised of the reasonableness of this advice, willingly embraced it, and charged *Memnon* to put it in execution, appointing him admiral of the fleet, and commander in chief of all the forces that were to be employed in this expedition. That prince could not have made a better choice; for *Memnon* was by far the best general in his service, and had, for many years, given undoubted proofs, not only of his courage and conduct, but of an extraordinary fidelity and attachment to the *Persian* interest, not abandoning his sovereign, as other mercenaries had done, when his arms were unsuccessful. Having received this new commission, he assembled the scattered remains of the army,

*Memnon's excellent advice to Darius. Made his admiral.*

\* ARRIAN. l. ii. sub init. DIOD. ubi supra.

and appointed the fleet to rendezvous at the island of *Cos*, where he took on board the land-forces, and with them reduced the islands of *Chios* and *Lesbos*, except the city of *Mitylene*. From thence he designed to pass over into *Eubœa*, and make *Greece* and *Macedon* the seat of the war; but died before *Mitylene*, which city he had been forced to besiege. His death was the greatest misfortune that could befall the *Persian* empire, having defeated the wise measures which he had proposed; for *Darius*, not having one general capable of carrying on that enterprize, the only one that could have saved his empire, was obliged to drop it, and intirely depend upon his eastern armies. These he appointed to assemble at *Babylon*; and, having set up his standard there, and mustered his forces, he found, that they amounted in all to the number of four, five, or six hundred thousand men, according to the various accounts of authors.

*Darius's  
army must-  
ered at  
Babylon.*

*Alexan-  
der takes  
the impor-  
tant pass  
called  
Cyrus's  
camp.*

*Tarsus  
preserved  
from being  
burnt.*

THE news of *Memnon's* death confirmed *Alexander* in the resolution he had taken of marching immediately into the provinces of *Upper Asia*. Accordingly, he marched with all possible expedition into *Cilicia*; and, arriving at a place called *Cyrus's camp* (whether from *Cyrus the Great*, as *Curtius* tells us, or from the younger, as we read in *Arrian*, is uncertain), about fifty stades distant from the streights of *Cilicia*, he was informed, that the enemy guarded that important pass with a considerable body of troops: whereupon, leaving *Parmenio* there, he marched in person, at the first watch, to surprise them. But the *Persians*, having intelligence of his design, betook themselves to flight, and abandoned the pass; which *Alexander* entered, and, after viewing with attention the nature of the place, admired his good fortune, and owned, that he might have been stopped with great ease, seeing the road was so narrow, that four men could scarce pass abreast, and so broken in several places, and incumbered by large stones rolling down from the mountains, that a very small number of resolute men might have kept back, with no other weapons but stones, a more numerous army. From the streights of *Cilicia*, the whole army marched to the city of *Tarsus*, where they arrived the instant the *Persians* were setting fire to the place, in order to prevent the *Macedonians* from enriching themselves with the plunder of so wealthy and flourishing a city. They arrived very seasonably to stop the progress of the fire, and save the city from utter destruction.

IN the mean time *Darius* had begun his march at the head of his numerous army, and was advanced as far as the vast

Vide PLUT. in Alexand. ARRIAN. l. ii. c. 6. JUSTIN. l. xi. c. 9. CURT. l. iii. c. 4. ARRIAN. l. ii. CURT. l. iii. c. 8.

plains of *Mesopotamia* (U). Here the commanders of the *Greek* mercenaries earnestly pressed him to wait for the enemy, that he might engage them with all the advantage his numbers gave him; but *Darius* would not hearken to their advice, *Darius's* hastening blindly to the mountainous parts of *Cilicia*, where *march into* his cavalry, and the number of his troops, would rather be an *Cilicia.* incumbrance to each other, than of any service in an engagement \*.

THE order he observed in his march was as follows: Before *The pom-* the army was carried, on silver altars, the sacred and eternal *pous order* fire, as they called it, attended by the mages, singing hymns, *of his* after the manner of their country, and three hundred and sixty- *march.* five youths in scarlet robes. After these came a chariot consecrated to *Jupiter*, drawn by white horses, and followed by one of an extraordinary size, whom they called the horse of the sun: all the equerries were cloathed in white, each having a golden rod in his hand. Next appeared ten sumptuous chariots, enriched with curious sculptures in gold and silver; and then the vanguard of the horse, composed of twelve different nations, and all armed in a different manner. This body of horse was followed by another of foot, by the *Persians* called *Immortal*; because, if any of them died, his place was immediately supplied by another: they were ten thousand in number, and remarkable for the sumptuousness of their apparel; for they all wore collars of pure gold, and were cloathed in robes of gold tissue, having large sleeves, garnished with precious stones. About thirty paces distance came the king's relations or cousins, to the number of fifteen thousand, apparelled like women, and surpassing even the *Immortal* body in the pomp and richness of their attire. They were honoured with the title of the king's cousins, and possibly several of the king's relations were in this body. After these came *Darius* himself, *His cha-* attended by his guards, and seated on a chariot, as on a throne. *riot de-* The chariot was supported on both sides by the gods of his *scribed.* nation cast in pure gold. From the middle of the beam, which was set with jewels, rose two statues of pure gold, a cubit

\* ARRIAN. & CURT. *ibid.*

(U) Contrary to the whole advice of *Cbaridemus*, whom *Alexander* had banished from *Athens*, and who advised *Darius* to march against him in person, but to commit the care of his army, which needed not to consist of above an hundred thousand men, and one third of them mercenaries, to some experienced general. But for this he became so obnoxious to the king, and his lords, that he was immediately put to death (1).

(1) *Diod.* l. xvii. *Q. Curt.* l. iii. c. 5.

in

in height, the one representing war, the other peace, and both shaded with the wings of a spread eagle of the same metal. The king was clothed with a garment of purple, striped with silver, wearing over that a long robe, enriched with a great many precious stones; and the scabbard of his scimitar, as our

*His guard.* author tells us, was made out of a single precious stone. On either side of the king walked two hundred of his nearest relations, followed by ten thousand horsemen, whose lances were plated with silver, and tipped with gold. After these marched thirty thousand foot, the rear of the army, and, lastly, four hundred led horses belonging to the king. At a small distance followed *Sisigambis*, the king's mother, and his consort, both seated on high chariots, with a numerous train of female attendants on horseback, and fifteen chariots, in which were the king's children, and those who were charged with the care of their education. Next to these were the royal concubines, to the number of three hundred and sixty, all attired like so many queens. They were followed by six hundred mules, and three hundred camels, which carried the king's treasure, and were guarded by a body of bowmen. This pageant march was closed by a great many chariots, carrying the wives of the crown-officers, and lords of the court, and guarded by some companies of foot, lightly armed \*.

*His household and retinue.*

ALEXANDER, upon advice that *Darius* was advancing towards the *Euphrates*, in order to enter *Cilicia*, detached *Parmenio*, to possess himself of another narrow pass (W), leading from *Affyria*, or rather *Syria*, into *Cilicia*. As for himself, he *Soli taken, and fined.* marched from *Tarsus* to *Anchialos*, and thence to *Soli*; which city he reduced, obliging the inhabitants, who refused at first to admit him into their city, to pay twenty thousand talents for the maintenance of his army. While he was at *Castabala*, a small city not far from mount *Amanus*, news was brought him, that *Darius*, with his whole army, was advanced as far as the city of *Sochus*, in *Syria*, within two days march of *Cilicia*. Hereupon *Alexander* summoned a council of war, wherein it was determined, that the whole army should march the next day, and wait for *Darius* among the mountains of *Cilicia*: which they did accordingly, encamping on a spot of ground

\* ARRIAN. & CURT. ubi supra.

(W) For the clearer understanding of *Alexander's* march, and that of *Darius*, we must distinguish three streights, the first leading from *Cappadocia* into *Cilicia*, through which *Alexander* marched his army; the second

leading from *Cilicia* into *Syria*, which *Parmenio* took possession of; and the third, called the streights of mount *Amanus*, lying to the north of the pass of *Syria*; through this *Darius's* army from *Affyria* entered *Cilicia*.  
which



It was but just wide enough for two small armies to act and so reduced both, in some degree, to an equality. When intelligence was brought to the *Persian* camp, that *Alexander* had halted in the midst of the mountains, the *Greek* generals and commanders, who served in *Darius's* army, advised him again <sup>advice to</sup> to retreat for the enemy in the plains where he was then encamped. *Darius* returned to the plains of *Mesopotamia*, where he might find room enough to draw up his great army, bring them all to engage at the same time, and surround the enemy; where, within those streights there not being room any-where to draw up above thirty thousand men in battle-array, the *Macedonians* could bring all their men to engage, and the *Persians* were the twentieth part of theirs. If he did not approve of this counsel, they then advised him to divide his army into several parts, and not to put all to the chance of one battle. But adverse fate did not suffer him to follow so wholesome advice; nay, the courtiers here again traduced those who suggested it, as traitors, telling *Darius*, that they advised to divide his troops with no other view, than that they might have, after such a separation, a fair opportunity of dealing with the enemies hands whatever should be in their power. However, *Darius* thanked the *Greeks* for their zeal and good-will, and even condescended to lay before them the reasons that induced him to reject their advice. The courtiers made him believe, that *Alexander* was flying before him; that therefore he ought to march forward with all possible expedition, and fall upon him while intangled in those streights, so that he should make his escape. Upon this it was agreed, in council of all the *Persian* generals, that they should engage the enemy in the narrow passes; the gods, says our historian, blessing that prince, that they might pave a way to the destruction of the *Persian* empire. *Darius*, having sent his treasures, and most valuable moveables, to *Damascus* in *Syria*, with a small convoy, led the main body of the army towards the streights of mount *Amanus*, through which he entered *Cilicia*, and advanced as far as the city of *Issus*, not knowing that *Alexander* was behind; for he had been told, that the *Medonians* were retired in great disorder into *Syria*. In the night of *Issus* he barbarously put to death the sick and wounded *Medonians* that had been left there by *Parmenio*, sparing only those whom he dismissed, after making them view his camp, that they might be eye-witnesses of the immense number of his soldiers. These brought *Alexander* word of *Darius's* approach, which he could scarce believe, though he desired nothing more earnestly. However, having offered a sacrifice to the



The battle  
of Issus.

Year of  
the flood

2015.

Ref. Chr.

333.

The Per-  
sians  
streight-  
ened, and  
put into  
disorder.

Darius  
put to  
flight.

The Greek  
mercena-  
ries obsti-  
nate  
bravery.

The Per-  
sian camp  
seized and  
plundered.

gods of the place, he advanced to meet him; and drew up his army on a spot of ground near the city of *Issus*, bounded on one side by the mountains, and by the sea on the other. Here, *Darius* not being able to extend his front beyond that of the *Macedonians*, by reason of the narrowness of the place, could dispose of his great army no otherwise than by drawing them up in many lines, one behind the other. But the *Macedonians* soon breaking the first line, and that recoiling upon the second, and the second again upon the third, and so on, the whole *Persian* army was put in disorder; and the *Macedonians* pursuing the advantage, by pressing forward, the confusion was increased to such a degree, that even the bravest among the *Persians*, who were desirous to signalize themselves, could neither stand their ground; nor manage their arms. As the croud which was made in the flight of so numerous an army, was very great, those who fell that day were, for the most part, trampled to death by their own men, as they pressed to escape. *Darius*, who fought in the first line, with much difficulty got out of the croud, and fled in his chariot to the neighbouring mountains, where he mounted on horseback, and pursued his flight, leaving behind him his bow, his shield, and royal mantle. *Alexander* was prevented from following him, by the *Greek* mercenaries, who, charging the *Macedonian* phalanx with incredible bravery, killed *Ptolemy* the son of *Seleucus*, with one hundred and twenty officers of distinction, besides a great many private men; and, though attacked in flank by *Alexander* in person, maintained their ground till they were from twenty thousand reduced to eight thousand. They retired then, in good order, over the mountains, towards *Tripoli* in *Syria*, where, finding the transports that had conveyed them from *Lesbos*, lying on the shore, they fitted out such a number as suited their purpose, and sailed to *Cyprus*, after having burnt the rest, to prevent their being pursued. *Alexander* no sooner saw them put to flight, than he hastened after *Darius*; but, growing weary of the pursuit, and night drawing on, he returned to the enemies camp, which his soldiers had just before plundered. *Sisigambis*, *Darius's* mother, and his wife, who was also his sister, with his son *Ochus*, not full six years old, and his two daughters, both marriageable, besides some noblemens daughters who attended them, were found in the camp, and taken prisoners. The rest had been sent to *Damascus*, with part of *Darius's* treasure, and all the rich furniture which the *Persian* monarchs used to carry with them into the field; so that in the camp they found only three thousand talents of silver: but the rest of the treasures fell afterwards into the hands of *Parmenio*, at his taking the city of *Damascus*.

*cus*<sup>2</sup>. In this engagement the *Persians* lost, according to *Arrian*<sup>3</sup>, ten thousand horse, and ninety thousand foot: and with him other writers agree, as to the number of the horse; but, as to the foot, they all vary not only from him, but from each other, some making the number of the dead amount to eighty, others to ninety, others to one hundred, and some to one hundred and twenty thousand; adding, that forty thousand were taken prisoners, while *Alexander*, according to the highest computation, lost in all but three hundred men<sup>b</sup>.

THE next day, *Alexander*, after visiting the wounded, caused the dead to be buried in great pomp, in the presence of the whole army, which was drawn up in battle-array. The same honours he paid to the manes of the *Persians* of rank; and allowed *Darius's* mother to bury as many as she pleased, according to the customs and ceremonies of her country. But the prudent princess used that permission with great modesty and reserve, burying only a few, who were her near relations. *Alexander* treated her, and the other captive princesses, with *Alexander's* great humanity: they were, says *Plutarch*<sup>c</sup>, in *Alexander's* noble camp, not as in that of an enemy, but as in an holy temple, *treatment* designed for the asylum of virtue; they all living so retired, *of Da-* that they were not seen by any one, none daring to approach *rius's fa-* their pavilion but such as were appointed to attend them. As *mily*. *Darius's* consort, and her two daughters, were princesses of an extraordinary beauty, *Alexander*, after the first visit, resolved never to see them any more, that his frailty might not expose him to any danger. This memorable circumstance we find in a letter which he wrote to *Parmenio*, commanding him to put to death certain *Macedonians*, who had abused the wives of some captives: in short, he used them with such respect, good-nature, and humanity, that nothing but their captivity could make them sensible of their misfortune<sup>d</sup>.

ALEXANDER, seeing himself now master of the field, detached *Parmenio* to *Damascus*, where *Darius's* treasures were lodged, with the *Theffalian* horse. As he was on his march thither, he met with a messenger sent by the governor of that city, with a letter to *Alexander*, wherein he offered to betray the city to the king. The fourth day, *Parmenio* arrived at *Damascus*, when the governor, pretending that he was not *and Da-* able to defend the city against a victorious army, caused, by *rius's trea-* day-break, a vast number of beasts of burden to be loaded *sure be-* with the king's treasure, and rich furniture, as if he intended *trayed to* *Alexan-* *der*.

<sup>2</sup> PLUT. in Alexand. CURT. l. iii. ARRIAN. l. ii. DIOD. l. xvii.

<sup>3</sup> ARRIAN. ubi supra. <sup>b</sup> DIOD. PLUTARCH. ARRIAN. CURT.

JUSTIN. ubi supra. <sup>c</sup> PLUT. de fortuna Alexandri. <sup>d</sup> PLUTARCH. ibid.

to retire, and save them for his master, but, in reality, to deliver them up to the enemy, as he had agreed with *Parmenio*, who had opened the letter directed to the king. At the first sight of the forces which this general headed, the *Persians* who convoyed the treasures, betook themselves to flight, and left the *Macedonians* masters of all the gold and silver that was designed to pay so numerous an army. Among the prisoners of distinction taken in the city, were three young princesses, daughters of *Ochus*, who had reigned before *Darius*, and his widow; the daughter of *Oxathres*, brother to *Darius*; the wife of *Artabazus*, or *Artabanus*, the greatest lord at court, with his son *Ilioneus*; the wife of *Pharnabazus*, whom *Darius* had appointed governor of all the cities on the coast; three daughters of *Mentor*; the wife and son of *Memnon*, that illustrious and renowned commander; insomuch that there was scarce one noble family in all *Persia*, which did not share in this calamity. Besides the immense treasures which the *Macedonians* had already taken, they found in the city two thousand six hundred talents in ready money, and five hundred in bullion, which was afterwards coined: they took thirty thousand prisoners; and, with the plunder of the city, loaded seven thousand camels. The *Theffalian* horse had the best share of this booty, having been sent by *Alexander* on this expedition, that they might enrich themselves with the plunder of so wealthy a city, in regard they had distinguished themselves above the rest, in the late engagement<sup>e</sup>. The governor of the place was killed by one of his own men, and his head carried to *Darius* <sup>f</sup>.

*Darius*  
writes to  
*Alexander*.

AFTER this victory *Alexander* marched into *Syria*, most of the cities of that country voluntarily submitting to the conqueror, and even *Darius's* governors and commanders delivering themselves and their treasures up into his hands. Being arrived at *Marathon*, he received a letter from *Darius*, in which he stiled himself king, without bestowing that title on *Alexander*. He rather commanded than intreated him to ask what sum he pleased, for the ransom of his mother, wife, and children: and, as to their dispute about empire, they might decide it, if he thought proper, in a general engagement, to which both parties should bring an equal number of troops; but, if he were still capable of wholesome counsel, he would advise him to be contented with the kingdom of his ancestors, and not invade that of another, to which he had no right: that, for the future, they should live in friendship and amity: and that he was ready to swear to the observance of these articles, and receive *Alexander's* oath. This letter, which was written with

<sup>e</sup> PLUT. de fort. & CURT. l. iii. c. 25.

<sup>f</sup> CURT. ibid.

such an unseasonable pride and haughtiness, provoked *Alexander* to a great degree, who therefore, in his answer, began thus ; *Alexander the king to Darius* : He then enumerates the *Alexander's* many injuries and calamities which the *Greeks* and *Macedonians* had suffered from the *Persians* ; reproaches that nation with the *swear*. base and treacherous murder of his father *Philip* ; and *Darius*, in particular, with setting a price upon his own head : whence he concludes, that he is not the aggressor, but has taken up arms in his own defence, and to revenge the death of his father, and the injuries done to his country : and that the gods, who always declare for the just cause, approved of this war, he shews, from the success that attended it, since, with their protection, he had already subdued great part of *Asia*, and defeated the mighty host of the *Persians*, in a pitched battle, with an handful of men. However, he engaged his word, that he would restore to him his wife, mother, and children, provided he repaired to him in the attire of a suppliant, and humbly begged him to give them their liberty ; assuring him, that he might do it without the least danger. He concluded by desiring him to remember, when he next wrote, that he not only addressed a king, but his king. *Thesippus* was ordered to carry this letter 8.

*ALEXANDER* marched from thence into *Phœnice*, where *Biblos*, *Sidon*, the citizens of *Biblos* opened their gates to him ; and their example was followed by other cities, in proportion as he advanced into the country : but none received him with greater joy than the *Sidonians*, who had a few years before been so cruelly treated by *Ochus*. Since that time they bore such an hatred to the *Persian* name, that they were overjoyed at this opportunity of shaking off the yoke ; and, indeed, were the first in *Phœnice* who submitted to *Alexander*, by their deputies, in opposition to *Strabo* their king, who was in the *Persian* interest. *Alexander* deposed him, and permitted *Hephestion* to elect in his room whomsoever of the *Sidonians* he should judge worthy of so exalted a station<sup>h</sup>, as we have elsewhere related at length<sup>i</sup>.

Year of  
the flood  
2016.  
Bef. Chr.  
332.

WHILE *Alexander* was in *Phœnice*, some of the *Persian* generals, who had escaped from the battle at *Issus*, drawing together the remains of the scattered army, attempted, with the assistance of the *Cappadocians* and *Paphlagonians*, to recover *Lydia* ; but were in several engagements routed, and at last intirely dispersed by *Antigonus*, whom *Alexander* had appointed governor of that province. At the same time, the

<sup>8</sup> DIOD. l. xvii. p. 517, 518. ARRIAN. l. ii. p. 83—86. PLUT. in Alexandr. p. 678. CURT. l. iv. c. 1. JUSTIN. l. xi. c. 10. <sup>h</sup> CURT. l. iv. c. 2. JUSTIN, l. xi. c. 10. <sup>i</sup> Vol. ii. p. 362, & seq.

*Macedonian* fleet, sailing from *Greece*, fell in with that of the enemies, commanded by *Aristomenes*, whom *Darius* had sent to recover the cities on the *Hellepont*, and attacked them so briskly, that not one single ship escaped <sup>k</sup>.

ALL *Syria* and *Phœnice* were already subdued, except the city of *Tyre*, which he besieged, and took by assault, after the inhabitants had held out with incredible bravery for seven whole months, as we have related in the history of *Phœnice* <sup>l</sup>.

A second  
letter from  
Darius to  
Alexan-  
der;

WHILE *Alexander* was carrying on the siege of *Tyre*, he received a second letter from *Darius*, who, at last, condescended to give him the title of king: he offered him ten thousand talents, by way of ransom for the captive princesses, and his daughter *Statira* in marriage, with all the country he had conquered, as far as the *Euphrates*: he put him in mind of the inconstancy of fortune; and set out, in most pompous terms, the vast number of troops he could still bring into the field: he represented the difficulties he might meet with, in crossing the *Euphrates*, the *Tigris*, the *Araxes*, and the *Hydaspes*, which were so many barriers to the *Persian* empire: that he would not have always the opportunity of shutting himself up among rocks and mountains, but would be obliged some time or other to engage in an open and champain country, where he would be ashamed to appear before him with an handful of men. Upon the receipt of this letter *Alexander* summoned a council, in which *Parmenio* was of opinion, that he ought to accept the offers of *Darius*, declaring, that he would agree to them, were he *Alexander*: And so would I, replied *Alexander*, were I *Parmenio*. Without hearkening therefore to his advice, he answered, that he did not want the money *Darius* offered him: that it did not become him to offer what he no longer possessed; nor pretend to dispose of what he had already lost: that if he was the only person who did not know which of the two was the best commander, a battle would soon determine it: that he should not be frightened with rivers, after having crossed the sea; and would not fail to pursue *Darius*, and come up with him, at last, to what place soever he should think proper to retire <sup>m</sup>. *Darius*, upon the receipt of this letter, lost all hopes of an accommodation, and began anew to prepare for war.

and his  
answer.

The city of  
Gaza be-  
sieged and  
taken by  
Alexan-  
der.

ALEXANDER, having reduced *Tyre*, marched from thence to *Jerusalem*, and from *Jerusalem* to *Gaza*. On his arrival at that city, he found it defended by a strong garison, under

<sup>k</sup> CURT. l. iv. c. 4. <sup>l</sup> Vol. ii. p. 375, & seqq. <sup>m</sup> PLUT. in Alex. & apophthegm. CURT. l. iv. c. 16. ARRIAN. l. ii. p. 101. JUSTIN. l. xi. c. 12. VAL. MAX. l. vi. c. 4.

the command of *Betis*, or, as some call him, *Babemesis* <sup>a</sup>, one of *Darius's* eunuchs, who, being a man of great experience in military affairs, and very faithful to his sovereign, resolved to hold out against *Alexander* till he was reduced to the last extremity. As this place was the only inlet into *Egypt*, *Alexander* could not pass thither till he was become master of it; and therefore was forced to besiege it. But, notwithstanding his men behaved with the utmost intrepidity, and his commanders exerted the utmost of military skill, yet it cost him, and his whole army, two intire months to reduce it. The stop which this put to his intended march into *Egypt*, and two dangerous wounds which he received in the siege, provoked him to such a degree, that, on his taking the place, he treated the commander, inhabitants, and soldiers, in a manner no-ways becoming a conqueror: for, having cut ten thousand of them in pieces, he sold the rest, with their wives and children, for slaves. When *Betis*, who had been taken prisoner in the last assault, was brought before him, instead of using him kindly, as his valour and fidelity justly deserved, and a generous enemy ought to have done, he ordered his heels to be bored, a cord to be drawn through them, and the unhappy captive, thus tied to a chariot, to be dragged round the city, till he expired; bragging, that herein he imitated his progenitor *Achilles*, who, as *Homer* relates, caused the dead body of *Hector* to be thus dragged round the walls of *Troy*, as though a man ought ever to take pride in imitating a bad example. Both acts were barbarous and inhuman, but that of *Alexander* much more so; for *Achilles* caused only *Hector's* dead body to be so abused, whereas *Alexander* thus treated *Betis* while alive; and for no other reason, but because he had served his sovereign with fidelity, in the post committed to his charge; which even *Alexander*, though an enemy, would have admired and rewarded, had he made the true principles of virtue and generosity the rule of his actions: but his sentiments and conduct began now to change with his fortune <sup>o</sup>. He sent great part of the booty he found in the city to *Olympias*, to *Cleopatra*, and his friends; and, having left a garison there, he marched directly for *Egypt*; and, in seven days, arrived before *Pelusium*, where he was met by great numbers of *Egyptians*, who flocked thither to make their submission to him. The hatred they bore to the *Persians* was such, that they willingly embraced all opportunities of shaking off the yoke they groaned under, and seemed not to care by whom they were governed,

<sup>a</sup> JOSEPH. antiquit. l. xi. c. ult. EUSEB. chron. PLIN. l. xii. c. 25. ARRIAN. l. ii. p. 50.

<sup>o</sup> CURT. l. iv. c. 10. ARRIAN. l. ii. prope finem. PLUT. in Alexand. p. 679.



Egypt  
submits to  
Alexander.

Year of  
the flood

2016.

Bef. Chr.

332.

provided they could but meet with one who was able to rescue them from that insolence and indignity with which the *Persians* treated them and their religion. *Ochus* had slain their god *Apis*, in a manner highly injurious to themselves and their religion; and the *Persian* governors treated their gods in the same manner: which raised their indignation to such a height, that when *Amyntas* (X) came thither a little before, with an handful of men, he found them ready to join him in driving out the *Persians*. *Alexander* therefore no sooner appeared on the frontiers, but the *Egyptians* flocked to him from all parts, and received him with open arms. His arrival at the head of a powerful and victorious army, gave them secure protection, which they could not promise themselves from *Amyntas*; and, on this consideration, they openly declared, without reserve, in his favour. Hereupon *Mazæus*, who commanded in *Memphis*, seeing he was not in a condition to oppose this general insurrection, opened the gates to the conqueror, and put him in possession of the metropolis of that kingdom, with eight hundred talents, and all the king's rich furniture <sup>p</sup>. Thus *Alexander*, without any opposition, became master of all *Egypt*.

AT *Memphis* *Alexander* formed a design of visiting the temple of *Jupiter Hammon*; and, in his way thither, built *Alexandria*, which soon became the metropolis of that kingdom. On his return from the temple he settled the affairs of *Egypt*, and marched from thence, in the beginning of the

<sup>p</sup> CURT. l. iv. c. 20. JUSTIN. l. xi. c. 11. ARRIAN. l. iii. p. 104—110. DIOD. l. xvii. p. 526—529.

(X) This *Amyntas*, having fled from *Alexander* to *Darius*, was one of the commanders of the *Greek* mercenaries at the battle of *Iffus*, from whence having brought off four thousand of his men, he got safe to *Tripoli* in *Syria*, where he embarked, as we have related above, and sailed first to *Cyprus*, and then to *Pelusium* in *Egypt*; which city he seized, making the garison believe, that he had been appointed governor of *Egypt* in the room of *Sabaces*, who had been killed in the battle of *Iffus*. As soon as he found himself possessed of this important place, he

threw off the mask, and declared his design of seizing *Egypt* for himself, and driving the *Persians* from thence. Whereupon the *Egyptians*, out of hatred to the *Persians*, readily joined him, and he, having formed a considerable army, marched directly for *Memphis*, where he defeated the *Persians* in a pitched battle, and shut them up in the city. But, after this victory, permitting his soldiers to straggle up and down the country in quest of booty, the *Persians* sallied out upon them thus dispersed, and cut them to pieces, with *Amyntas* their leader (82).

(82) *Arrian*. l. ii. *Curt*. l. iv. c. 3. *Diod*. l. xvii. p. 587, 588.

spring,



ing, to find out *Darius*. On his return into *Phœnice*, he did some time at *Tyre*, that he might there settle the affairs of the countries which he was to leave behind him, before he set to make new conquests: and, having ordered matters as he thought fit, he began his march; and, with his whole army, arrived at *Thapsacus*, where he crossed the *Euphrates*, and continued his march towards the *Tigris*, in quest of the enemy. *Darius*, in the mean time, after several overtures for a peace, finding that there were no hopes of an accommodation, unless he resigned the whole empire, applied himself to make the necessary preparations for another engagement. For this purpose, he assembled, at *Babylon*, an army half as numerous again as that with which he fought at *Iffus* (for it consisted of one hundred and ten thousand men), he took the field, and marched towards *Nineveh*. Advice being brought him, that the enemy was not far off, he detached *Satropates*, commander of the country, at the head of a thousand chosen horse, and *Maxæus*, governor of that province, with six thousand, to prevent *Alexander* from crossing the *Tigris*, and to lay waste the country through which he was to pass. But they came too late, *Alexander* having, with the utmost difficulty, crossed the river a little before they arrived. He encamped two days on the banks of the river; during which time there happened an eclipse of the Moon, which so terrified the Macedonians, that they refused to proceed in their march, crying out, that heaven displayed the marks of its anger; that they were dragged, against the will of the gods, to the utmost extremities of the earth; and that even the moon refused to lend them her usual light. Whereupon *Alexander*, having summoned the officers of the army into his tent, commanded the Egyptian soothsayers to declare what they thought of this phenomenon. These were all acquainted with the natural causes of eclipses; but, without entering into such inquiries, they replied, that the sun was predominant in *Greece*, and the moon in *Persia*; whence, often as the moon suffered an eclipse, some great calamity was thereby portended to the latter. This answer being immediately spread abroad among the soldiers, it revived their hopes and courage; and *Alexander*, taking advantage of this opportunity, began his march after midnight, having on his right the *Tigris*, and the *Gordyæan* mountains on his left. At day-break the scouts he had sent out to reconnoitre, brought word, that *Darius* was on full march to meet him; whereupon he immediately drew up his forces, and put himself at the head of the army; but, as they drew near, he found that it was only a detachment of a thousand horse, which, as the

9 ARRIAN. l. iii. CURT. l. iv. c. 23, 24.

*Macedonians* advanced, retired in great haste to the main army; they were pursued by *Aristo*, commander of the *Pæonian* horse, who, having defeated that body, and killed *Satropates* their leader, brought back his head, and threw it down at *Alexander's* feet, telling him, that, in his country, such a present was usually rewarded with a cup of gold. *Alexander* replied smiling, With an empty one; but I will give you a golden cup, and that full of wine<sup>r</sup>. Not long after, *Alexander* received intelligence, that *Darius* was not above an hundred and fifty furlongs off; whereupon he halted, to refresh his soldiers before the engagement, having in the camp great store of provisions. During this time, he intercepted some letters written by *Darius* to the *Greeks*, soliciting them, with great promises, either to kill or betray *Alexander*. The king was in doubt with himself, whether he should read them in a full assembly; for he relied as much on the fidelity of the *Greeks*, as on that of the *Macedonians*; but *Parmenio* dissuaded him from it, telling him, that even the raising of such thoughts in the minds of soldiers might be attended with some danger; and that the hopes of a great reward were capable of prompting a man to attempt the most enormous crimes. The king followed his prudent advice, and ordered his army to march forward<sup>s</sup>. He was scarce set out, when an eunuch brought him word, that *Statira*, *Darius's* wife, was dead; whereupon he immediately returned, and, entering the pavilion where *Sisigambis* and the other royal prisoners were kept, comforted them in so kind and tender a manner, as plainly shewed his deep concern. He caused the funeral obsequies of the deceased princess to be performed with the utmost splendor and magnificence; which *Darius* hearing, and at the same time being informed with what respect *Alexander* had treated her in her life-time, he is said to have prayed the gods, that if the time ordained by the fates for the transferring of the *Persian* empire into other hands was come, none might sit on the throne of *Cyrus*, but so just, so merciful, so generous a conqueror as *Alexander*<sup>t</sup>; and although he had twice sued in vain for peace, yet, being overcome by the tenderness and humanity which *Alexander* had shewn his wife, mother, and children, dispatched ten of his relations as ambassadors, offering him new conditions of peace more advantageous than the former, and returning him thanks for the kind treatment he had indulged his family. He had, in his former proposals, offered him all the provinces of *Asia*, as far as the *Halys*; but now he added the countries lying between the *Hellepont*

New conditions of peace offered by *Darius*;

<sup>r</sup> ARRIAN. l. iii. CURT. l. iv. c. 23. PLUTARCH. in Alexandro.  
<sup>s</sup> CURT. l. iv. c. 25.      <sup>t</sup> CURT. & PLUT. ibidem.

the *Euphrates*; that is, whatever *Alexander* was already  
 er of; and offered thirty thousand talents by way of ransom  
 his family. *Parmenio* again advised *Alexander* to accept  
 he conditions, telling him, that the provinces between  
*Euphrates* and the *Hellepont* would be a great addition  
 he kingdom of *Macedon*; and that the *Persian* prisoners  
 = only an incumbrance to the army; whereas the treasure  
 ed for their ransom might be employed for the use of  
 troops, or to reward the services of his friends. But *but reject-*  
*ander*, without hearkening to his advice, returned the ed by A-  
 owing answer to the ambassadors; that the clemency he *Alexander.*  
 shewn to the wife and children of *Darius* proceeded from  
 own good-nature, without any regard to their master;  
 he did not make war upon women and children, but up-  
 such only as appeared in arms against him; that, if *Darius*  
 sued for peace in good earnest, he would have hearkened  
 his proposals; but since he continued to spirit up, with  
 ge bribes, his own soldiers to murder or betray him, he  
 ould not believe, that his offers were sincere; and therefore  
 is determined to pursue him with the utmost vigour, not as  
 fair enemy, but as a traitor and assassin; that, as to the  
 ovinces he offered him, they were already his own; and if  
*Darius* could force him to retire beyond the *Euphrates*, which  
 e had already crossed, he might then offer them as his; that  
 e proposed to himself, as a reward for the toils he had already  
 endured, all those kingdoms which *Darius* still enjoyed;  
 wherein whether he flattered himself with a vain hope or no,  
 the next day's engagement should determine. He concluded  
 by telling the ambassadors, that he was come into *Asia* to  
 give, and not to receive; that the heavens could not hold two  
 suns; and therefore, if *Darius* would submit to him, acknow-  
 leging him his lord and sovereign, he would then hearken to  
 proposals u. The ambassadors returned back, and told *Da-*  
*rius*, that he must prepare for an engagement: whereupon *Darius*  
 that prince encamped near a village called *Gaugamela*, in a *encamps at*  
 large plain, at a considerable distance from the city of *Ar- Gauga-*  
*bela*, having beforehand levelled the ground, that his ca- mala.  
 valry and chariots might move and act with more ease.  
*Alexander*, hearing that *Darius* was so near, continued four  
 days in his camp to rest the army, and surrounded it with  
 deep trenches and palisades, being determined to leave there  
 his baggage, and such of his men as were indisposed. He set  
 out about the second watch, with a design to engage the ene-  
 my at break of day; and, arriving at a rising ground, whence  
 he could discover their whole army, he halted, and summoned

\* CURT. l. iv. c. 26. JUSTIN. l. xi. c. 12.

a council,

Parme-  
nio's ad-  
vice to A-  
lexander,  
and his  
answer.

a council, being in doubt whether he should encamp there, or immediately fall upon the enemy. *Parmenio* advised him to attack their camp in the night-time, alleging, that they might easily be defeated, if taken by surprize, and in the dark : but the king answered, that it did not become *Alexander* to steal a victory ; and therefore he was resolved to fight and conquer in broad day-light. Accordingly he encamped there in the same order, in which the army had marched ; and, after giving the proper orders, he retired to repose the remaining part of the night ; but, being under no small concern, he could not sleep till towards the morning ; so that when his generals were assembled at day-break before his tent, they were greatly surprised to find, that he was not yet awake. *Parmenio*, after waiting some time, thought fit to call him ; and, seeming amazed that he should sleep so sound when he was upon the point of hazarding a battle, on which depended the empire of *Asia*, *Alexander* told him, that *Darius*, by bringing all his forces into one place, had freed him from the trouble of thinking how he might pursue them into different countries <sup>w</sup>. He then, without delay, put on his armour, mounted on horseback, and, having drawn up his men in battle-array, advanced to encounter the enemy, who were at a very small distance.

Both ar-  
mies  
drawn up  
in battle-  
array.

BOTH armies were drawn up in the same order, the infantry in the centre, and the cavalry on the wings. *Darius's* front was covered with two hundred chariots, armed with sithes, and twenty-five elephants. Besides his guards, which were the flower of his army, he had posted the *Grecian* infantry near his person, believing this body alone capable of opposing the *Macedonian* phalanx. As his army took up a far greater space of ground than *Alexander's*, his design was to surround and charge them at the same time in front and flank ; which *Alexander* suspecting, ordered those, who led the wings, to extend them as wide as possible, without weakening the centre. His baggage, and the captives, among whom were *Darius's* mother and children, were left in the camp, under a small guard. *Parmenio* commanded, as he had always done, the left

The battle  
of Gauga-  
mela.

Year of  
the flood  
2017.  
Bef. Chr.

wing, and *Alexander* the right. When the two armies were in sight of each other, the *Macedonians* halted, waiting till the enemy should advance to attack them ; which they did accordingly, *Darius* himself charging in the first line. *Arrian* and *Curtius* <sup>x</sup> describe this battle at length. They tell us, that the *Persians* were often repulsed ; but returned again to the charge ; that victory inclined sometimes to one side, and sometimes to

331.

<sup>w</sup> JUSTIN. l. xi. c. 13. CURT. l. iv. c. 30, 31. PLUT. in Alex-  
and. <sup>x</sup> ARRIAN. l. iii. CURT. l. iv. c. 25, & seqq.

another ;

ier ; that *Parmenio*, who commanded the left wing, was  
eat danger, and his men obliged to give ground ; that  
*Arrian*'s rear was put in disorder, and the baggage taken ;  
both kings wrought wonders, &c. But, after all, *Curtius*  
is, that the *Macedonians*, notwithstanding the great oppo-  
they met with, lost only three hundred men ; and *Ar-*  
allows not a third of that number slain : whereas of the  
ans there fell forty thousand, says *Curtius* ; thirty thousand,  
ding to *Arrian* ; and ninety thousand, if we believe *Dio-*

From these accounts we can form no other judgment  
is great encounter, but that the *Persians*, at the very first  
betook themselves to flight, and the *Macedonians* pur-  
them ; for, had the seven or eight hundred thousand men,  
h *Darius* brought into the field, thrown each one dart,  
stone, the *Macedonians* could not have bought the empire  
he east at so easy a rate. In the heat of the battle, when *The Per-*  
*Macedonians* were in the greatest danger, *Aristander* the *fians rout-*  
thfayer, cloathed in his white robes, and holding a branch *ed.*  
olive in his hand, is reported to have advanced among the  
st ranks, and, in concert with *Alexander*, to have cried out,  
at he saw an eagle hovering over the king's head, a sure omen  
i victory. He pointed with his finger at the pretended bird ;  
nd the soldiers, believing him, and some even fancying they  
aw it, renewed the attack with more courage and resolution  
han ever. We are told, that *Darius*, seeing his numerous  
rmy put so shamefully to flight, drew his scimitar, and was  
ome time in suspense, whether he should lay violent hands on  
imself, rather than fly in so ignominious a manner ; but at  
ast resolved to save himself by flight, and arrived at *Arbela* the  
ame night (Y). After he had passed the *Lycus*, some, who  
ttended him in his flight, advised him to break down the

(Y) This battle was fought  
: *Gaugamela*, near the river *Beu-*  
*elus*, as *Ptolemy Lagi* and *Ari-*  
*obulus*, who were present, aver :  
ey are followed both by *Strabo*  
33), and *Plutarch* (84) Never-  
eless, because *Gaugamela* was  
nly a small village, and the  
ame not agreeable to the ear,  
gnifying *the camels house*, the  
attle is said to have been fought  
t *Arbela*, which was a great and  
amous city in those parts (85).

*Gaugamela* and *Arbela* were at a  
considerable distance from each  
other ; for between the river  
*Beumelus*, on which stood *Gau-*  
*gamela*, and the *Lycus*, on the  
banks of which *Arbela* was situ-  
ated, *Curtius* reckons eighty  
furlongs (86). According to  
*Strabo*'s description of those  
places, *Arbela*, in *Ptolemy*'s fifth  
map of *Asia*, ought to be placed  
where we find *Gaugamela* (87).

(83) *Strabo*, l. xxvi. p. 737.  
vi. p. 101. *Strabo*, ubi supra.  
*Strabo*, l. ii. p. 79.

(84) *Plut.* in *Alexand.*  
(86) *Curt.* l. iv. c. 22.

(85) *Arrian.*  
(87) *Vide*

bridge, in order to stop the enemy's pursuit; but he, reflecting how many of his own men were hastening to pass over the same bridge, replied, that he had rather leave an open way to a pursuing enemy, than shut it to a flying friend (Z). He arrived about midnight at *Arbela*, whither he was followed by a great many of his nobles, and commanding officers, whom he called together, and acquainted them, that he designed to leave all for the present to *Alexander*, and fly into *Media*, from whence, and from the rest of the northern provinces, he could draw together new forces, to try once more his fortune in battle. *Alexander* pursued him as far as *Arbela*; but, before his arrival there, *Darius* was, by the quickness of his flight, got over the mountains of *Armenia*, attended by some of his relations, and a small body of guards called *Melophori*, because each of them bore a golden apple on the point of his spear. In *Armenia* he was joined by two thousand *Greek* mercenaries, who, under the command of *Pharon* an *Ionian*, and *Glaucus* an *Æolian*, had escaped from the battle. *Alexander* took the city of *Arbela*, where he seized on immense sums of money, with all *Darius's* rich furniture and equipage, and returned to his camp. After having allowed his army some days of rest, he set out on his march to *Babylon*. *Mazæus* was governor of that city and province, and had, after the late battle, retired thither, with the scattered remains of the body he commanded; but, on the approach of *Alexander's* victorious army, he had not courage enough to oppose him. Marching therefore out to meet him, he delivered the city and himself, with his children, into the conqueror's hands. *Bagaphanes*, governor of the castle, where all *Darius's* treasures were lodged, did the same; and *Alexander* entered the city at the head of his whole army, as though he had been marching against an enemy. After a stay of thirty days in that city, he continued *Mazæus* in the government of that province; but, giving the command of the castle and garison to a *Macedonian*, he took *Bagaphanes* along with him, and marched towards *Susa*, where he arrived twenty days after his departure from *Babylon*. As he drew near the city, *Abulites*, governor of the place, sent his son to meet him, and acquaint him, that he was ready to deliver the city, and

*Alexander takes the city of Arbela, and all Darius's rich furniture.*

*Marches to Babylon, which submits to him.*

*The city of Susa, and all the king's treasures, delivered up to him.*

7 CURT. l. iv. c. 36, 37. JUSTIN. l. xi. c. 14.

(Z) In *Justin* we read *Cyd-nus* instead of *Lycus*, which last river runs through the city of *Tarsus* in *Cilicia*; and hence it is, that *Orosius*, who ever fol-

lows *Justin*, was led into so great a mistake, as to think, that this great battle was fought at *Tarsus* (88).

(88) *Oros.* l. iii. c. 17.



the king's treasures, into his hands. The king received the young nobleman with great marks of kindness, and, taking him as a guide, advanced to the river *Choaspes*, where *Calistus* himself met him, with presents worthy of so great a prince: among other things he presented him with dromedaries, or running camels, of incredible swiftness, and twelve elephants, which *Darius* had sent for out of *India*. Having entered this city, the governor delivered up to him fifty thousand talents in bullion, and forty thousand in ready money, with all the king's furniture, to an immense value. Here he found part of the rarities, which *Xerxes* had brought out of *Greece*, namely, the brazen statues of *Harmodius* and *Aristogiton*, which he sent to *Athens*, where they were still standing at *Arrian's* time. As for the purple and scarlet robes, he sent them all to *Sisigambis*, together with some others, curiously wrought, which had been sent him out of *Macedon*; adding in his message to her, that, if she liked the *Macedonian* robes, he would send her those who had wrought them, that her grandchildren might learn the art, by way of amusement. At these words, she could not help betraying some concern and uneasiness, it being looked upon by the *Persian* women as mean and unbecoming to employ themselves in works of that nature: which when *Alexander* understood, he thought himself obliged to make an apology for what he had done; and accordingly went immediately to wait upon her, and beg that she would not consider that as an affront, which was entirely owing to his ignorance of the *Persian* manners; adding, that the robes he then wore, were not only a present from his sisters, but wrought with their own hands<sup>2</sup>.

ALEXANDER, having thus comforted *Sisigambis*, took his leave of her; and, leaving a strong garison in the city of *Susa*, advanced towards the province of *Persis*. He arrived, after four days march, on the banks of the *Pasitigris*, which river he crossed with nine thousand foot and four thousand horse, and entered the country of the *Uxians*. This province *He reduces* extends from *Susiana* to the frontiers of *Persis*, and was go- the *Uxians* governed by one *Madates*, who had married the niece of *Sisigambis*. *Madates*, who was not, like the other *Persian* governors, a time-server, but faithful to his sovereign, resolved to hold out to the last extremity; and, with this design, retired into a strong-hold in the midst of craggy mountains, and surrounded on all sides by steep precipices. Here he held out for some time with great bravery; and, when the city was taken by assault, withdrew into the citadel, whence, seeing there were no hopes of being relieved, he sent thirty de-



puties to *Alexander* to treat of a surrender. The king, who was greatly provoked against *Madates*, would not at first hearken to any proposals; but in the mean time receiving letters from *Sisigambis*, wherein she intreated him to pardon her relations, he not only complied with her request, but set all the prisoners at liberty, restored *Madates* to his former dignity, left the city untouched, and the citizens in the full enjoyment of their antient liberty and privileges <sup>a</sup>.

HAVING reduced the *Uxians*, he ordered *Parmenio*, with part of his army, to march through the plain, while he himself, at the head of the light-armed foot, advanced by the way of the mountains, which extend to the frontiers of *Persia*. The fifth day he arrived at the streights of *Persia*. There *Ariobarzanes* held with four thousand foot, and seven hundred horse, which he had posted on the tops of the hills out of the enemy's reach. As soon as *Alexander* advanced to attack him, the *Persians*, from the tops of the mountains, rolled down stones of such a prodigious size, that they crushed at once whole ranks. The king, being greatly frightened at this sight, commanded a retreat to be sounded, and withdrew about thirty furlongs from the pass, where he lay encamped some time, not knowing how to advance, and being ashamed to return; but, in the mean time, a *Greek* deserter, coming to his camp, offered himself readily to conduct him through by-paths to the very top of the mountains; whence he might easily so annoy the *Persians* as to oblige them to abandon the streights, and leave an open passage to the whole army. He was as good as his word; for *Alexander*, at the head of some chosen troops, having followed his guide all that night through rocks and precipices, arrived, a little before day-break, at the top of a mountain, which commanded all the hills where the enemy was posted; which they observing, betook themselves to flight; and, at the same time, *Craterus*, who had been left in the camp, advancing with the troops under his command, possessed himself of the streights. *Ariobarzanes*, with part of the cavalry, breaking through the *Macedonians*, with great slaughter both of them, and of his own men, made his escape over the mountains, with a design to throw himself into *Persepolis*; but, finding all the passes leading to that city guarded by the enemy, he returned back upon those that pursued him, and was killed with all that followed him, after having cut in pieces great numbers of the *Macedonians* <sup>b</sup>.

Seizes the  
streights  
of Persia.

*Ariobarzanes's*  
gallant  
conduct.

<sup>a</sup> CURT. l. v. c. 9.

<sup>b</sup> CURT. ARRIAN. DIOD. PLUT. ubi  
supra, & POLYÆNUS, l. iy. stratagem.

now possessed of the streights, *Alexander* pursued into *Persis*, or *Persia*, properly so called. When some distance from *Persepolis*, the metropolis of the country, he received letters from the governor of the province, acquainting him, that the citizens, upon the news of his approach, were ready to plunder *Darius's* treasures, with which he had been intrusted, and desiring him to march with the expedition, that he might seize them himself. Upon the receipt of this letter, leaving his infantry to march the whole night at the head of the cavalry; he, having passed the *Araxes* on a bridge, which, by his order, had been built some days before, arrived by day-break within a few furlongs of *Persepolis*. The next day, having summoned the generals of his army, he represented to them, that the destruction of this city had ever been more fatal to *Greece* than *Persepolis*—but the independent residence of the *Persian* monarchs, and the seat of their empire; that from thence those mighty armies had been sent, which had over-run and laid waste great parts of *Europe*; and that it was therefore incumbent upon him to avenge, on that proud metropolis, the many injuries and cruelties which their ancestors had suffered. The commanders, being encouraged by this speech, allowed their soldiers to practise all manner of cruelties against the miserable inhabitants, who were massacred in the most barbarous manner. After this cruel execution, leaving *Craterus* and *Partholus* at the place, the king, with a small body, went to reconnoitre the neighbouring cities and strong-holds, which all submitted to the approach of his troops; he then returned to *Persepolis*, and there took up his winter-quarters. In this city he found to have found one hundred and twenty thousand talents laid in the treasury to defray the expences of the war. During his stay at *Persepolis*, he gave himself up to feasting and drinking, making daily great entertainments for his soldiers to refresh them after the great fatigues they had endured. In one of these entertainments, both the king and his officers, having drunk to excess, fire was set, at the instigation of a drunken strumpet, to the king's palace, which was burnt to ashes, as we have related above.

*Persepolis* Alexander marched early in the spring to *Ec-batana*, resolved to pursue *Darius*, who was fled to *Ecbatana*. That unhappy prince had still an army of 30,000 foot, among whom were four thousand *Greeks*, who remained faithful to the last. Besides these, he had four thousand slingers, and three thousand horse, most of them

Year of  
the flood  
2018.  
Bef. Chr.  
330.

r. l. v. c. 13. JUSTIN. l. xi. c. 14.  
seqq. in the notes,

See above,

*Basilians.*

*Bactrians*, and commanded by *Bessus* governor of *Bactria*. When he heard, that *Alexander* was in full march towards *Ecbatan*, he left that city, with a design to retire into *Bactria*, and there raise another army. But he was not far advanced when he altered his resolution, and determined to venture a third battle with the forces then about him. While he was making the necessary preparations for the engagement, *Bessus* governor of *Bactria*, and *Nabarzanes* a *Persian* lord of great distinction, formed a conspiracy against him; proposing to seize his person, and, if *Alexander* pursued them, to gain his friendship and protection, by betraying their master into his hands; but, if they escaped, their design was to murder him, usurp the crown, and renew the war. They easily won over the troops, by representing to them, that *Darius* was dragging them to destruction; that they were no-ways in a condition to make head against so powerful an enemy; that they would inevitably perish, if they followed *Darius*, crushed under the ruins of an empire which was ready to fall. Though these practices were carried on with great secrecy, yet they came to *Darius's* ears; but he could not believe them. *Patron*, who commanded the *Greeks*, earnestly intreated him to encamp among them, and trust the guard of his person to men on whose fidelity he might depend. *Darius* replied, that he had rather suffer any misfortune among those of his own nation, than seek for shelter among strangers, how faithful and affectionate soever he might believe them; and that he could not die too soon, if his own *Persians* thought him unworthy to live. Not long after, *Darius* had occasion to repent of his not following *Patron's* advice; for *Bessus* and *Nabarzanes*, seizing his person, bound him, out of respect to the royal dignity, in chains of gold, and, shutting him up in a covered cart, fled with him towards *Bactria*. The cart was covered with skins, and strangers appointed to drive it, without knowing who the prisoner was they had in their custody. *Bessus* was proclaimed commander in chief, in *Darius's* room, by the *Bactrian* horse; but *Artabazus*, and his sons, with the forces they commanded, and the *Greeks* under the command of *Patron*, retired from the body of the army under *Bessus*, and marched over the mountains towards *Parthiene* <sup>f</sup>. In the mean time, *Alexander*, arriving at *Ecbatan*, was informed that *Darius* had left that city five days before. Here the *Thessalians* shewing a great reluctancy to accompany him any further, he gave them leave to return to their own coun-

\* CURT. l. v. c. 18, 22, 23. ARRIAN. l. iii. p. 67. <sup>f</sup> CURT. l. v. c. 23. ARRIAN. l. iv. p. 68.

and, at their parting, divided two thousand talents among them, over and above their full pay : to such as were willing to continue in his service, he gave three talents each. He then commanded *Parmenio* to lay up, in the city of *Ecbatan*, the remaining part of the treasures, which, according to *Strabo*<sup>b</sup>, amounted to one hundred and eighty talents ; and afterwards to march with the *Thracians*, and a part of the cavalry, into the country of the *Gadusians*. He dispatched orders to *Clitus*, who had fallen sick at *Susa*, to return, as soon as he recovered, to *Ecbatan*, and from thence to follow him into *Parthia*, with the cavalry, and six thousand *Macedonians*, that were left in *Ecbatan*. *Alexander*, with the rest of his army, pursued *Darius* ; and the eleventh day encamped at *Rages*, having marched, in that space of time, three hundred and three hundred furlongs. Most part of those who accompanied him died through the fatigues of so long and expensive a march ; insomuch that, on his arrival at *Rages*, he could muster but sixty horsemen<sup>i</sup>. Finding that he could not come up with *Darius*, who had already passed the *Caspian* streights, he staid five days at *Rages*, in order to refresh his army, and settle the affairs of *Media*. From thence he marched into *Parthia*, and encamped the first day at a small distance from the *Caspian* streights, which he passed the next, without any opposition. He had scarce entered *Parthia*, when he was informed by *Bagisthenes*, a *Persian* nobleman, that *Satrapes* and *Nabarzanes* had conspired against *Darius*, and designed to seize him. Hereupon, leaving the main body of the army behind, under the command of *Craterus*, he advanced, with a small troop of horse lightly armed ; and having marched night and day, without ever halting, except a few hours, on the third day to a village, where *Bessus*, with his *Bactrian* troops, had encamped the day before. Here he understood, that *Darius* had been seized by the traitors ; that *Bessus* had ordered him to be shut up in a close cart, which he had sent before, that he might be the more sure of his person ; and that the whole army, except *Artabazus*, and the *Greeks*, who had taken another route, obeyed *Bessus*, and acknowledged him for their general. This was a fresh motive for *Alexander* to press on his march : taking therefore along with him a small detachment of light-armed horse (for the others could not possibly proceed any farther), he set out again the same night ; and the next morning was acquainted by *Orcillus* and *Mithrace*—two *Persian* officers, who, in detestation of the treachery

CURT. l. vi. c. 3. ARRIAN. l. iii. PLUT. in Alex. <sup>b</sup> STRABO, p. 741. <sup>i</sup> ARRIAN. l. iii. PLUT. in Alex.

of *Bessus*, had fled over to him, that the *Bactrians* were above five hundred furlongs off; and that they could lead to them by a nearer way. . . . Taking them, therefore, guides, he set out again the same night; and, after more than three hundred furlongs, was met by the son of *Maxæus*, formerly governor of *Syria*, who informed him, that *Bessus* was not above two hundred furlongs off; and that his army, apprehending any danger, was marching in disorder, might easily be surprised, and cut in pieces. Hereupon *Alexander* again doubled his pace, and, at last, came in sight of the enemy. His unexpected arrival struck the *Bactrians*, though far superior in number, with such terror, that they immediately betook themselves to a precipitous flight; and, because *Darius* refused to follow them, *Bessus*, and those who were about him, discharging their darts at the unfortunate prince, left him wallowing in his blood, to the mercy of the *Macedonians*. This done, they separated, and took different routs, *Bessus* flying towards *Hyrcania*, and *Nabarzanes* towards *Bactria*, that, by this means, they might elude the pursuit of the enemy, or, at least, oblige him to divide his forces.

Darius  
Codo-  
mannus  
slain.

Year of the flood 2018.  
Bef. Chr. 330.  
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were attended only by a few horse, the rest, now destitute of leaders, dispersing themselves up and down the country, without fear or hope directed their steps. *Alexander*, seeing in this confusion the enemies were, sent *Nicanor*, with a troop of light-armed horse, to stop their flight; and himself followed at the head of three thousand *Macedonians*. *Nicanor* pursued three thousand of the stragglers to the sword, but could not come up either with *Bessus* or *Nabarzanes*; which *Alexander*, observing, sent him orders to give quarters to all that should throw down their arms, and submit. In the meantime, the horses that drew the cart in which was *Darius* halted of their own accord; for the drivers had been killed. *Bessus*, near a certain village about four furlongs from the highway, whither *Polystratus*, a *Macedonian*, being with thirst, in the pursuit of the enemy, was soon afterwards ducted by the inhabitants, to refresh himself at a fountain far from the place where they stooped. As he was filling his helmet with water, he heard the groans of a dying man; looking round him, discovered a cart, with a team of oxen not able to move, for the many wounds they had received. As he drew near, he saw *Darius* lying in the cart, and, at his end, having several darts still sticking in his body. However, he had strength enough to call for some water, which *Polystratus*, being by a *Persian* captive informed of this barbarous tragedy, readily brought him. *Darius*, after drinking, turned to the *Macedonian*, and told him, with a faint voice, that, in the deplorable state to which he was reduced,

no small comfort to him, that his last words would not be lost. He then charged him to return his hearty thanks to *Alexander*, for the kindness he had shewn to his wife, mother, and children; and acquaint him, that with his last breath he besought the gods to prosper him in all his undertakings, and make him sole monarch of the universe. He added, that it did not so much concern him as *Alexander*, to pursue and bring to condign punishment those traitors, who had treated with such cruelty their lawful sovereign, that being the common cause of all crowned heads. Then, taking *Polystratus* by the hand, "Give *Alexander*, said he, your hand, as I give you mine; and carry him, in my name, the only pledge I am able to give, in this condition, of my gratitude and affection." Having uttered these words, he expired in the arms of *Polystratus*. *Alexander*, coming up, a few minutes after, and beholding *Darius's* body, burst out in tears, bewailing the cruel lot of a prince, who, said he, deserved a better fate. He immediately pulled off his own military cloak, and covered the corpse, causing it to be embalmed, and sent in a rich and magnificent coffin to *Sisigambis*, that it might be interred with the other *Persian* monarchs <sup>k</sup>.

Thus died *Darius*, in the fiftieth year of his age, and sixth of his reign. He was a mild and pacific prince, his reign having been unfulled with injustice, cruelty, or any of those vices which most of his predecessors had been greatly addicted to. In him the *Persian* empire ended, after it had lasted, from the first of *Cyrus*, two hundred and six years, under thirteen kings; viz. *Cyrus*, *Cambyzes*, *Smerdis*, *Darius Hystaspis*, *Xerxes I.*, *Artaxerxes Longimanus*, *Xerxes II.* *Sogdianus*, *Darius Nothus*, *Artaxerxes Mnemon*, *Artaxerxes Ochus*, *Arses*, *Darius Codomanus*. Upon the death of *Darius*, all his commanders submitted to the conqueror, by whom they were restored to their former honours and employments: but, above all others, distinguished *Artabazus*, in regard of his constant and unshaken fidelity to his master, and *Oxathres*, *Darius's* brother, whom he ever treated in a manner becoming his high station, noble birth: he was even, to his great dishonour, precluded upon to receive and pardon *Nabarzanes*, who, together with *Bessus*, had murdered *Darius*: but *Bessus* having fled into *Bactria*, and there assumed the title of king, *Alexander*, beginning of the next spring, marched against him. But the account of *Persia* into these northern countries is by itself described with great confusion; for after they have told he was resolved to find out *Bessus* in *Bactria*, they

... I. v. c. 25. JUSTIN. l. xi. c. 15. ARRIAN. l. iii.  
PLUT. in Alex. JUSTIN. l. ii. c. 5.



make him take the way of *Hyrkania*; from thence northwards into the country of the *Mardi*, bordering *Caspian* sea; and, after subduing the *Mardi*, cross mountains into *Aria* and *Drangiana*. Be that as it will, rived, at last, after a long and tedious march, in *Bactria* and, having rested his army some time at *Drapsaca*, advanced against, and reduced *Aornos* and *Bactra*, the strongest cities of that province. *Alexander* had not reached the confines of *Bactria*, but eight thousand *Bactrians* who till that time had followed *Bessus*, abandoning him, drew to their respective homes. Hereupon *Bessus*, at the head of the few troops that continued faithful to him, crossed the river *Oxus*, retired into the province of *Sogdiana*, with design to raise there a new army: in order to prevent *Alexander* from pursuing him, he burnt all the boats he had made in passing over his troops, hoping, that as the river was nowhere fordable, and the country affording no timber, he thereby be obliged to return, and give over the pursuit. No difficulties were unsurmountable to that conqueror, finding no timber wherewithal to make boats or floats, the hides which covered the soldiers tents and carriages, filled with straw, and tied together. By this means, he supplied the want of timber, and passed his whole army over the large and deep river, in the space of five days; which might have easily prevented, had he but dared to look the *Macedonians* in the face. When the *Bactrians*, who were camped at a place called *Nautaca*, heard that *Alexander* crossed the river, and was on full march to fall upon *Spitamenes*, whom *Bessus* most confided in, together with *Antiochus* and *Dataphernes*, formed a conspiracy to seize and purchase their own safety, by delivering him up to *Alexander*; which they did accordingly, tearing in pieces his garments and royal robes, of which he had stripped his lawful sovereign *Darius*; and, carrying him loaded with chains to the *Macedonian* camp, *Spitamenes* himself presented the traitor to *Alexander*, not only bound, but stark-naked, holding his chain round his neck; a sight no less agreeable to the Macedonians than the *Macedonians*. *Alexander*, having amply rewarded *Spitamenes* and his companions, and caused the traitor's hands and ears to be cut off, delivered him into the hands of *Cyrtanus*, *Darius's* brother, to suffer whatever punishment he should think proper to inflict, for so base and treacherous a man. *Plutarch* has left us an account of this execution:

<sup>1</sup> CURT. l. vii. c. 12. ARRIAN. l. iii. DIODOR.  
<sup>2</sup> PLUT. in Alex. & DIODOR. l. xvii. p. 554. ARRIAN. l. i.  
 CURT. l. vii. c. 10.



that several trees being, by main force, bent down to the ground, and to each one of the traitor's limbs fastened, as they were let return to their natural position, sw back with such violence, that each carried with it the load that was tied to it. Thus *Bessus* suffered the punishment that was due to his treachery; and, at his death, *Alexander* saw himself in quiet possession of the whole *Persian* empire. This is what we have gathered from the *Greek* and *Latin* historians, of the best account, concerning the affairs of the antient *Persians*: in the following section we shall hear of *Oriental* on the same subject.

*Bessus put to death.*  
Year of the flood 2018.  
Bef. Chr. 330.

In stating the times of the *Persian* empire, we have followed along *Ptolemy's* canon, and records of the *Greek* and *Latin* authors: for the *Jews* such kings only as they mentioned in the books of *Old Testament*; whence, according to their computation in *greater chronicle Seder Olam*, the *Medo-Persian* empire from the building of the temple in the second year of *Darius Hystaspis*, flourished only

thirty-four years. *Josephus* acknowledges only the following kings of *Persia*: *Cyrus*, *Cambyzes*, *Darius Hystaspis*, *Xerxes*, *Artaxerxes*, and *Darius*. This *Darius*, who was *Darius Nothus*, he confounds with *Darius Codomannus*, who was conquered by *Alexander*; and refers to the reign of *Artaxerxes Longimanus*, whatever happened in the reigns of *Artaxerxes Mnemon*, and *Artaxerxes Ochus*.

## S E C T. V.

### *History of Persia, according to the oriental writers.*

We have been so long used to hear every thing transcribed from eastern authors censured as vain and fabulous, how unwilling soever we may be to trouble the reader with preparatory discourses, yet, in this case, there seems to be a necessity of saying somewhat in support of the narratives we are going to recite, that they may not be taken for mere fables, or romances void of all foundation. It is far from our opinion, that every thing recorded by the *Persian* authors is strictly fact; that would be to place them not on a par with the best historians of other nations, but in a class above them: for what people, what kingdom, what religion, can boast of such a faultless series of history? or why should we expect a greater degree of clearness in the history of *Persia*, as written by oriental authors, than we find in the history of *Greece*, though written by *Greeks*, who were proud of their own abilities, that they stiled all the rest of the world barbarians? It is sufficient for our purpose (which

*What degree of certainty may be expected in the following history.*

is no more than to gain the reader's proper attention for what we have collected of the *Persian* history from eastern writers), that we shew there is as just reason to suppose they have delivered us a great many truths in their accounts of these early times, as can be produced in favour of any other history as antient. In order to this, we shall neither multiply arguments nor words. In the first place, we are told by *Moses* <sup>a</sup>, that there were kings in *Persia* in the age immediately following that, in which the *Persian* writers placed the beginning of their monarchy. It is therefore evident, that these writers are not wrong in making their kingdom so antient as they do. But, secondly, there is no just cause to doubt, that either as soon, or within a small time after the settling of regal government amongst them, histories, or at least historical poems, were also introduced. This was the custom in all places, at least as far as we are able to trace things back. First, a people lived miserably, and without order; then some great genius reformed and reduced them into society; successive kings cherished and increased that society; and men, having leisure and ease, considered these benefits, and gratefully sung the praises of their benefactors. *Moses* has preserved two fragments of an *Amoritish* poem, as old, in all probability, as the times we are speaking of; and if the bards of that country sung so early the praises of *Sihon* <sup>b</sup>, why might not the *Persians* have persons among them as capable of transmitting to posterity the memorable deeds of their princes? Thirdly, it is universally allowed, that the present *Persians* have not only quick wits, but are wonderfully studious, and in a particular manner addicted to the conservation of the antiquities of their country. It may indeed be objected to this, that the modern and the antient *Persians* are not one and the same people: but hereto it may be replied, that the *Persees*, the unaltered remnant of the old inhabitants of this wide empire, are still more studious and thoughtful than the present *Persians* <sup>c</sup>. We may therefore conclude, that there were formerly many authentic histories of the reigns of the most antient kings of this realm; I say, we may conclude this from the reasons already given, if we had no other proof; but as we have, it would be unfair not to mention it, especially since it may be drawn into very little room. The authorities which may be adduced in support of this assertion, that the antient *Persians* kept authentic records of their affairs, may be reduced under these two heads; viz. sacred and profane. The authors of the books of *Ezra* and *Nehemiah* speak

<sup>a</sup> Gen. xiv. 1, 9. <sup>b</sup> Numb. xxi. 27. <sup>c</sup> CHARDIN, tom. iii. p. 130. <sup>d</sup> vi. 2. <sup>e</sup> ii. 7.

equently, not only of the immutability of the *Persian* laws, which implies, that they were recorded, but also of public acts and registers. In the book of *Esther*, we have not only frequent mention of these, but also of the chronicles of the kingdom, or rather of the kings of *Persia*, wherein every thing of moment was set down. As to profane writers, *Herodotus* and *Xenophon* are sufficient to satisfy any impartial person as to the wisdom and virtue of the ancient *Persians*, and their care of all things which had regard to the honour or welfare of their country.

SUPPOSING it therefore as clear as the nature of the thing will admit, that the *Persians* had amongst them of old the histories of their kings and heroes, we are next to shew how these can be reasonably believed to be yet in being, and to have reached these distant times. Of this however we are not positive ourselves: all that we can say is this, that the *Persians* having lived under their own laws down to the time of *Yeztyberd*, there seems to be no difficulty in allowing, that, till then, their histories were frequent amongst them; for though the *Macedonians* might burn and destroy their records, yet it is credible, that they should destroy all the books in the empire. Besides, we know, that the modern *Persees* have the *zend* or original code of *Zerdhusht* amongst them, with many other ancient books. Now, it being generally agreed, that *Zerdhusht* flourished in the days of *Darius Hystaspis*, it will be hard to sign a reason, why some of their ancient histories might not be preserved, as well as these books of their law. But further on, *Mohammed Ben Emir Khoandschah*, commonly called *Eirkbond* or *Mirkbond*, with other modern *Persian* authors, instantly and uniformly assert, that they write from such authorities; and therefore we have no just reason to doubt them, unless we could shew the contrary. (A)

*How the  
ancient  
histories  
have been  
preserved.*

IT

<sup>f</sup> ii. 23. vi. 1.

<sup>g</sup> Lib. i. & ix. pass.

<sup>h</sup> *Cyropæd.* pass.

(A) This famous historian is noted by various names, and these names have received some variation from the different orthographies used in oriental appellations: sometimes he is called *Mirchond*, sometimes *Mirkond*, and sometimes *Chondemir*: he wrote a general history from the beginning of the world to the year of the *Hegira* 900, under the title of *Raoudbat al Safa*; he was a person of great natural parts, and of much learning, perfectly well skilled in the *Persian* antiquities, and wrote from the best histories extant in his time (1); for this reason we find him often quoted by the very learned *Dr. Hyde* (2); and

(1) *D'Herbelot, sic. Mircond.*

(2) *Hyde rel. vet. Persar. c. 2. p. 152.*

On what  
authorities  
this history  
is founded.

It is from the author before-mentioned that we take, for the most part, what is delivered in the following pages concerning the oriental history of *Persia*. He is allowed to have been a person of great learning and judgment by such as are well versed in oriental history; and his works are esteemed as oracles throughout the east. We may justly hope therefore, that what we transcribe from him, with the addition of such circumstances as we can meet with elsewhere, will render this section as useful and as agreeable as could be expected on so abstruse a subject. Without farther introduction therefore, let us proceed to the catalogue of kings afforded us in his writings.

*A table of the kings of Persia, to the time of Alexander the Great, according to Mirkhond.*

The first race,

Or the dynasty of the *Pischaadians*.

|                                                                    |   |   |   |   |     |
|--------------------------------------------------------------------|---|---|---|---|-----|
| 1. <i>Kejomaras</i> or <i>Cajoumaras</i>                           | - | - | - | - | 40  |
| 2. <i>Siamek</i>                                                   | - | - | - | - | -   |
| <i>Kejomaras</i> resumes the kingdom                               |   |   |   |   |     |
| 3. <i>Hushangh</i> or <i>Houschenk</i>                             | - | - | - | - | 50  |
| 4. <i>Tahmurash</i>                                                | - | - | - | - | 30  |
| 5. <i>Giemsbid</i> or <i>Giamschid</i>                             | - | - | - | - | -   |
| <i>Dahâc, Zahâk, Zoâk</i>                                          |   |   |   |   |     |
| 6. <i>Apbridûn, Phredûn, or Feridoun</i>                           | - | - | - | - | -   |
| 7. <i>Manugjahr</i> or <i>Manougeher</i> , surnamed <i>Phirouz</i> | - | - | - | - | 120 |
| 8. <i>Nodar</i>                                                    | - | - | - | - | 7   |
| 9. <i>Apherâsiab</i> or <i>Afrasiab</i>                            | - | - | - | - | 12  |
| 10. <i>Zab, Zaab, or Zoub</i>                                      | - | - | - | - | -   |

The second race,

Or the dynasty of the *Kaianites*.

|                    |   |   |   |   |   |     |
|--------------------|---|---|---|---|---|-----|
| 1. <i>Kaikobad</i> | - | - | - | - | - | 100 |
| 2. <i>Kaikaus</i>  | - | - | - | - | - | 150 |

indeed by all the writers of note on *Persian* affairs. His fame became known in *Europe* by an abridgment of his work, published in *Spanish* by *Teixera*, which is, however, far from being correct; there is a better extract extant in a book cited at the bottom of the page (3). We shall have occasion to speak hereafter of this author, and his works, when we come to the history of the age in which he lived; and shall therefore put an end to this note here.

(3) *Les états, empires, & principautés du monde. Paris, 4to, 1662, p. 999.*

|                              |   |   |   |   |   |     |
|------------------------------|---|---|---|---|---|-----|
| rofru                        | - | - | - | - | - | 60  |
| isp or Lohorasb              | - | - | - | - | - | 120 |
| âsp, or Gustasp, or Kischtas | - | - | - | - | - | 120 |
| bir, surnamed Babaman        | - | - | - | - | - | 112 |
| n Homai                      | - | - | - | - | - | 32  |
| b I.                         | - | - | - | - | - | 4   |
| b II.                        | - | - | - | - | - | 14  |

the same kings, with the years of their reigns, according to other oriental authors.

The first race.

|                                        |   |   |   |   |      |
|----------------------------------------|---|---|---|---|------|
| aras or Cajoumaras                     | - | - | - | - | 560  |
| k, slain after a short reign           | - | - | - | - |      |
| aras resumes the kingdom, and reigned  | - | - | - | - | 30   |
| terregnum                              | - | - | - | - | 200  |
| ing or Houschenk, surnamed Pischdud    | - | - | - | - | 50   |
| urasb                                  | - | - | - | - | 700  |
| hid or Giamschid                       | - | - | - | - | 30   |
| k, Zabâk, Zoak                         | - | - | - | - | 1000 |
| dûn, Phridun, or Feridoun              | - | - | - | - | 120  |
| igjabr or Manougeher, surnamed Phiroux | - | - | - | - | 500  |
| -                                      | - | - | - | - | 7    |
| asiab or Afrasiab                      | - | - | - | - | 12   |
| Zaab, or Zoub                          | - | - | - | - | 30   |
| sp son of Zoub                         | - | - | - | - | 30   |

The second race.

|                              |   |   |   |   |     |
|------------------------------|---|---|---|---|-----|
| bad                          | - | - | - | - | 120 |
| us                           | - | - | - | - | 150 |
| fru                          | - | - | - | - | 60  |
| isp or Lohorasb              | - | - | - | - | 120 |
| âsp, or Gustasp, or Kischtas | - | - | - | - | 120 |
| hir, surnamed Babaman        | - | - | - | - | 112 |
| n Homai                      | - | - | - | - | 32  |
| b I.                         | - | - | - | - | 14  |
| b II.                        | - | - | - | - |     |

vident enough from the years set down in the two  
ve, that there is a great mixture of fable and uncer-  
he accounts we have of these princes reigns; but  
, notwithstanding this, be a great deal of truth in  
ons; and, by comparing them with what the Greek  
writers of the Persian affairs have given us of the  
, it may be very possible to extract a better idea of  
Persian empire, than could have been had without  
con-

The nature  
thereof in  
point of  
file, &c.

consulting the oriental writers at all. Reason will be everlastingly the supreme judge of facts ; and, if an history be attended with continual improbabilities or absurdities, men of sense will either doubt or reject its authority, whether its author lived in the east, or in the west. On the other hand, where an history is composed of a series of mixed facts, some probable, and some romantic, the candid reader will receive those, though he throw away these, and will not destroy the wheat, because there are tares amongst it. As to the stile of the following history, we have not pretended to follow the rhetorical pomp of the *Persian* authors ; on the contrary, we have delivered ourselves with the utmost plainness and perspicuity, and have endeavoured, as far as in our power lay, to rescue truth out of those metaphoric clouds, which often obscure the writings of the eastern historians. Farther remarks of the same nature we leave to the discernment of our readers.

Kejoma-  
ras.

KEJOMARAS, or *Cajoumeras*, is allowed, by all the oriental authors, to have been the first king of the first race surnamed the *Pischdadians* from *Pischdad*, which signifies a just judge, and was the surname given to *Hushangh* the second king of this race afterwards, however attributed to them all. The manner whereby *Kejomasaras* ascended the throne was this : In the province of *Aderbayagjan*, the inhabitants, feeling the sad effects of anarchy, and finding that liberty could not be enjoyed, where every one was free to do what he pleased, unanimously resolved to elect one, who should be obeyed by all, and to whose judgment they would submit, as to an irrefragable law. His conspicuous virtues determined them on this occasion to *Kejomasaras*, whom therefore they immediately owned for their monarch, invested him with royal robes, and put a bonnet called *tagi* on his head, kissing his feet, in token of submission ; which customs last-mentioned were preserved in use by his successors <sup>1</sup>. His elevation had a proper effect on the mind of this new king ; he applied himself to every branch of his duty ; he erected courts of justice ; he taught men to build houses, and to live in villages ; he invented various manufactures, such as the making woolen cloth, and spinning and weaving silk : in a word, he civilized his people, and merited, by his wisdom, justice and goodness, that dignity, which, out of modesty, and a foresight of the cares it would be attended with, he, for a long time, refused <sup>2</sup>. The happiness, enjoyed by such as lived under so excellent a prince, invited the neighbouring people to put themselves under his protection. Thus his empire was extended by the same means

<sup>1</sup> MIRKHOND proem. hist.  
The select chronicle.

<sup>2</sup> Tarik. Montekheb, i. c.

that it began, viz. thro' an opinion of his worth; and he, upon their submission, treated his new subjects with the same care and kindness as he had always shewn to his old. He sent his brother to take a view of these new-acquired dominions, and went afterwards to look upon them himself. In the province of *Ghorasan* he met with his brother, and, embracing him tenderly, he, to perpetuate the memory of that interview, erected the city of *Balch*, where it happened; that word being derived from a verb which signifies to embrace. He was also the founder of abundance of other cities of *Persia*, particularly *Kabulstan*, *Sigistan*, *Gem*, &c.<sup>1</sup> This prince had two sons; the name of the elder was *Nazek*, a young man of wonderful prudence, who addicted himself intirely to study; for which reason he withdrew from his father's court, and lived with his wife in a little hermitage, where he gave himself over to contemplation: his father, who was himself a very learned man, went frequently to visit and converse with his son in his cell. Once going thither on the same errand, he found his son dead with several wounds upon his body: on a strict inquiry he was informed, that this cruel fact was committed by certain robbers of *Tabrestan*. These *Kejomaras* pursued into their own country, defeated them, and, after putting many to the sword, made slaves of the rest, and employed them in his buildings<sup>m</sup>. The other son of *Kejomaras*, or rather his grandson, was *Siamek*, with whom the wife of *Nazek* was big when he was murdered. This child, as soon as he was born, *Kejomaras* adopted, bred him up with the utmost care, and, having instructed him in all the arts of reigning, he, with the consent of the people, transferred the sovereignty to him, and made him king in his life-time.

*SIAMEK* proved a gracious and warlike prince. Within *Siamek*. a short time after his accession, some of his neighbours entered his dominions in a hostile manner; whereupon he immediately raised an army, marched against them, and gave them battle, where, fighting valiantly, he received a mortal wound; he was carried out of the battle, and died in the arms of his wife, whom he left, as his father left his, big with child, conjuring her with his last words, if she brought forth a son, to put him continually in mind of his unfortunate death, and to exhort him to revenge it on the people, who, in so short a time, had deprived him both of his life and empire. *Kejomaras* being forced by this unlucky accident to ascend the throne again, the first thing he did was to

<sup>1</sup> MIRKHOND Hist. sect. i. oriental. tit. CAIAMURATH.

<sup>m</sup> D'HÉRBELOT. biblioth.



celebrate the obsequies of his deceased son with great magnificence; the next, to take vengeance of those who had slain *Siamek*; after which he is said to have reigned, with great applause, thirty years<sup>a</sup>: but how long he reigned before he resigned the crown to *Siamek*, is uncertain (B).

**Hushang.** HUSHANG, or *Houschenk*, surnamed *Pischdad*, was a person of great parts, as well as great courage; and is equally famous throughout the east, for the extent of his knowledge, and his mighty feats of valour. He is said to have given a regular body of laws to his subjects; whence he was called *Pischdad*. He also divided his country, and established governors throughout, encouraged the working of mines, and invented most of the instruments of agriculture; as also the art of conveying water through subterraneous passages, for the moistening their grounds. To him likewise they ascribe the taming leopards, and other beasts of chase, and the introducing furs, for keeping the body warm in winter. As he made his kingdom flourish through his wisdom, so he extended it by his courage; and, after a reign of fifty years, was killed by the fall of a piece of rock thrown from the mountains of *Damavend*, by an army of barbarians, who came to invade his territories. Some are of opinion, that he made

<sup>a</sup> SHARISTANI apud HYDE rel. vet. Persar. c. 25. p. 175.

(B) There is nothing more uncertain than the lineage of this king, and the time in which he flourished. Some oriental writers have fancied him *Adam*; and, because he was the first king, would needs have him to be the first man also; but men of better judgments, and cooler imaginations, have conceived, that this notion was owing to a mistake, and that the antient *Persians* called him *Adam* by way of honorary surname, signifying, that he was as much the father of their nation, as *Adam* of mankind. The most judicious among the *Persian* writers believe him to have been the son of *Aram*, the son of *Sbem*, the son of *Noah*; and that he chose to erect the seat of his empire not far from mount *Ararat*, and the

countries first planted after the flood. His religion is another disputable point, some holding him an idolater, and believing that the magnificent pile he reared for the burning of the body of his son *Siamek*, gave birth to the *fire-worship* ascribed to the *Magians*. But, if we may credit graver authorities, *Kejmaras*, like most antient kings, was at once both prince and prophet, taught his people the true religion of the patriarchs, particularly the existence of one infinite almighty Being, and of a created evil being, the indefatigable enemy of mankind. The romance-writers allow him a thousand years of life, and say, that of these he reigned five hundred and sixty.

e of *Chufistan* the seat of his empire, by erecting  
mous city of *Susa* or *Sushan* ° (C).

TAHMU-

• Leb. Tarik. MIRKHOND. hist. sect. 3.

e is hardly an an-  
in the world, whose  
e famous in romance  
*Husbang*; there is a  
k which bears the  
ing *Nameh*, i. e. *Hu-*  
ry, which, for the  
erful things it con-  
een translated into  
ongue. In this fa-  
it is recorded, that  
estrid a monstrous  
ed *Rakhsche*, which  
the dry island, or  
being the issue of a  
lile, and a female  
is; this steed fed  
g but the flesh of  
d dragons: after  
ng had made this  
nit to the saddle,  
o giant so terrible,  
o frightful, but he  
subdued. Amongst  
his conquests, he re-  
ople of *Mabiser*, so  
e eastern romances,  
aving fishes heads,  
esteemed a race of  
monsters. The truth  
that this prince sub-  
eople on the *Perfic*  
by the *Greeks* *Ich-*  
om their living up-  
hence the fruitful  
of eastern poets de-  
le with fishes heads.  
fabulous writers a-  
monarch a certain  
ng the title of *Gia-*  
i. e. the wisdom of  
is is a very famous  
; certainly very an-

tient, and has been translated  
into various languages, particu-  
larly into *Arabic*, by the son of  
the vizier of the caliph *Almamon*,  
and into *Turkish*, under the title  
of *Anvar Sabaili*; it has also  
been in part rendered into  
*French*, and is in itself a very  
excellent treatise; whence, in  
all probability, it came to be  
attributed to this monarch. so  
famous for giving laws, and  
teaching wisdom and civility to  
his people (3). It is penned  
with all the enthusiasm natural  
to eastern writers; there are in  
it, however, some very fine sen-  
tences; amongst others, these  
which follow:

“ Great kings are gods on  
“ earth, and have all the attri-  
“ butes of power, wisdom, and  
“ mercy, in a superior degree,  
“ with respect to private per-  
“ sons, as the Almighty hath  
“ over them. Let not this,  
“ however, encourage them to  
“ use their subjects with rigour.  
“ Thunder is seldom heard,  
“ but the sun shines every day;  
“ we see ten thousand instances  
“ of God’s goodness, for one  
“ extraordinary act of venge-  
“ ance; let kings imitate him  
“ by doing all the good they  
“ can, and always remember,  
“ that though death is in their  
“ power, yet life is not: they  
“ may order a man to be cut  
“ into a thousand pieces; but  
“ there their dominion ends;  
“ they cannot call him into be-

(3) D’Herbriet. art. *Husbang*.

“ ing

Tahmurash.

TAHMURASH, surnamed *Diubend*, i. e. the humbler of the devil, supposed by some to be the son, by others the grandson of *Hushang*, and, by a third party, his cousin, succeeded that famous monarch, and governed with great reputation; for, finding that the wars of his predecessor had introduced both poverty and confusion in his dominions, he, to remedy the first, remitted all taxes for three years; and, to reduce things into order, made new laws, and took care, that the magistrates should every-where put them in execution. He is the first *Persian* prince recorded to have had a vizier or prime minister; it is very possible, that the disorder in which he found the affairs of his empire, engaged him to make use of such an officer. This king fortified the frontiers of *Persia*, to prevent sudden invasions; and shewed so happy a mixture of wisdom and valour in his disposition, that several of the neighbouring nations, struck with the felicity of his subjects, voluntarily submitted themselves to him, and acknowledged him for their sovereign. At last, after a glorious reign of thirty years, a pestilence, which raged throughout his dominions, and destroyed, with equal rapidity, both man and beast, cut the thread of his life at *Balch*, to the great grief of his subjects <sup>P</sup>.

<sup>P</sup> MIRKHOND. hist. sect. 4. D'HERBELOT. tit. TAHMURASH.

“ing again : beware therefore  
“of sudden judgments, and of  
“penitence coming too late.  
“Ministers are as the hands  
“or instruments of kings; men  
“look not for an account of  
“their actions from themselves,  
“but from their masters; a king  
“therefore should look well to  
“his ministers; for it is as vain  
“to throw the weight of crimes  
“upon them, when the people  
“rise in rebellion, as it would  
“be for a murderer to tell the  
“judge, that it was not he, but  
“his sword, that killed his  
“neighbour. Bad princes have  
“sometimes had good ministers,  
“but good princes never have  
“bad ones long.

“The passions of men may,  
“by long acquaintance, be  
“thoroughly known; but the  
“passions of women are inscrutable: therefore they ought to  
“be severed from men, lest the  
“mutability of their temper  
“should infect others. Their  
“natures, humours, and constitution, require restraint:  
“large and coarse stones, are  
“employed in ordinary buildings; marble and alabaster in  
“palaces; but diamonds we  
“lock up in cabinets; and as  
“things are rare, or common,  
“of small value, or of great  
“price, we set them to show, or  
“shut them up close (4).”

(4) *Humorous Names. ap. Beauchamp's essays, sect. 3.*

GJEMSHID, or *Giamschid*, or rather *Gjem Schid*, his Gjem-name being *Gjem*, to which *Schid*, as a surname, was added, <sup>shid.</sup> because of his wonderful beauty, *Schid*, in the *Persic* language, signifying the *sun*; his eyes having such a lustre, that none could look him steadily in the face; tho' some authors are of opinion, that he received this addition to his name, not from the beauty of his person, but from the glory which resulted from his actions. It is not very certain, whether this prince was the son of his predecessor, his nephew, or his grandson; but all agree, that he was of the family of *Kejomaras*, and had a just right to the throne. The reputation of his ancestors inspired him with a laudable ambition of equalling at least, if not excelling them. With this view, he encouraged all learned and wise men to come to his court, where he highly preferred them: amongst the rest were two persons of singular abilities, on whom he chiefly relied; the one a *Jew*, says our author *Mirchond*, whose name was *Fael Issuf Rabban*, and the other a *Greek*, called *Pithagores*, i. e. *Pythagoras*: but this must be a mistake; for though we have no certainty as to the chronology of these times, yet it is easy to discern, from the circumstances of things, that *Gjem-schid* flourished at a considerable distance from *Pythagoras*. But such errors as these are not infrequent in oriental writers, through their want of understanding thoroughly the history of *Greece*; of which, however, they have most of them a general idea. By the advice, in all probability, of these wise counsellors, *Gjemschid* divided his subjects into three classes; the first consisting of soldiers; the second of husbandmen; and the third of artizans<sup>9</sup>. In his time, music vocal and instrumental, and astronomy, were first introduced into *Persia*. He was also the first who built granaries in *Persia*, into which he caused every year a certain quantity of corn to be carried, that, in case of any deficiency in their harvests, famine might not be felt. In his time likewise wine came to be esteemed, or rather brought into general use, throughout his territories, from the following accident: a woman, who was much in *Gjemschid's* good graces, was afflicted with an inveterate head-ach, which all the physicians in the court of *Gjemschid* were not able to alleviate or remove: this woman went into the place where the king's wine was kept, and drank of it very freely; and, finding that it, in some measure, relieved her, she returned thither again, after resting herself for some hours, and drank yet a greater quantity, which completed her cure: this she told to the king; and, it being divulged through the court, every body be-

<sup>9</sup> MIRCHOND, hist. sect. 5.

gan to regard wine as an universal medicine, capable of removing the most stubborn diseases. Among the most illustrious events of this great monarch's reign, we may justly place the rectification of the calendar, which he undertook and perfected, instituting two years, a civil or ordinary year, and an ecclesiastic year, in which there was, in the space of one hundred and thirty years, a month intercalated<sup>r</sup>. He likewise instituted the *Nauruz*, i. e. the solemn observation of the new year; concerning which we are told that it had its rise thus: King *Gjemschid*, going in progress through his provinces, arrived in *Aderbayagjan*; and, shewing himself on a royal throne to his people, the sun shone with such lustre on his crown, adorned with precious stones and feathers, that the people shouted aloud, and said, This is *Nauruz*, i. e. the new day; whence the king took the opportunity of instituting a festival, wherein, besides the presents made to the prince, it was usual for him to receive and grant the petitions of all sorts of people, to release prisoners, and to do all other acts of clemency and benevolence which could be expected from him. As to the particular ceremonies attending this festival, the reader may probably be pleased to know, that it lasted six days. On the first of these the king gratified his people, or, if the phrase may be allowed, his commons. The second day he paid the same regard to the learned men attending his court. On the third, his priests and privy counsellors presented their petitions. On the fourth, he heard the suits of his nobility and kindred. On the fifth, those of his children. The sixth belonged to himself. In the evening of the fifth day, a young man, handsome in his person, was picked out, and appointed to wait at the king's door all night. At day-break he entered the chamber without ceremony; upon which the king, with an air of familiarity, asked him whence he came, whither he went, what his purpose, and his name, wherefore he came, and what he carried: to which the youth answered, *I am Al Mansur*, i. e. *August*; *my name is Al-Mobarek*, i. e. *the Blessed*; *I came hither from GOD, bearing the new year*. Then he sat down, and immediately entered the nobility, bearing each a silver vessel, in which were wheat, barley, peas, vetches, pulse, a sugarcane, and two pieces of gold fresh from the mint. Out of this basin first the *wasir* or *vizier*, then the treasurer, afterwards the nobility, according to their rank, each offered his silver vessel to the king. At the conclusion of the ceremony, a very great loaf, made of several kinds of corn, was brought in, and placed before the king, who, after eating some of it

<sup>r</sup> HYDE rel. vet. Persar. c. 14.

himself, intreated such as were present, to eat the rest, in these words, *This is a new day of a new month, the beginning of a new year: it is fit, therefore, that we renew our ties to each other.* Then rising up, in his royal robes, he solemnly blessed his nobility, bestowing on them rich gifts<sup>1</sup>. The evening of this day the *Persians* called *Phristaph*, on which they did every thing that might testify joy, and strong hopes of seeing a pleasant year. A great part of his reign *Gjemschid* remained in *Sigjistan*, thinking it the properest province of his empire for his court, till affairs in the east were thoroughly settled: then he changed it for the *Proper Persia*, where he erected the noble city of *Eftechar*, which most take to be the *Persepolis* of the *Greeks*, though some believe it the city of *Schiras*. If what the antient *Persian* writers deliver of the extent of this city of *Eftechar* be true; viz. that it contained a square of twenty-four leagues; then it is possible, that both opinions may be true: but if we measure the probability of this account by the other things related of this prince; such as, that he made the tour of the whole earth, was skilled in the occult sciences, and possessed a magic cup of incomparable virtues; we may safely restrain the bounds of this city: and though we allow it to have been very great, especially for those times, yet we may conceive it not to have taken up more than a third part of the space they have assigned it. It is universally allowed, that *Gjemschid* gave himself up intirely to the study of the arts of reigning; and some say, that he was much helped in his political contemplations by considering the transactions among the bees; and that he drew many customs from the hive into the court of *Persia*. Among other inventions, the signet-ring is ascribed to him, and that mode which still prevails throughout the east, of preferring the left hand to the right, as the more honourable: he likewise directed, that the different degrees of people should be distinguishable, from their garb: in a word, he made it the whole business of his life to render his kingdom flourishing, and his people happy; in which he succeeded to his utmost wish. But this great felicity proved the source of the deepest misfortunes; for, having reigned long and gloriously, he unaccountably took it into his head, that he was immortal; sent pictures of himself throughout his empire, and ordered them to be worshiped with divine honours. This madness soon lost him the hearts of the people; so that the province of *Sigjistan*, by the persuasion of a certain great captain, who was related to the king, and whose name was *Ahad*, took arms; and, when they had formed themselves into a regular army, marched, under the command of *Zoák* or *Dahûc*, towards *Schiras*,

<sup>1</sup> CASUINI, ap. Hyde, p. 237.



where *Gjemschid* met him with a powerful army, which he had raised. The engagement was fierce and bloody; but, in the end, *Gjemschid* was defeated, and taken prisoner: upon which the tyrant ordered him to be immediately sawn asunder; which was performed in *Zoak's* sight. This is the account given by *Mirchond*, and the best *Arabian* histories: others say, that he escaped from the battle, and wandered through his dominions. He left behind him a son, whose name was *Phridun* or *Aphridun*, of three years old, whom his mother *Phramak* found means to conceal from his enemies, and to breed up privately, till providence enabled him to ascend the throne of *Persia* <sup>u</sup>.

Dehoc.

DEHOC, *Dahac*, *Zahak*, *Zoak*: some authors affirm, that the name of this prince is only an alteration of a nickname bestowed on him by the *Persians*; viz. *Deh-ak*, signifying, that he had ten ill qualities, which made him hateful and abominable; and that his real name was *Piurash* (D). As this monarch gained the crown by his sword, so he governed fiercely, and with little regard to his subjects. He was, however, a person of great genius, and deeply skilled in the occult sciences: in one word, he is represented to us as a completely wicked man; one whose abilities answered the evil intentions of his soul, and whose person struck beholders with horror; for he had a meagre pallid visage, eyes wild and sparkling, an air fierce and haughty; at the same time that his body was deformed, and his whole appearance terrible. The natural sourness of his temper was irritated by a sharp and incurable disease, consisting in two painful ulcers, one on each shoulder, the anguish of which resembled the pain following the bite of a serpent; whence the story inserted in a famous oriental romance, that the devil, having for many years obeyed him, demanded,

<sup>u</sup> D'HERBELOT. tit, *Gjemschid*.

(D) It is very uncertain of what family this prince was; some report that he was lineally descended from *Siamek*, the son of *Kejomaras*; others, that he was an *Arabian*, the son of *Ulu-an*, descended in a direct line from *Abad*, the chief of the *Adites*. The truth seems to be, that he was an *Arab* by the father's side, but descended of the house of *Kejomaras* by the mother. There is indeed another fabulous genealogy or two, which scarce deserve to be men-

tioned, because they are glaringly false; the one supposes but two generations between him and *Adam*, the other, that he was descended from *Ham*, the son of *Noah*, and is to be looked on as the *Nimrod* of the Scriptures. It is very likely, that all these stories were invented to disgrace a prince whose cruelty rendered him odious, or that they happened through some mistakes in reading or transcribing the works of ancient poets.



at last, as a full reward, that he might have leave to kiss his shoulders; which being granted, an ugly serpent immediately took post in each, and gnawed itself a den in his flesh. Either some forcerer, or the devil in a dream, suggested to *Zoak* an inhuman remedy for this evil; *viz.* that of washing these ulcers frequently with the warm blood of men; or, as others say, applying to them the brains of men newly slain. At first the tyrant put to death criminals of all sorts; but, when there were no more of these, he fell without mercy upon the innocent, that he might have wherewithal to alleviate his pain. The priests, and other persons in authority, employed all the arguments they could use, to engage him to have recourse rather to the blood or brain of sheep; but to no purpose: those, however, who were intrusted with the care of these unhappy wretches destined to slaughter, for the tyrant's ease, often, out of mere pity, let them make their escape: so that, flying to the mountains, in order to preserve themselves and their benefactors from danger, they there formed themselves into a particular nation, called since the *Curdes*\*. All his reign long *Zoak* caused *Phridun*, the son of his predecessor, to be searched for, but to no purpose; his mother took care to hide him out of the reach of *Zoak*, and his other enemies: however, the tyrant discharged his wrath upon her father, whom he put to death, as he did many others, whom he suspected inclined to the interest of the young *Phridun*. The chief cause of these proceedings was a dream, wherein the tyrant beheld three men, who came to attack him; these, he thought, threw him down, and bound him: afterwards, one of them gave him a mortal wound on the head; then the other two loosened his girdle, tied his feet therewith, and carried him into the territory of *Damavand*. Having applied to the most skilful interpreters of dreams in his dominions, to know what this signified, they unanimously agreed, that it portended the loss of his kingdom, and of his life, because, among the *Persians*, the girdle is a mark of dignity: now this *Zoak* conceived could never be done but by *Phridun*, and his party. Among the numbers put to death, on various accounts, by *Zoak*, were the sons of a certain smith, whose name was *Gao*, or, as others write it, *Kaob*. This man, driven to madness at the sight of his childrens blood, ran up and down the streets, crying out for justice and help against the tyrant, holding up a leathern apron in his hand, as if it had been a standard. In a short time, the army he got together became very formidable; so that he made himself master of various strong forts, and great cities, particularly of the city *Heri*, or *Herat*, the capi-

\* MIRKHOND. hist. sect. 6.

tal of *Chorasan*, where he staid for some time, to put his affairs in order; and when he found, that he was in a condition to offer *Zoak* battle, he made a long oration to encourage people, assuring them, amongst other things, that he had taken arms with any view to his private advantage; but as soon as he had restored them to their liberty, he would leave them to elect whom they would for a king. The people with one accord, offered the sovereignty to him; which he positively refused, telling them, that as the sense he had of his own injuries had put him upon first taking arms, he would never consent to injure others; that *Phridun*, brother of *Giamschid*, was their lawful prince; that they ought to bring him immediately from his retreat, and put him on the throne. Popular humours are easily turned: the army, by his speech, grew as loyal to *Phridun*, as they had been grateful to the smith. *Phridun* observing the spirit of his people, and being informed, that *Zoak's* army were by no means his interest, he marched, with the utmost expedition, to meet him; and the armies engaging, after a brisk action, his troops abandoned him, and he was taken prisoner: whereupon *Phridun* ordered him to be conducted to the mountains *mavand*, and gave directions for his being imprisoned in there. This victory being gained about the time of the autumnal equinox, the *Persians* instituted a feast in memory thereof, which they called *Mihirgjan*, or rather *Mijân y* (E).

PHR

y HYPE rel. vet. Pers. c. 8. p. 158. D'HERBELOT. bi orient. art. Fèridoun, Gaoh.

(E) The history of *Zoak* makes a prodigious figure in the *Persian* romances; what is related in them of him being too absurd as well as fabulous, it would be to no purpose to swell out a note with such stories. It is very likely, that the poets, immediately after the time of this cruel prince, drew the most invidious characters of him they could devise, and heightened all the mischievous things he did with the utmost force of their inventions. If we conceive to ourselves poets writing with this view, and, at the same time, reflect on the genius of oriental writers in ge-

neral, and of poets in particular, we need not be at a loss to find the strange things that we read of *Zoak*, and yet all the first authors of them to have been men of good sense. Metaphors well understood, allusions readily apprehended, allegories easily explained, and, in short, all that appears, at least, as circumstances, of the ages which succeed; and it comes to pass, that a few lines of poetic satire, or the rhodomontade of an author, is apprehended for a strict allusion, and so delivered by him to whom it is addressed, and transmitted by him who come after, and tra-

PHRIDUN, *Apbridun*, or *Ferideun*. This prince proved Phridun. one of the greatest, wisest, and most successful monarchs that ever ruled in the east. His first act, after being quietly seated on the throne, was to make *Kaoh* the smith general of his armies; after which he sent him towards the western parts of his dominions, in order to reduce such provinces, as, during the troubles of the kingdom, had shaken off the *Persian* yoke. *Kaoh* spent twenty years in this enterprize, in which space he added many fine countries to the *Persian* empire. At length the king recalled him, and made him governor of *Aderbayagjan*, which he ruled ten years, with equal satisfaction to the people and his prince, and then died much regretted by *Phridun*, who, to do honour to his memory, gave all his estates among his relations; and then, taking his sons into his own court, bred them there in a most honourable manner, and, when they grew up, gave each of them greater possessions than their father had acquired<sup>2</sup>. To shew his gratitude yet more, he made the leathern apron, which *Kaoh* had hung upon a stick at the beginning of the insurrection, the royal standard of *Persia*, calling it *dirfesch Kaviani*, i. e. the standard of *Kaoh*,

<sup>2</sup> MIRKHOND. hist. sect. 7.

all they find, without weighing or considering how or in what manner it was written. The first historians, in all countries, were poets; the second race prose-writers, who copied from them; and hence it is, that antient historians are full of grave fables, which, through length of time, are hard to be understood: this has been the fate of *Greece*, and of *Rome*, of *Britain*, of *Ireland*, and why not of *Persia*? But fiction, though it may obscure, yet it does not absolutely destroy truth. *Zoak* was, in all probability, an *Arabian* invader, who, after making himself master of *Persia*, used his new subjects ill, till the weight of the loads he laid upon them grew too heavy to be borne, and then they did, what a people may always do, throw them off their shoulders, and would bear no more. As to what we are told of his

being confined in the caverns of *Damavand*, or rather of *Dunbavand*, we think it may be understood to mean no more, than that he was kept there in some strong castle. These mountains are in the province of *Aderbayagjan*, which, as we have more than once remarked, is part of the antient *Media*; they are rocky, full of caverns, and consequently have a gloomy appearance. The poets therefore, taking the same licence here, allowed them elsewhere, have feigned that *Tahmura*, after overcoming the *divs*, or evil genii, imprisoned them in these grottoes; and, by degrees, these expressions grew so frequent, that a wizard or a tyrant was as readily sent to the mountains of *Damavand*, as, among our common people, ghosts are chained, or, to preserve the true phrase, *laid*, in the bottom of the *Red sea*.

that he might perpetuate his name and services to all posterity. This standard he adorned with precious stones, to which his successors continually adding, it became at last of such inestimable value, that, being taken by the *Arabians* in the battle of *Cadesia*, it enriched the whole army <sup>a</sup>. As *Phridun* was desirous of restoring peace and good order throughout all his dominions, he sent persons, not only of great parts, but eminent for their integrity, to govern all the provinces under his dominion. He married also, with a view of interest only, the daughter of his predecessor *Zoak*, by whom he had two sons, *Salm* and *Tur*; but these proving, like their grandfather, haughty, obstinate, and cruel, he took a *Persian* lady to his bed, by whom he had a son, named *Irege*, equally wise and courteous; so that he became at once the darling of his father, and the delight of the people. Thus things passed on, till *Phridun*, feeling himself beginning to decline under the weight of age and illness, summoned his grandees together, and, having informed them of his design to quit the regal dignity, desired to know, which of his sons they wished he should make his successor. These lords unanimously answered, that, if he would no longer govern himself, they desired to have *Irege* for their prince; to which *Phridun* assented: but, to prevent his brothers from taking this ill, he gave *Tur* all the eastern provinces of his empire; to *Salm* the provinces on the other side; and restrained *Irege* within the compass of *Persia*, *Assyria*, and *Mesopotamia*. From this division came the names of *Turon* and *Iran*, the one signifying that great extent of country which lies to the east of *Persia*, and the other *Persia* itself, and the provinces dependent thereon <sup>b</sup>. As for *Tur*, he built a noble city, which he made the capital of his territories, calling it after his own name, *Turon*, and the country *Turquestan*. This city was seated in the province of *Mauarahnahar*, in the neighbourhood of the *Caspian* sea; and hence the nation inhabiting that tract of country acquired the name of *Turks* <sup>c</sup>. However large those shares might be which *Salm* and *Tur* had received from their father, they still hated him, and their brother *Irege*, whose ruin they concerted together. Things being at last ripe for the execution of their projects, *Salm* and *Tur* marched each with great forces into *Aderbayagjan*; and, having joined their armies, sent a sort of manifesto to their father, wherein they set forth, that, with just reason, they were displeased with the kindness which he had shewn *Irege*, whom they stiled a bastard; and declared at the same time, that they would never lay down

<sup>a</sup> D'HERBELOT. biblioth. oriental. art. Dirfesch. <sup>b</sup> HRO  
rel. vet. Persar. c. 35. p. 417. D'HERBELOT. biblioth. orient.  
Feridoun, <sup>c</sup> MIRKHOND, hist. ubi supra.

rms till he was deposed, and the countries divided between them, which hitherto had been in his possession. *Phridun* was justly displeased at this undutiful behaviour, sent immediately his orders to *Irege*, to draw together all the forces he could, and to march against his brothers. *Irege*, however, persuaded the king to have recourse to milder measures, in hopes of preserving the peace of the empire. *Phridun* was of a contrary opinion, and determined to reduce the rebels by arms. *Irege*, unwilling to do his brothers any wrong, took with him some of his wisest counsellors, and went with them to his brothers' camp, in order, if possible, amicably to adjust the differences between them. They, who wished for nothing, immediately seized him, and struck off his head; which being stuck on a pole, they insolently sent to their father. *Phridun* was excessively grieved at his son's misfortune, and more resolved to carry on the war against *Salm* and *Tur*; for to which, he gave the dominions of *Irege* to his son *Manugeher*, who immediately marched with an army against them. They, despising his youth, quickly came to an engagement, in which the two brothers were routed, and lost their lives by the hand of *Manugeher*, who, after this glorious victory, returned in triumph to his grandfather *Phridun*, who was now grown blind. When he heard the acclamations of the people at the entrance of *Manugeher*, he asked, who it was that dared to enter his presence in such a manner. The young man cried out, *It is your grandson Manugeher, the avenger of the blood of Irege, who hath slain Salm and Tur with his own hands.*

*Phridun* then received him with open arms, and with the demonstrations of paternal fondness. Afterwards he took the *tagi* or *tiara* from his head, and put it on that of *Manugeher* or *Manugjar*, declaring him thereby sovereign of Persia, appointing at the same time one *Soam* or *Soham*, a person of great wisdom and valour, to be his vizir<sup>d</sup>. Within a small space after this, *Phridun* died, full of years and glory (E).

As

<sup>d</sup> D'HERBELOT. biblioth. orient. art. Soham.

The oriental writers are generally agreed, that the terms *India* and *Iran*, expressive of two great empires on the east, and on this side the *Oxus*, were by them the *Gjeibun*, took their origin at this time. It may seem strange, that such large tracts of country should receive appellations from persons who lived so short a time; for it appears, that *Irege*, *Tur*, and *Salm*, all died in the life-time of *Phridun*, and within a small space after the partition of his dominions among them. But, when this is more thoroughly considered, the wonder will cease. The monarchs of these extensive kingdoms were, during a long course of ages, at war with each other; and this enmity preceded

As to the personal qualifications of this prince, he is celebrated, by oriental writers, as the *Soloman of Persia*, one who made it his whole study to govern his people in such a manner, as that they might enjoy greater felicity than if they had lived in a state of freedom. He extended his dominions, with a view of extending happiness to those, whom he reduced under his obedience. He was a zealous worshiper of the true God, and took such care to repress *Zabiiism*, that some *Mohammedan* authors have not scrupled to assert, that he was a musliman. It is also recorded of him, that he left this advice with his successor: *Believe, my son, that the days of your reign are so many leaves of a book; be careful therefore to write nothing in any page thereof, that you would not have seen by posterity*<sup>e</sup>. Many other wise sayings of this great prince are scattered in various authors, which we have neither time nor opportunity to insert here. Some *Persian* writers think, that *Phridun* was cotemporary with *Abraham*. On the other hand, the learned Dr. *Hyde* has entertained a notion, that this *Phridun* is the *Phaortes* of *Herodotus*<sup>f</sup>. It would take up too much time to discuss this controversy here; and, besides, we shall have occasion to resume this subject hereafter, and to consider the opinions of the critics on oriental history all at once. In the meantime, let us pursue the thread of our narration, and proceed to the reign of *Phridun*'s grandson (F).

<sup>e</sup> D'HERBELOT. art Feridoun.

<sup>f</sup> HYDE relig. vet. Pers. c. 8.

ing originally from the quarrel of their ancestors, it was natural enough for them to call their dominions after those in whose right they held them. The whole empire belonged to *Phridun*; the descendants of *Tur* or *Tour* kept up the claim of their ancestor to the whole; the kings of *Persia* succeeding *Manugjabr* asserted the right of *Phridun* to divide his dominions as he pleased; and therefore it is likely, that *Iran* and *Touran* were words first used in *Persia*, and by degrees spread themselves throughout the east. Whether *Tur* was the undoubted father of the *Turks*, will admit of some question, since almost all the oriental writers affirm, that *Japhet* had a son called *Tart*; and yet many of them admit, that

*Tarquestan* had its name from the prince we speak of. It would be needless, and at the same time improper for us, to enter into a prolix discussion of that point here, since it must be examined when we come to write the history of the *Turks*; however, we think it not amiss to remark, that there is nothing stranger, or more perplexed, in this double derivation of the name of the *Turks*, than there is in that of the *Hebreus*, whom some assert to have been so called from *Heber* the son of *Salab*, and others from the surname of *Abraham*, who was siled the *Hebrew* from his coming from the other side the river, i. e. the *Euphrates*.

(F) The reader will easily perceive, from the character he



GJAHR, or *Manugeher*, according to some authors, Manuge-  
 e son of *Irege*, but his grandson by a daughter. It is her,  
 material to us which of these opinions is true &. Cer-  
 that he was a wise prince, and of a mild disposition;  
 a minister, viz. the vizir *Sabam* before-mentioned,  
 he is still great throughout all the east. *Manugeher*,  
 by his advice, made several just regulations in the  
 it of *Persia*: he ascertained, more exactly than any  
 ecessors had done, the boundaries of the provinces,  
 of which he sent a president or governor, independ-  
 m he established, in every great town or borough, a  
 provost; so that the governors had no opportunity of  
 for themselves; and the provosts were obliged to be-  
 ntly, for fear the governor should write against them  
 Observing the infertility of *Persia* to be chiefly owing  
 nt of water, *Manugeher* considered every way of  
 this defect: he caused fine canals to be cut from  
 rivers *Tigris* and *Euphrates*, to refresh the barren

D'HERBELOT. biblioth. orient. art. *Manugeher*.

seen drawn in this  
 t, among the orien-  
 wisdom, as well as  
 hought necessary in a  
 idun is as famous  
 n as any of the he-  
 ce or *Rome* amongst  
 the same reason, be-  
 s a man great in all  
 war, and in peace, at  
 armies, and on the  
 n this account, ori-  
 rs preserve, with as  
 the wise sayings of  
 , as the accounts of  
 ests. We have ex-  
 lves above from the  
 fall that has been re-  
 is sort, in relation to  
 at the reader will, in  
 ity, be pleased with  
 ig specimens of his  
 ecause they contain  
 applied, and which  
 akind in general.  
 weigh well the nature  
 elf,

*The varying frailness of this flat-  
 t'ring world,  
 And the true excellence of heav'n's  
 high Lord;  
 Then would be this despise, and  
 trust in him.  
 The world deceives us all. — In  
 God is truth.  
 Let not thy riches or thy pow'r  
 prevail  
 To swell thy bosom with conceits  
 of pride;  
 Look back, remember those thou  
 hast seen high,  
 And mark, if thou hast never seen  
 them sink;  
 Let this teach thee. One end a-  
 waits us all:  
 And when inevitable death com-  
 mands,  
 That we should follow to his  
 dreary realm,  
 Matters it much, if from a royal  
 couch,  
 Or from a mattress thrown upon  
 the ground,  
 We rise to take our journey? (5).*

(5) D'Herbelot, biblioth. orient. art. *Faridoun*.

COUN-



countries in their neighbourhood ; he took care to collect all the streams issuing from the little springs on the tops of mountains, that their waters might be made as useful as possible. To encourage his subjects to cultivate their lands with care, he employed much time in gardening, and took great pains to discover the virtues of herbs and flowers, causing such as were most valuable to be transplanted from mountains, and uncouth places, into his own gardens, or those of his courtiers. But, while he was thus cultivating the arts of peace, *Apherasiab*, the descendant of *Tur* or *Tour*, invaded his dominions with a great army of *Turks*, in order, as he gave out, to avenge the death of his ancestor. *Manugeher*, finding himself too weak to resist so formidable an enemy, retired towards the country of *Tabrestan*. Some authors say, that there happened a battle between him and *Apherasiab*, and that *Manugeher* was routed. However that matter was, all are agreed, that the king of *Persia* withdrew into a fortress, and prepared to defend himself there against the attempts of his enemy. *Apherasiab* besieged him with all his army ; but to no purpose ; and the winter drawing on, the *Turk*, being afraid lest his own men should desert him, began to think of peace. Upon this, commissioners were dispatched on both sides, and a treaty concluded on these terms : That *Apherasiab* should possess all the country east of the river *Gihon* ; and that he should leave *Manugeher* without molestation, in possession of *Persia*, and the provinces dependent on it. Such was the event of this cruel war, which threatened no less than the subversion of the monarchy of *Persia* <sup>b</sup>. As soon as *Apherasiab* was retired into his own country, *Manugeher* began to provide against such invasions for the future, and ordered all his governors to get ready their quotas of troops. These measures alarming *Apherasiab*, he gave orders to his forces to make inroads into *Persia* ; but the *Turks* had not the same success in this as in the former war. The precautions of *Manugeher* perfectly answered his end ; so that the enemy were not only repulsed where-ever they made their courses, but also lost a great number of soldiers, who were taken prisoners. *Apherasiab* therefore very willingly renewed the peace, and left *Manugeher* to act as he thought fit in his own dominions. That wise and good prince made the city of *Sigjistan* for a time his royal seat ; and when, by his presence, he had put all things on that side in good order, he sent thither his vizir *Soham* to preserve them in that state ; and went himself to reside in the centre of his empire, where he applied himself, as he had done before, to the cultivation of arts and sciences, and to every thing which might render his people

<sup>b</sup> MIRKHOND. hist. sect. 9.

ful and happy. *Soham* managed so prudently in the province of *Sigjistan*, that he gained the good-will of the people, as the favour of the court; but, in the midst of his happiness, an accident fell out, which surprised him not a little: a son was brought to-bed of a son with long yellow hair. *Soham* therefore gave him the name of *Zal-zer*, i. e. golden

This young man, when he grew up to years of discretion, gave manifest tokens of an exalted genius, insomuch that *Manugeher* sent for him and his father to appear at court. When they went; and the sight of the young nobleman augmented the esteem and gratitude *Manugeher* had for his father's family. Loaded with new honours and dignities, *Soham* and his son returned into their own country, and lived there with the same splendor and reputation that they had done before.

One day it happened, that *Zal-zer* went to hunt in the province of *Kablustan*, dependent on the kingdom of *Touran*, ordering northwards on the *Persian* dominions. *Meherab*, who was at this time governor of that province, being informed of it, went out to meet him, that he might shew his respect to his father by the honours paid to his son. The conversation which *Zal-zer* charmed him so much, and made so strong an impression on his mind, that he could not help talking of him to his family upon his return home; which had such an effect on the mind of *Roudabah* his daughter, that she fell violently in love with *Zal-zer* on his report; and, as women's passions are ever sudden and ungovernable, she sent immediately one of her maids into the place where *Zal-zer* was enclosed, that she might find an opportunity of speaking with him.

Her project succeeded perfectly well: the young nobleman, perceiving the maiden gathering flowers, entered into conversation with her, inquiring her condition, and with whom she lived. The girl, properly instructed, answered him, that she was the servant of *Roudabah*, the daughter of *Meherab*; when, talking of the family, expatiated on the wit, beauty, and sweet disposition of her lady. *Zal-zer* immediately conceived a great esteem for this amiable person, which, by degrees, ripened into so warm a passion, that he could neither eat nor sleep till he had concerted the means of speaking to her.

An interview, as our author observes, between two persons who equally desire it, is very quickly obtained. They made the best use of their time; that is, they exchanged soft solemn vows of fidelity, and engaged to marry each other, as soon as the consent of their parents could be obtained. In the mean time, over his amour, *Zal-zer* made a visit at the same time to the father of his mistress, by whom he was very kindly received; and, after staying with him all night, set out on his journey to his father in the province of *Sigjistan*. Almost as soon

soon as he came home, he acquainted *Soham* with all that had happened, and that it was impossible for him to live, at least in any degree of happiness, without the possession of the daughter of *Meherab*. Some difficulty there was in procuring the king's consent to this marriage; for it was hitherto a thing without precedent for a *Persian* to espouse a *Turk*. However, the many services of *Soham*, and the great merit of *Zal-zer*, prevailed so far over *Manugeber*, that he at last yielded to all they desired. The nuptials were celebrated with prodigious magnificence, the inhabitants of *Sigjistan* and *Kablustan* vying with each other in their expressions of joy on this occasion: nor were the consequences of this match less happy, than its conclusion was splendid; for, at the end of nine months, the lovely *Roudabah* was brought to-bed of a son, who was named *Rustan*, the mighty hero of all the oriental romances<sup>1</sup>. The reader will hereafter perceive how the loves of this illustrious pair came to find a place in the *Persian* history. Let us now return to *Manugeber*, who spent all his time in putting the affairs of his kingdom in the best order imaginable, with respect both to peace and war; that is, he took care to banish luxury, to encourage virtue, and to render every man's condition so happy, as to engage him to fight for that government, on the continuance of which it depended. The personal qualifications of this monarch have been already, in some measure, displayed. It remains however, that we do him justice in one particular, of greater importance than all the rest: he was a most zealous worshiper of the true God, of which we have the most shining instances in the history of his life and reign written by *Tabari*<sup>2</sup>, an ancient *Persian* author. By him we are informed, that as soon as this prince heard of the *Turks* passing the river *Gjeiban*, in order to drive him out of his dominions, he assembled a great council of his nobility, wherein he delivered himself in these words: "The most holy and  
 " high God delivered to me this kingdom, that I might ren-  
 " der him praise and glory by my actions as a prince, pre-  
 " serving my people in plenty and ease, and impartially dis-  
 " tributing justice, that thereby the glorious gift of God  
 " might, in my hand, be strengthened and increased. If,  
 " contrary to this my duty, I had acted ungratefully towards  
 " my Creator, then I should justly have deserved to lose my  
 " kingdom here, and to suffer everlasting punishment for my  
 " wickedness hereafter. The most holy and high God having  
 " caused me to be born of royal blood, and, in right thereof,  
 " bestowed a kingdom upon me, let us not, my friends, basely

<sup>1</sup> MIRKHOND. hist. sect. 8. D'HERBELOT. art. Manougeber.

<sup>2</sup> Apud HYDE rel. vet. Pers. c. 8. p. 156.

“ throw it away, or tamely suffer it to be taken from us.  
 “ Consider well of the state we are in, and to-morrow I will  
 “ more largely inform you of my sentiments of the matter.”  
 The next day accordingly the nobles of *Persia* assembled again; and the king, being seated on his throne of state, with his royal crown upon his head, and the *mubad mubadan*, or high-priest, seated near him in his golden chair, rose up, and spoke as he had done the day before, ascribing all dominion to the Almighty, and acknowledging that the crown of *Persia* was his gift. He then observed, that all things depended alike on the will of the Supreme Being; and that nothing could take effect, but by his command, or with his permission. He said further, that God had long indulged the *Persian* nation in the full enjoyment of many blessings, in consequence of which, they were bound to live in exact obedience to his laws, that is, to make a proper use of the good things bestowed on them. He added, that, as to the point at present before them, *viz.* the invasion of the *Turks*, it came not, but by the permission of God; wherefore to him they ought first to apply themselves for its being taken away. He exhorted them to reform their lives, to be constant in prayer, to exert their courage, and their understandings, in the defence of their country, and to rest stedfastly in the hope, that the Almighty would not forsake them, but restore them again to peace and quiet, either by giving them a victory over their enemies, or inclining the hearts of their enemies to peace. The piety of this prince was rewarded with a very long life and reign. As to the extent of the former, we have no certainty; but, as to the latter, authors agree in fixing it at an hundred and twenty years. They say likewise, that the death of *Manugjahr* was, like his life, majestic and serene; that he called to him his son and successor, gave him, in few words, his advice as to the government of his dominions, and recommended his subjects most affectionately to his care<sup>1</sup>.

**NUDAR** or *Naudar* succeeded his father; but his reign was *Nudar*. far from being as happy. He was scarce seated on his throne before his grandees began to form parties, and to create seditions in his empire; which weakened it so much, that the *Turks* immediately conceived hopes of conquering it; a thing they had long set their hearts on. With this view, *Pashangh*, at that time king of *Touran*, the direct descendant of *Tur*, the son of *Phridun*, called his sons together; and having expatiated, first, on the right which their family had to the kingdom of *Persia*, and, secondly, of the low state the *Persian* affairs were then in, he told them, that the intent of his drawing

<sup>1</sup> D'HERBELOT, *biblioth. orient. ubi supra.*

them together, was to know which of them had courage enough to assert the pretensions derived to him from his ancestors, and to undertake the reduction of the provinces on the other side the *Gjeihon*. *Apherasiab*, his eldest son, stung with ambition, and desirous of excelling his brethren, immediately offered himself to raise an army, in order to conquer *Iran*. Accordingly, he drew together four hundred thousand horse and foot; and, with this prodigious army, entered *Sigjistan*. *Nudar*, as soon as he was informed of this, caused his best troops to file off that way, and gave the command of them to *Soham*, the father of *Zal-zer*; but he being old and decrepit, was forced to march slowly towards the enemy; and even that fatigued him so much, that he died before he had reached the place of rendezvous: an event highly pleasing to *Apherasiab*, who very much dreaded the valour and conduct of this great man. *Nudar*, not doubting that *Soham*, and his troops, were already arrived at the place he appointed them, marched with his army towards *Mazanderan*, where, on a sudden, and before he expected it, they came within sight of the enemy. The camps being opposite to each other, a *Turkish* champion, whose name was *Basmon*, challenged any of the *Persian* warriors to a single combat; which challenge was readily accepted by *Kobad*, the grandson of *Kaob*, of whom we have said so much in the life of *Phridun*. The combat terminated in favour of the *Persian*, who, having slain his antagonist, spoiled him of his arms, and carried them, as the trophy of his victory, to his tent. The *Turks* were prodigiously incensed at this accident, and resolved with themselves to revenge it speedily on *Nudar*, and his army. Accordingly, having possessed themselves of all the posts about it, they attacked the *Persians* in their camp, where a most obstinate battle was fought, till, at length, there happened such a prodigious shower of rain, attended with such an extraordinary darkness, that *Nudar* laid hold of this opportunity to retire, and to order his sons *Thus* and *Gustam*, who were at the head of separate bodies, to march speedily to his relief; which they did, accompanied by *Karen* the brother of *Kobad*, who had found means to withdraw the royal treasures out of *Sigjistan*, and to send them to a place of safety. *Apherasiab* observing the measures taken by *Nudar*, and conceiving that his intent was to spin out the war, he, to prevent its running into a length, which, in the end, would have been destructive to his troops, sent an officer of his, whose name was *Karabon*, with positive orders to attack *Karen*, and the body of *Persians* under his command; which accordingly he did, killed their commander, and effectually dispersed the rest. Not long after, *Apherasiab* attacked *Nudar* in his camp; and, after obtaining a signal victory,

victory, took that monarch prisoner, in his flight, with many *Persian* nobles. As soon as they came into his presence, *Apherasiab* ordered them to be cut in pieces; but his brother, a prince of great humanity and wisdom, hindered him, and prevailed on him to content himself with putting them in prison; to which, with much ado, he yielded. The next step, after this victory, was to possess himself of the court and treasures of *Nudar*; in order to which, *Apherasiab* instantly detached a body of thirty thousand men: they, entering the province of *Sigjistan*, made themselves masters of the capital, and of the royal palace, the *Persians* being every-where so intimidated, that they durst not stir; but submitted tamely to the yoke which conquest had imposed upon them. *Meherab*, it seems, after the marriage of his daughter to *Zal-zer*, had retired into *Persia*, and lived in great honour and affluence there, till this sudden overthrow of the empire threatened him, as well as the rest of its inhabitants. *Meherab*, being a man of great policy, bethought himself of a means to divert immediate danger, by sending a messenger to *Apherasiab*, with very rich presents, and a letter to this purpose; ‘That, though he lived in *Persia*, he was by nation a *Turk*; and not only so, but, in some measure, allied to him in blood, being lineally descended from *Zoak*: wherefore he hoped his family, and this early testimony of obedience, would be sufficient to recommend him to his special protection.’ Having thus amused the victor, he gave notice to his son-in-law *Zal-zer*, who, assembling as privately as he could several small bodies of men, appointed them a place of rendezvous, where he himself joined them; and, finding them numerous enough to attempt somewhat against the common enemy, he began to act offensively, and, in a short time, drove the *Turks* out of the province of *Sigjistan*. Of which when *Apherasiab* received intelligence, it provoked him so much, that he ordered the unfortunate *Nudar* to have his head struck off in prison; which was accordingly put in execution, without the least regard to his dignity. As to the length of his reign, authors are divided; some making it seven years, others enlarging it to nine. *Mirkhond*, whom we generally follow, adheres to the former number. Some oriental writers make this prince cotemporary with *Josbua*; others place him much higher: we shall not determine here who are in the right <sup>m</sup>.

**APHERASIAB** or *Afrasiab*, notwithstanding this rebellion, *Apherasiab* or rather insurrection, looking upon himself as monarch of *Persia*, sent an account to his father *Pashangh* of the happy success with which his expedition had been crowned. But it

<sup>m</sup> *MIRKHOND*, hist. sect. 8. *D’HERBELOT*, art. *Naudhar*.



was not long before he had news of another nature ~~to~~ him; for the *Persians*, universally detesting his haughty insolent temper, began to raise seditions in every part of kingdom; nay, their aversion engaged them in steps which carried their intrigues farther; and made them endeavour to stir up the brother of *Apherasiab*, who had, at first, saved *Nadar*'s life, to put in his claim to the throne, promising him both assistance and obedience. He, burning with the ambition natural to his family, listened readily to the proposal, and advised them to engage *Zal-zer* to invade the provinces in the neighbourhood of *Sigjistan*, in the spring; assuring them, that the war once begun, he would appear in their favour. These negotiations could not be carried on so secretly, but that *Apherasiab* gained intelligence of them; and immediately set all his wits to work, to prevent their taking effect: with this view he caused his brother to be assassinated, and then applied himself indefatigably to the raising troops, resolving to reduce all his opponents. *Zal-zer*, being informed of these proceedings, and vehemently regretting the loss of the young *Turkish* prince, openly excited the *Persians* to take arms, deriding their cowardice, and giving them to understand, that more than half their enemy's strength lay in their fears. His discourse, by degrees, had such an effect, that the inhabitants of *Persia*, assembling together in small bodies, marched by night through secret and by-ways to his camp; where, when they were arrived, *Zal-zer* found himself at the head of a very formidable army <sup>a</sup>. *Apherasiab*, who had his spies every-where, receiving an exact account of *Zal-zer*'s situation, immediately resolved to change his manner of making war, and to act altogether on the defensive. This gave the *Persian* captain a great deal of trouble; but, at last, he found an opportunity of bringing *Apherasiab* to a battle: it was very bloody, and so obstinate, that it lasted till it was dark; and then each army, retiring to its camp, found that neither side had any reason to boast of victory. The war continued for a long time after this, without any decisive action; whereby all industry being destroyed, there followed first a scarcity, then a famine, and, at the end of this, a grievous pestilence; which, falling at once into both camps, filled *Apherasiab* and *Zal-zer* with thoughts of peace. Negotiations were not long on foot, before a treaty was concluded, whereby it was stipulated, that *Apherasiab* should withdraw his troops and effects without molestation, and retire into *Touran*; while *Iran*, and all its dependencies, should remain under the protection of *Zal-zer*. This peace concluded and ratified, it would have been easy for that nobleman to have

<sup>a</sup> MIRKHOND. hist. ubi supra.



raised himself to the throne of *Persia* ; but he, scorning to barter immortal fame for a short-lived royalty, sought out *Zab* or *Zoub*, the lawful heir of the house of *Kejomaras*, and put the crown upon his head °.

*ZAB*, *Zoub*, or *Bazab*, at the time of his accession to the *Zab*. royal dignity, was far advanced in years, but had, notwithstanding, a tolerable share of health and spirits : he applied himself to the restoring, as well as he could, the shattered affairs of *Persia* : the more effectually to do this, he associated with him, in the empire, *Gberschasp*, his nephew, whom some have called *Kischtas*, and have made him not the nephew and associate, but the son and successor of *Zab* or *Zoub* : but this seems to be a mistake, and the ground of it pretty obvious, the father of this *Gberschasp* being called *Kischtas*. But to return to *Zab*, he sacrificed much of the prerogative of the crown to make the people easy, and to enable them to recover their losses, after the wretched depredations committed by *Afrasiab*, and his troops : he did more than all this ; he threw open the royal treasury, and, as often as any sums were paid in there, he first paid his soldiers, and then distributed the rest among the poor. These were certainly high virtues ; but this prince is branded for a vice particularly infamous on a throne, viz. that of gluttony, or rather luxury in eating ; and is recorded to have been the author of various sorts of sauces and broths, unknown before in these regions. It is not very clear how long he reigned, or who was his successor. *Mirkhond* makes him expressly the last of the first race of kings, who, from the surname of *Hushang*, were called, in general, *Pischdadians*, though to us it seems more probable, that they received this appellation, because, during the several reigns of these princes, the laws and constitution of *Persia* were thoroughly settled P. According to other authors, *Gberschasp* or *Kischtas* succeeded in the empire, by the voluntary cession of *Zab* or *Zoub* ; his mother is said to have been a *Jewess*, of the tribe of *Benjamin* : he proved a prince of great merit, and deserving of a better fate than he met ; for he did all in his power to restore the *Persian* diadem to its antient lustre. *Afrasiab*, little regarding his treaties, took advantage of the disorder the kingdom was in, to re-enter it with a formidable army, and to possess himself of various provinces. The new king fought under great disadvantages ; but, in spite of these, he frequently defeated the *Turks*, and recovered various places out of their hands : at last, however, he fell into the error of many of his predecessors ; that is, he

° *KHONDEMIR*, in *Khelassat Alakbar*. *D'HERBELOT*. art. *Afrasiab*, *Zal*, *Zoub*. *MIRKHOND*. hist. sect. 10. P *MIRKHOND*. hist. sect. 10. *D'HERBELOT*. biblioth. orient. art. *Naudhar*.

put all his affairs to hazard in one battle, which he lost, and with it his life, being killed fighting bravely for the liberty of his country, after a reign some say of six, others of thirty years; but whether the former may not include the reigns of *Zab*, and of this prince too, or whether the latter ought to be accounted the time that this monarch reigned alone, we pretend not to determine. In this all are agreed, that here the empire of the *Pischiadians* ended; and that *Afrasiab*, the descendant of *Tur*, became a third time absolute lord of *Persia* 9. How he afterwards lost the possession of this empire, will be shewn in its proper place. In the mean time, it may not be amiss to insert here some remarks on the foregoing period, in order to justify the observation we have so often made, that oriental history, though mixed with fables, is not altogether useless (G).

9 D'HERBELOT. art. Gherfschtasb, Kischstasp.

(G) In the course of this work, our method has been to speak first of the chronology, and afterwards of the history of each country; in the present case it was impracticable, unless we had tormented the reader with needless repetitions, and nauseous tautologies. We have therefore chosen to give the series of the *Persian* history, relating to the kings of the first race, as it lies in *Mirkbond*, and other authors; and, after laying down these facts as foundations of our arguments, to lead the reader by degrees to what we esteem the true state of the antient *Persian* empire. In the first place it is remarkable, that the oriental writers make this race of kings *Modes* by descent. The province of *Aderbayagjan*, of which they make *Kejomaras* to have been at first sovereign, is a part of *Media*, taking in also a part of *Armenia*; so that, in all probability, it was one of the first peopled pro-

vinces of the dominion of *Shem*, if we suppose, that territories were ascertained and set out immediately after the flood. Within this province stands the first town, that is, considering it in its present condition, *Nachbivon*, which the inhabitants affirm to have been the first town built after the flood; and indeed, in the *Armenian* language, the very name implies as much, it being equivalent to *the first place*, or *first habitation* (1). Thus the early erecting of a monarchy hereabouts is rendered everywhere probable, and consistent with the most antient accounts, sacred and profane. As the power of *Kejomaras* increased, he extended his territories towards the east, and towards the south; for it is agreed, that he made himself master of *Irakagami*, afterwards *Parthia*; and, in process of time, joined thereto the province of *Pbars*, or *Prope Persia*; where, some historians affirm, he founded the city of

(1) *Tavernier voyag. tom. i. p. 43. Chardin. voyag. tom. i. p. 250.*

e religion of these antient kings, we have already  
be very near the true religion ; that is, the religion  
urchs. The worship of fire was indisputably a very  
rine ; and there seems to be no reason for doubt-  
of what some authors have affirmed, that it took  
not before, the time of *Kejomaras*. Certain it is,

wards called *Perse-*  
others deny it, and  
er. The successors  
e conquered *Khir-*  
*igjistan*, and after-  
other countries on  
the present *Persian*  
was *Phridun*, or *Fe-*  
ettled the dominions  
pretty near the same  
d them at this day :  
therefore, that the  
first race were not  
or tributaries, but  
ry extensive empire.  
ital of their domi-  
time of *Kejomaras*,  
it was at *Balch* in  
iers at *Istachr*. Per-  
ht first fix his resi-  
*lch*, and afterwards  
to the heart of his  
*shangh* resided again  
*mschid* settled him-  
, and is, by most of  
authors, esteemed its  
the reigns of suc-  
, though their royal  
ght sometimes be  
t *Istachr* remained  
and received, from  
e, great improve-  
the *Persian* mon-  
*tasps*, the last of  
peculiar liking to  
nd, no doubt, took  
lisy whatever inju-  
ht have sustained  
course of a long  
the glory of this  
was afterwards so

famous among the *Greeks* under  
the name of *Persepolis*, began,  
as we observed in our descrip-  
tion of *Persia*, under the first  
race of kings (2). How it was  
afterwards adorned with a royal  
palace, of which the ruins are  
still remaining, we shall shew in  
the history of the princes of the  
second race : in the mean time,  
let it be remembred, that sever-  
al princes of the dynasty of the  
*Pischedadians* were great lovers  
of arts, and great encouragers  
of ingenuity and learning : if  
therefore there were in their  
time, especially in the days of  
*Manugeber*, who is particularly  
famous in the oriental history for  
delighting in architecture, and  
every thing dependent thereon ;  
if, in his days, we say, there  
were any artists capable of carv-  
ing in stone, they might have  
employed their time in cutting  
some of those wonderful histo-  
ries in bas-relief, which are yet  
visible in the living rock, behind  
the ruins of *Chilminar*, or of  
the other works of a like kind  
remaining in other parts of *Per-*  
*sia*. This, we say, is possible,  
and not improbable ; but we  
affirm nothing : the piety, how-  
ever, of *Manugeber* is a circum-  
stance nothing unfavourable to  
this conjecture, that the king,  
praying before the fire, and in  
sight of the sun, represented in  
the mountain before-mentioned,  
might be intended for him.

(2) *D'Herbelot. bibliotb. orient. art. Estekar.*

that the province where he began to reign was the first in which magism prevailed; and was always held sacred by the professors of that religion, on that account: this the very name implies; for *Aderbayagjan* is no more than the place of fire, *ader* or *azer* signifying fire, and *bayagjan* a place; whence we frequently find this word thus written, *Azerbayagjan*. The high mountain of *Albors* was the principal place of worship in these early times; and the people were persuaded, that celestial fire was preserved there: on this account, when the treasures of *Nudar* king of *Persia* were removed out of *Sigjistan*, as we have before related, they were, for security, placed here. Nay, what is far more extraordinary, this superstition is not yet worn out of the heads of the *Ghaur*s, if we may believe *Sir John Chardin*; on the contrary, they yet speak confidently of celestial or elemental fire, which they say is still to be seen in this mountain\*. On the whole, therefore, the religion of the *Persians*, under the first race of kings, differed very little from that which still subsists among the *Ghaur*s. Some, indeed, have been of opinion, that there were no pyres or fire-temples at all before the time of *Zoroaster* or *Zerdust*; others, on the authority of some *Arabian* writers, assert the contrary; but the former opinion to us seems nearest the truth, for the following reasons: First, The most antient historians extant say nothing of temples till after the time of the exodus of the children of *Israel*. Secondly, because *Herodotus* says expressly, that the antient *Persians* had no temples, but sacrificed on the tops of high mountains†. And thirdly, because *pyrea* being at that time in use, is not consistent with the history of *Zerdust*, as we shall shortly have occasion to shew. As to the time when these kings reigned, we can determine nothing with any degree of certainty. The Scripture informs us, that *Elam* was a very antient kingdom; for *Chedorlaomer* came with a great army to reduce the region of *Pentapolis* in *Canaan*, and the circumjacent countries, to his obedience, in the days of *Abraham*: from thence we hear nothing of this nation till the kingdoms of *Israel* and *Judah* were on their decline. In respect to these antient times, the *Greek* writers are very insufficient guides, if we may believe the most judicious writer of history that nation ever produced, *viz.* *Thucydides*; who very frankly declares they knew very little of their own affairs beyond the memory of man‡; that is, they were able to give no account of them with order and certainty. *Herodotus* pretends not to say any thing of the history of the *Medes* above one hundred and fifty years before the time of *Cyrus*.

\* CHARDIN. voyag. tom. i. p. 253. † HERODOT. l. i. c. 13

‡ THUCYDIDES, proœm. hist.

where he places *Dejoces*, whom he makes the first king of *Media*, and speaks of his advancement to that dignity in terms \* exactly correspondent to those made use of by *Mirkhond*, in his history of the election of *Kejomaras*. *Diodorus Siculus* gives us a list of ten *Median* kings, reigning in all, two hundred and eighty-two years †. But there is still a great gap of time between the rise of the *Persian* or *Medo-Persian* monarchy, and its being destroyed by the *Assyrian* emperors. If we allow the *Persians* to have had kings of their own during this interval, or any considerable part of it, which is not at all improbable, we make room for all the *Pischedadians* at once. But as to the precise time in which they reigned, we are quite in the dark; and therefore, instead of indulging conjectures, shall resume the thread of our history, and shew by what steps *Apherasiab* was expelled, and the *Persian* dominions once more restored to a prince of that country.

*The history of the Persian kings of the second race, or of the dynasty of the Kainites.*

**K** *Eykobad* or *Caicobad*, whom some writers make the son of *Keyko-Zab*, the son of *Tahamasp*, the son of *Manugeher*, king bad. of *Persia*, and others call simply the nephew of *Nudar* was seated on the throne of *Persia* by the famous *Zal-zer*, who was so loyal to the family that raised him, that he twice refused the *Persian* diadem, because he would not injure them. At this time, he and his son *Rustan* put themselves at the head of such a body of troops, as enabled them to give *Apherasiab* abundance of trouble, and, by degrees, to put into the possession of *Keykobad* the greatest part of the provinces of *Persia*. This monarch proved at once a good prince to his subjects in general, and extremely grateful to the persons particularly concerned in raising him to the empire. He intrusted the command of all his forces with *Rustan*, and did nothing in civil affairs without the advice of his father. By degrees, his troops, under the command of the famous hero before-mentioned, gained such advantages, that *Apherasiab* retired before them, and was at last driven to such distress, that he desired to treat of a peace; but his commissioners, and those of the king of *Persia*, differing about the terms, *Apherasiab* hazarded a second battle, wherein, notwithstanding his troops fought with great resolution, he was totally defeated. In the heat of this engagement, *Rustan* desired some of the officers about him to shew him *Apherasiab*; which when they had done, *Rustan* spurred towards him with such an impetuous force, that he

\* HERODOT. l. i. c. 97, 98. † Biblioth. l. ii. c. 3.

beat him from his horse, and, afterwards dismounting from his own, tied his hands and feet together with a cord; and, having laid him before himself upon his own steed, rode out of the battle, and threw him into a particular place. *Apherasiab*, finding himself left alone, struggled with such force, that he at last got loose: then taking the cord, he tied the hands and feet of a dead man, as *Rustan* had tied his, and retired to a troop of his own horse, with whom he made his escape. After victory had declared itself in favour of the army of *Keykobod*, *Rustan* rode up to salute him. Amongst other compliments of congratulation, he informed him, that the war was now at an end, himself having made *Apherasiab* prisoner, whom he also promised immediately to produce. Riding, to that end, to the place where he had thrown the *Turkish* monarch, he found, with surprize, a dead man tied in his place. For this oversight of his he asked pardon of *Keykobod*, and solemnly promised, that, if he met *Apherasiab* in battle again, he would not make the same mistake. But that prince, finding his affairs desperate in *Persia*, retired into *Turquestan*, and sent from thence an ambassador to treat with *Keykobod*; who was easily prevailed on not to carry his arms into *Tauran*, when the right of him, and his family, to *Iran*, was acknowledged by *Apherasiab*, and all the scattered remnants of his army withdrawn<sup>2</sup>. The peace once settled, *Keykobod* applied himself to the restoring the affairs of his kingdom; and, in the first place, fixed his court at *Spahawn*, which had been built by the famous king *Houshang*, adorned by *Pbridun*, and afterwards given by him to *Kaob* the smith, and his family. The reason, in all probability, which determined *Keykobod* to reside here, was its convenient situation in the heart of his dominions. His court once fixed, the king next bestowed his favours on such as had been instrumental in the expulsion of the *Turks*. To *Rustan* he gave the province of *Zablustan*, on the borders of *India*, watered with many pleasant streams, and adorned with the finest prospects that can be wished. This province afforded a surname to *Rustan*, and received itself a new name from him, that hero being stiled, in most of the romances, *Zabeli*, because he was governor of *Zablustan*; and that province, or at least a great part of it, was thenceforward called *Rustandar*, because it had been the government of *Rustan*. *Maharab*, surnamed *Kabuli*, because he had been governor of *Kabul*, was another of *Keykobod*'s generals, and highly esteemed by him. *Kavun*, one of the descendents of the famous *Kaob* the smith, was also a person highly esteemed by this king of *Persia*; but what particu-

<sup>2</sup> MIRKHOND. hist. sect. 12. D'HERBELOT. biblioth. orient. art. *Afrasiab*, *Caikobod*, *Rustan*.



wards he received, authors do not mention. It seems he sort of knight errant, and acquired from thence the surname of *Rezm Khuah*, or the searcher of adventures. A fourth son of *Keykobad's* was *Keschvad*, surnamed *Zerin Kulab*, a golden tiara which he was allowed to wear, in reward for mighty things he had done for the good of the empire. *bad* divided all the spoil that had been brought into his army among his soldiers, regulated their pay very exactly, afterwards employed them in making great roads throughout the empire, setting up public marks at the end of every thousand paces; which space, by the *Persians*, is called *parangh*, and from thence *parasang* by the *Greeks* (H). In the latter years of his life he grew blind, and continued so till the time of his death, which happened, as some historians say, after an age of one hundred years; according to others, when he reigned one hundred and twenty years \*.

*KEYKAUS* or *Caikaus*, the son, or, as some say, the grand-son of *Keykobad*, succeeded him in the throne of *Persia*; on which he was scarce seated, before a war broke out in *Mazanderan*, a province bordering on the *Caspian* sea, which required his assistance. A rebel prince, taking occasion from the demise of *Keykobad*, made himself sovereign there, and fortified the place in such a manner, that he made it the strongest place in the east. *Keykaus* marched immediately against him, and, finding with too great an army to be opposed, the rebel shut himself up in the city of *Mazanderan*, and prepared for a siege. *Keykaus*, having viewed the place, and received intelligence, that it was extremely well provided with all sorts of ammunition and victuals, gave over all hopes of reducing it by force: in such cases, it is usual for experienced generals to have recourse to stratagems, *Keykaus* devised one, which answered his end effectually. He gave out in his camp, and permitted people to give it out in the city, that he was extremely distressed for provisions, and should, on that account, be obliged shortly to raise the siege. His emissaries in the place immediately insinuated to the keepers of the stores, that, by

D'HÉRELLOT. biblioth. orient. artic. *Rezm*, *Khuah*, &c.

) As this monarch was renowned for his wisdom and virtues, so he was no less famous on account of his piety. *Mohammedan* writers insist much upon this: they assert that he had many prophets resorted to his court; that he received, honoured, and obeyed them, and in time was a true believer; by which we are to understand, that he was not a fire-worshiper; but in this they are certainly mistaken. They make him also cotemporary with *Samuel* the judge of *Israel*, and assert that he had some intercourse with him.



supplying the king of *Persia* with small quantities of victuals, immense sums might be got. This trade once on foot, *Keykaus* paid so well, that, in a short time, there was not a loaf left. He then summoned the city peremptorily to surrender; and, on a discovery of their circumstances, the inhabitants were forced to submit<sup>b</sup>. He had not the like success in another war, undertaken in this province against *Apherasiab*; for, the *Persian* army being defeated, king *Keykaus* was taken, and thrown into a prison, from whence he was released by the timely care of his general *Rustan*; who, entering *Touran* with a numerous army, wasted all before him with fire and sword, declaring, that he would destroy the whole country, if they did not set his master at liberty; which so terrified the people, that their clamour prevailed on *Apherasiab* to dismiss *Keykaus*, on his promise to recal *Rustan*. As soon as the *Persian* monarch had regained his liberty, he made use of the hero we have so often mentioned to curb his enemies on every side; and he is recorded to have carried his arms into *Mezr*, i. e. *Egypt*; *Shamab*, i. e. *Syria*; and *Rum*, i. e. *Asia Minor*. After these wars were over, and all things in a quiet situation, *Keykaus*, to shew the high esteem he had of *Rustan*'s services, gave him his sister in marriage; the name of this princess is *Gebernaz*, i. e. *endowed with all virtues*; and with her, by way of portion, he gave him the office of generalissimo of all his armies, and made him vicar-general of his kingdom, with the title of *pebelevan gihan*, i. e. *supporter of the Persian empire*. We are not told who it was *Keykaus* himself married; but, whoever she was, he had by her two sons, named *Siavek* and *Phrailorz*. The eldest of these, viz. *Siavek*, was sent to live with, and to be bred up under, his uncle *Rustan*. How long things continued in this tranquil state, does not appear; but the next war we hear of was against *Zulzogar* king of *Arabia*. What provocation he gave *Keykaus*, is uncertain; but the king of *Persia* carried his resentment so far, that he had well nigh reduced the whole kingdom of *Yemen*, over which *Zulzogar* reigned, under his dominion. At length it came to the ears of *Keykaus*, that this *Arabian* prince had a daughter the most lovely woman in the world; upon which the *Persian* king sent to demand her in marriage. The king of *Yemen*, desirous to be rid at any rate of such an enemy, sent immediately his daughter to the king of *Persia*'s haram. As soon as *Keykaus* beheld *Saudabah*, he was so struck with her beauty, that he conceived himself the happiest man in the world, by having her in his possession. Overcome therefore with the violence of his passion, he abandoned himself to all sorts of excesses, giving great entertain-

<sup>b</sup> MIRKHOND. hist. sect. 13.

and encouraging all kinds of diversions in his camp, so much as remembering, that he was in an enemy's

*Zulxogar*, who foresaw all this, drew together a considerable body of horse; and, falling unexpectedly on the Persian army, absolutely defeated it, and made the king and all his court prisoners. The news of this no sooner

reached *Persia*, than *Rustan* put himself at the head of the army, and marched with them immediately into *Yemen*. *Zulxogar* knew very well, that he had no chance of contending with the veterans under the command of *Rustan*; and for this reason he treated the king of *Yemen* while in his power, with the utmost civility and respect, so that he had no great difficulty in prevailing on him to give his general orders to forbear hostilities, and to think of making peace.

A treaty was quickly concluded between the father-in-law, whereby the former quitted all pretensions to the kingdom of *Yemen*, and promised to invade it no more; the latter engaged to be the friend and ally of the *Persians*, and to assist it to the utmost of his power: in consequence of which, *Keykaus* was immediately set at liberty, and those who had been taken prisoners with him, and sent triumphantly into *Persia*, with his new spouse *Saudabah*.

Not long after this, *Siavek* came to court, and was received with the utmost affection by his father. *Saudabah*, charmed with the beauty of his person, or affecting so much to solicit him to an incestuous amour; which he, being of great virtue, rejected with abhorrence: upon

waiting a proper opportunity, when the king was one day in his parlour, *Saudabah* rushed in, with her hair dishevelled, her night-gown torn, and her breast bloody, crying for justice against *Siavek*, who had made an attempt on her honour. The king immediately caused his son to be arrested, and obliged him to stand a trial; some say, he underwent the ordeal by fire: however it was, the young man was acquitted, and the wickedness of *Saudabah* clearly proved. Upon which the king would have put her to death, but she had not interceded for her on his knees. These proceedings having created some divisions and heartburnings in the kingdom of *Persia*, *Apherasiab*, who waited all opportunities of weakening that nation, failed not to take this, and to pass the *Euphrates* with a great body of troops, in order to besiege

*Keykaus*, roused by the impending danger, ordered him to march into *Sigjistan* with twelve thousand horse, and to attack the king's army.

HERBELOT. biblioth. orient. art. Caicans. MIRKHOND. t. 13.

there

there to join the forces under the command of *Rustan*, in order to make head against the enemy. *Siavek* readily obeyed, and, after joining his uncle *Rustan*, marched with such expedition, that they were soon in the neighbourhood of *Apherasiab*, and his army; but, not thinking fit to hazard an engagement immediately, they took care to pitch on a very strong camp. *Apherasiab*, knowing that his affairs would not permit him to carry on a long and lingering war, attacked them therein; which *Rustan* foresaw, and provided so well for his reception, that he was not only repulsed, but his troops suffered so much in the attack, that he began sincerely to think of peace, in order to prevent the coming of this army of *Persians* into his dominions. With this view he sent commissioners to the camp of *Siavek* and *Rustan*, in order to settle the terms of a perpetual alliance: they were very kindly received, and the young prince, his uncle, and two *Persians* of great quality, who were of his council, settled with them the heads of a treaty very advantageous to *Persia*; which being ratified by *Apherasiab*, the young prince dispatched an express to carry the peace to his father. It seems the intrigues of *Saudabab* had created this deserving young prince many enemies in his father's court, who took this opportunity of persuading the king, that *Siavek* had exceeded his commission, and injured the majesty of the *Persian* empire, by the treaty which he had made. *Keykobod*, influenced by these suggestions, dispatched his uncle *Tbus* to the army, with letters full of sharpness, with respect to the young prince, and with directions to deliver up the command to *Tbus*; and to signify to *Rustan*, that the king thought him now old enough to take his rest; and therefore desired him to retire to his government of *Sigjistan*. *Rustan* obeyed, and the prince continued in the army, which now marched to the frontiers of *Turquestan*, in order to act offensively against *Apherasiab*. When they were arrived in the neighbourhood of the river *Gjeihon*, the prince taking with him *Piran-Visseh*, an officer of distinction in the *Turkish* army, who had remained with him as an hostage, went directly to the court of *Apherasiab*, to shew him how contrary to his honour it was to be guilty of a breach of faith. *Apherasiab* received him with open arms, placed him on a throne by his own, and gave him his daughter *Franghiz* in marriage<sup>d</sup>. The nobility of *Turquestan* were so much charmed with this young prince, and gave him continually such strong marks of their esteem, that *Garfiavesch*, brother to *Apherasiab*, took umbrage

<sup>d</sup> D'HERBELOT. biblioth. orient. art. *Rustan*, *Siavek*, *Piran-Visseh*. MIRKHOND. hist. ubi supra.

and resolved to have him taken off. *Siavek*, who was of great penetration, discovered his intention; and, seeing that in a strange country it was impossible for him to stand against such attempts, he spoke of it to his wife, who was then with child; and conjured her, in case he should be murdered, to send his son, if she should be brought to bed of a son, into *Persia*. A small time after, what he feared came to pass.

He was killed by some assassins, hired by *Garfiavesch*, who would also have dispatched his wife, if *Piran-Visseh* had not luckily entered the room, and prevented it. *Franghiz* afterwards brought to bed of a son, called *Key-chosrau*, who, in time, succeeded his grandfather. The people of *Turan* were so much grieved for the death of *Siavek*, that, to express their concern, they mourned in *Persian* habits; a custom which has ever since remained amongst them. The news of the death of the prince of *Persia*'s reaching *Rustan* in his government, he, without expecting orders, entered *Turquestan* with a considerable army, burning and destroying all the country before him. *Garfiavesch* raised a body of troops as soon as he was able, and marched to oppose him; but, coming to an engagement, they were soon defeated, and *Garfiavesch* himself had his head struck off by the sword of *Rustan*. The death of this hero had to do all the good he could to the family of his pupil and nephew *Siavek*, put him upon inquiring for his father.

But his mother kept him so effectually concealed, that neither his friends nor his foes could find him out; which gave *Rustan* inexpressible concern: some years after, however, *Key-chosrau* sent *Guiu* the son of *Gudarz*, a young *Persian* nobleman of great capacity, into *Turquestan*, in order to discover his father. Some say, that *Guiu*, having sought the young prince a long time in vain, met him by chance one day, as he was hunting; and, knowing him by the resemblance he bore to his father, addressed himself frankly to him, told him his name, and his commission. *Key-chosrau* listened greedily to the proposal made of retiring into *Persia*; but desired that he might be accompanied by his mother, and *Piran-Visseh*, the old and faithful friend of his father, with him, that they might be safe from the attempts of their enemies. This being agreed to, all things were concerted so well, that they quitted *Turquestan*, and got safe into *Persia*.

little to the satisfaction of *Apherasiab*, who was very well pleased with having in his hands the heir of the *Persian* diadem. He ordered them immediately to be pursued by several roads, but all to no purpose, though they passed the

D'HERBELOT. biblioth. orient. art. Caicaus, Siavek, Gheresch.

river

river *Gjeihon*, in sight of their pursuers. On the arrival of *Key-chofrau* at the court of his grandfather, the face of affairs suddenly changed; those who had been avowed enemies of the prince *Siavek*, his father, were immediately removed; and *Keykobod*, to shew his affection for the young prince, made him generalissimo of his armies, and raised *Gaiu*, who had brought him back, to the highest honours. *Thus*, who had been no friend to *Siavek*, began to be apprehensive of the power of *Key-chofrau*; and therefore took all opportunities of influencing *Fraiborz*, the son of *Keykaus*, by suggesting to him, that this new-come prince would rob him of the crown of *Persia*, which ought, by no means, to be placed on the head of one descended, by the mother's side, from *Tur*, the implacable enemy of their name and nation. These seeds of dissension sown, the *Persian* court was quickly in disorder, the nobility taking one side or other, to the no small detriment of the affairs of the nation. *Keykaus*, in the mean time, unwilling to declare either against his son or his grandson: at last, to prevent, as far as in him lay, the inconveniences that might attend a disputed succession, he resolved to give the competitors for the crown a fair opportunity of displaying their abilities, and to declare him who had the greatest desert heir. One *Bahaman*, who had been intrusted with the city of *Ardebil* or *Ardevil*, in the province of *Aderbayagjan*, had made himself prince of that place, and thrown off his allegiance to the king of *Persia*. *Keykaus* sent a body of troops under the command of his son *Fraiborz*, to invest the town on one side, and an equal number, under *Key-chofrau*, to sit down before it, on the other; informing both the princes, when they set out for their respective commands, that whoever reduced the place, he would declare him successor to the throne. *Thus*, according to his repeated professions of friendship to *Fraiborz*, set out with him for the army, and did all that in his power lay to make him master of *Ardevil*, but to no purpose: *Bahaman*, apprised of the siege, had provided all things necessary for a long defence; and was himself so consummate an officer, that he triumphed over all the attempts of the *Persian* army under *Fraiborz*. *Key-chofrau* had better success; the troops commanded by this young prince behaved better than those under his uncle, insomuch that *Bahaman*, finding it impossible to hold out, surrendered *Ardevil* into his hands. According to agreement, therefore, when he returned to court, *Keykaus* declared him heir apparent to the crown; and thereby put an end to the contention which had so long subsisted. Some small time after this, the good old monarch, wearied with the fatigues of royalty, retired from the world, and left his grandson

in the possession of the kingdom, after a reign of one hundred and fifty years<sup>f</sup> (I).

KEY-

<sup>f</sup> MIRKHOND. *hist. ubi supra*. D'HERBELLOT. *biblioth. orient. art. Caïcaus & Caïkofrau*.

(I) According to the method we have hitherto pursued, we should here take leave of *Keykaus's* reign. But as it is our design to inform the reader, as far as we are able, of every thing relating to the history of those kings we speak of, we find ourselves obliged to take notice here of some variations in circumstances, into which the *Persian* historians have fallen, as to the most material facts reported in the history of *Keykaus*. Thus, as to *Saudabab*, some make her to have been the daughter of *Gberschiavesch*, brother to *Apberasiab*: they say likewise, that she was the mother of *Siavek*; who taking some disgust in his father's court, he fled to that of his uncle in *Turquestan*, where, marrying the daughter of the king, he made himself so considerable, that his grandfather, by the mother's side, caused him to be destroyed (1). *Mirkbond*, speaking of the invasion made by *Rustan* on *Apberasiab's* dominions, in revenge for the death of *Siavek*, mentions one *Keydab*, the son of *Apberasiab*, who commanded the armies of his father, and who was slain in single combat by *Rustan*. If there be any fact in this, then it is probable, that this duel is represented in the figures cut on the rocky mountain of *Tacks-Rustan*, which we took notice of in our description of *Per-*

*sia* (2). A *Persian* writer hath taken upon him to assert, that *Keykaus* ought to be regarded as the *Nimrod* of the *Hebrews*; and he will have it that both these names signify the *long-liver*, or the *immortal*; adding, that *Keykaus* was so called, because of his long reign, *viz.* of one hundred and fifty years. *Mirkbond*, like a good historian, reports this fact; and observes, that some have stigmatized *Keykaus* with building the tower of *Babel*, and attempting to scale heaven thereby; but he says expressly, that this story is fabulous, and ought not to be regarded; the king of *Persia* being a wise and pious prince, who knew well, that, to ascend to heaven, there was no need of towers.

To prevent the reader's falling into any confusion with respect to the wars recorded in this history, it may be necessary to observe, that the *Persians* had for their neighbours, under the monarchs of the first and second race, on the north-east, the inhabitants of the extended country of *Touran*. We have already spoken so copiously of the sense and derivation of this name, that there is no necessity for our adding any thing farther on that subject: here it is sufficient that we observe, the boundaries thereof were never well fixed; and that it was always designed by an indefinite term, as well by the

(1) D'Herbelot. *biblioth. orient. art. Gberschiavesch*. *supra*. See before, p. 113.

(2) *Mirkbond. hist. ubi*



Key-  
chosrau.

KEY-CHOSRAU, or *Kay-khosru*, succeeded peaceably to the throne of his grandfather, and shewed himself worthy of that pre-

*Romans*, as by the orientals: the former stiled all the provinces on the other side that river which they call *Oxus*, but the antient *Persians* *Gjeihon*, and the modern *Amu*, *Transoxana*; and the orientals called the same provinces *Mauaralnabar*, i. e. on the other side the river (3). This country was inhabited by the *Turks*, properly so called, whom some conceive to be the same nation with the *Tartars*; and that those we generally call *Turks* have very little right to that appellation (4). On the east of *Persia* lay the empire of the *Indies*, then governed by princes who were natives of that country. To the south of *Persia* lay the peninsula of *Arabia*, governed by its own kings; and on the west, the territories of *Sham* or *Schamah*; for so the *Persians* stiled *Syria*, and the other dominions of the kings of *Nineveh* and *Babylon*. Nothing can be darker, or more confused, than the accounts we have from the *Persian* historians, of the state of their neighbours in those times of which we are now speaking. To us, there seems some reason to doubt whether the word *Khakan*, made use of to signify the supreme monarch of grand *Tartary* by *Mirkbond*, was really heard of in those early times; it seems more likely, that our *Persian* historians bestowed that title, which is now frequent, on the monarch mentioned by the antient historians to have reigned then in these parts, in order to familia-

rize the stile of his history to his cotemporaries. As the country of *Touran* bordered, as well as *Iran*, on the *Caspian* sea, and as the last battle fought by *Apberafiab* happened in the plains of *Khuerem*, it was natural enough for him to fly into the mountains nearest at hand, in hopes of returning that way into *Touran*; and, when he found the enemy possessed of the passage near the mouth of the river *Gjeihon*, he had no other way left than to endeavour to get through the mountains of *Adrbayagjan*, and so round the *Caspian* sea, till he entered *Touran* on the north; in which, however, we need not wonder that he proved unsuccessful, since, from those times to ours, no conqueror whatever has had the honour to make that tour with his troops, excepting only the *Tartar* hero *Zinjis Khan*. From the observations in this note, it will be very plain to the reader, that *Iran*, under the reign of this monarch *Key-chosrau*, contained very nearly the same extent of country, and the same provinces, which are still comprehended under the empire of *Persia*; and that whatever difference there might be, must have lain on the provinces on the west side of the empire; the bounds of which are not exactly laid down by the *Persian* historians. As to the new kingdom on the *Persian* gulf erected in favour of *Fraiborz*, we shall have occasion to mention it here-

(3) *D'Herbelot. biblioth. oriental. art. Touran. vol. ii. p. 384.*

(4) *History of the Tartars,*

after:



erence which had been given him ; for, in the first place, took care to rectify all abuses in courts of justice throughout his whole dominions, displacing all such officers as had made themselves odious to the people, and taking every measure he could devise to put the poor into a condition of eating bread, issuing for this purpose great sums out of his treasury, giving audience with the greatest ease to all degrees of people. When he found his kingdom in tolerable order, he summoned a grand council of his nobility, wherein, having presented the miserable death of his father, and the mighty wrongs which had been done them by the inhabitants of *Turkestan*, he desired them to speak their minds freely, whether it would not be for their interest, as well as for his honour, if an army were immediately raised for the reduction of *Turkestan*. They came unanimously into this proposal ; whereupon *Piran-Visseh* returned into his own country, from whence, as we have heard, he fled with *Key-chofrau*, and his mother. The king of *Persia*, knowing that without unanimity no war could be carried on with any reasonable hopes of success, took pains to reconcile himself to *Thus*, and to his uncle *Fraiborz* ; and, to shew that his reconciliation was sincere, he entrusted them with the command of thirty thousand men, and sent them to open the war, by invading the dominions of *Turkestan*<sup>k</sup>. At their setting out, he spoke to them thus : “ You must know, that, before my father married the princess *Franghiz* my mother, he had, by the daughter of his friend *Piran-Visseh*, a son called *Ferud*. This young man, I am informed, has at present a command in the army of *Apherasiab* ; but, where-ever he is, remember that he is my brother, and that, where-ever you find him, you do him no injury, but render him all honours due to so near a relation of mine.” It happened unluckily, that the *Persians* no sooner entered the country of *Turkestan*, than *Ferud* came to reconnoitre them, at the head of a body of horse. His scouts informed him, that the *Persians* were by far more numerous than the troops under his command ; but he, to shew valour, instead of retiring, attacked very briskly the army under the command of *Thus* ; who, as soon as he understood, that *Ferud* was at the head of the *Turks*, ordered his forces to retire, and, presenting himself before the young prince, informed him of the order he had received from his brother the

<sup>k</sup> MIRKHOND. hist. sect. 14.

king : in the mean time let us mark, that the situation of the kingdom proves the extent of *Key-chofrau's* empire towards the south-east to have been pretty near the same with the present *Shah's*.

king

king of *Persia*. *Ferud*, full of imprudent bravery, would not be persuaded to retire; but causing the *Turkish* horse to make a fresh attack, the *Persians* repulsed them with great slaughter; and *Ferud*, to the mighty regret of the whole army, was found dead upon the place<sup>1</sup>. *Key-chofrau* received this news with great concern; and, apprehending that *Thus* had been, in some measure, instrumental in his brother's death, he sent orders to his uncle *Fraiborz* to take upon him the command of the army, and to send back *Thus* a prisoner, to answer in *Persia* for his conduct. *Fraiborz* executed the king's commands exactly with respect to *Thus*, and then marched farther into *Turquestan*. *Apherasiab* gave the command of the great army he had raised to *Piran-Visseh*, the most experienced of his generals, and who was perfectly acquainted with the *Persian* discipline. This excellent officer did all that could be expected from him: he gave *Fraiborz* and *Gudar* so much trouble, and knew so well how to encamp his troops out of danger of an attack, that at length the *Persians* were constrained to retreat, not without very considerable loss, *Gudar*, who commanded in the rear, having no less than seventy gentlemen of his own family slain<sup>m</sup>. The news of this defeat obliged the king to take other measures; he therefore removed his uncle from the command of the army, and gave it to *Gudar*, to whose valour and conduct it was owing, that any part thereof escaped. He also sent *Thus*, who had fully justified himself as to the death of *Ferud*, with a reinforcement of troops, in order to enable him to carry on the war. *Apherasiab*, perceiving that the *Persians* were resolved to destroy his empire, called to his assistance the *kha-khan* or king of *Great Tartary*, and *Schangal* king of the *Indies*; and, by the help of his confederates, pushed the *Persian* troops so closely, that they, being far inferior in number, were forced to retire to the mountains of *Chorassan*, where they threw up intrenchments, and fortified their camp in the best manner they could. *Key-chofrau*, informed of their distress, sent orders to *Rustan* to march with the utmost diligence to their assistance. That experienced general readily obeyed his master; and the *Persian* army, that was besieged in the mountains, when they heard of his approach, made no question of carrying the victory. *Rustan*, as an earnest thereof, deceived the vigilance of the *Turkish* officers; and, passing their advanced guards in the night, entered the *Persian* camp, before the enemy was aware. The next day, the most bloody battle was fought, that hitherto had been seen in *Persia*. *Ra-*

<sup>1</sup> D'HERBELOT. biblioth. orient. art. Caichofrau. <sup>m</sup> MIRK-HOND. hist. ubi supra. D'HERBELOT. biblioth. orient. art. Caichofrau.

I wonders; he took prisoner the *kha-khan* and *kaimus*, the principal generals in the service of *Apherasiab*. In I, victory declared itself for the *Persians*; and *Apherasiab* having lost half his army, was obliged to retire with the to his own dominions. Notwithstanding this mighty re king of *Turquestan* meditated new invasions, exhausted whole country to draw together an army sufficient for purpose. *Key-chosrau*, on the other hand, set four great on foot, the chief of which lay in the neighbourhood *ch*, under the command of *Gudar*. Against him *Apher* sent a detachment of his choicest troops, under the command of *Piran-Visseh*, the best officer in his dominions. The mies had not long been in the neighbourhood of each before an action ensued, wherein *Piran-Visseh* was killed his army beaten. When *Gudar* saw the body of *Piran* on the ground; he alighted from his horse, and, remembering the courtesies that nobleman had formerly done to *Siam* and to *Key-chosrau* when a young man, bedewed it with and took care afterwards to see it interred with all the rs due to so great and worthy a man. Of which when ing of *Persia* was informed, he highly commended his al, and spoke with very great regret of the death of his iend<sup>n</sup>. *Apherasiab*, when informed of this new disaster, ais son *Schidah* to command the remains of the army, he caused to be reinforced as soon as possible. By this *Key-chosrau* was come in person to his army, and marched head thereof through the plains in the neighbourhood of *aspian* sea. *Schidah*, thinking this a proper place to give , advanced with his army, and attacked the *Persians* with resolution: but his success was not answerable to his valor for he was killed in the beginning of the engagement, I his army cut to pieces. The king of *Persia*, surveying old of battle, and the vast number of dead bodies which ereon, cried out aloud, *Khuarefmi-bud*, i. e. *I have seen fire*: whence the plains in which this battle was fought, re province wherein they lie, received the appellation of *rezm*, which they still retain. *Key-chosrau* pushed on ar now with the greatest vigour, marching directly to the capital of *Turquestan*, whither *Apherasiab* had re- but this prince, not thinking himself safe there, because eople murmured loudly at the evils they felt, first sent his *haram*, and then retired himself. His wives and en fell a short time afterwards into the hands of *Key-u*, who treated them with all imaginable kindness and

D'HERBELOT. biblioth. orient. ubi supra, & artic. *Piran*.

respect. *Apherasiab* wandered from province to province with a small body of troops, till, being shut up in the mountains of *Aderbayagjan*, he was at last taken prisoner, and, by the orders of *Key-chofrau*, put to death°. Thus ended this long and bloody war, which had well nigh exhausted both empires. After it was finished, *Key-chofrau* fixed his court at *Balch*, for the conveniency of governing *Touran* as well as *Iran*: There it was that, seeing himself in full possession of two great empires, this monarch did what none of his predecessors had thought of: he computed all the levies which had been made in *Persia* for the carrying on the war against the *Turks*; and, out of the mighty treasures which were fallen into his hands, he restored to every family the amount of the taxes they had paid. He sent for his uncle *Fraiborz*, and, after having commended him for his fidelity, erected several provinces on the shore of the *Persian* gulf into a kingdom, and made him sovereign thereof. He assembled the nobility of *Touran*, and, having shewn them the folly of hating the inhabitants of *Iran*, they had hitherto done, advised them to consider of ways and means for re-establishing the peace of their country, and assured them, he would contribute to it as far as lay in his power. He then marked out the quarters, and settled the yearly pay of his soldiers; took an exact account of the state of all the provinces; reformed several abuses in religion; and, when he had done this, said, He had reigned long enough for his own glory, and that it was now time for him to quit this world, and dedicate the rest of his days to God. With this view, he introduced his successor *Lohrasp* into a grand assembly of the nobility, put the *tagi* on his head, and retired himself to a cell in the desert, having attained to the age of ninety years, sixty of which he had passed upon the throne P (K).

Key-cho-  
frau resigns  
the crown.

DURING

• D'HERBELOT. biblioth. orient. art. Caichofrau. P MIR-  
HOND. hist. ubi supra. D'HERBELOT. ubi supra.

(K) What has been above related of the reign of *Keychofrau*, is taken from the best and most credible historians, and connected with all the accuracy in our power; let us now see what other remarkable facts have been related of this monarch, which could not so well be reduced into the order we have followed. With respect to the decisive battle fought against the king of

*Turquestan*, some writers tell us, that it was not a general engagement, but that twelve *Turks*, and as many *Persians*, fought in the sight of both armies, which Providence decided in favour of the latter; and this combat is very famous in oriental romances, where it is generally styled *Genk duaxde rokh*, i. e. the combat of the twelve heroes. The terms on which this combat was fought

URING his reign flourished *Lokman* the famous philosopher of the east, called, by way of surname, *Lokman al Hakim*; *Lokman the Wise*. It would lead us far out of our way, if we enter here too deeply into the history of this extra-

ordinary were these: that, if the Persians were victorious, the Persians should own *Apberasiab* for lord; but, in case the Persians were successful, then the Persians were to retire into their own country, and so quit all pretensions to *Iran* (1). *Apberasiab* complied with the agreement, and marched directly back into his own country; but, say some writers, he soon after broke the peace, by sending his army with a numerous body of soldiers to make inroads into Persia in consequence of which he won the battle of *Kbua* in which they make *Apberasiab* and his brother to have been present. They add, that, in the loss of the battle, *Apberasiab*, with the remains of his army, fled into the mountainous regions on the banks of the Caspian sea, intending to pass, if possible, behind it, and so reach the extended territories of the *Kipjaks* into his own dominions; but his efforts were defeated by the forces of *Key-chofrau* finding the handful of soldiers *Apberasiab* had with him in the mountains of *Aderbayagjan* so that he was at last taken prisoner, and put to death (2). *Mirkbond*, and the writers we have followed, do not say much of the personal bravery of *Key-chofrau*; but there are writers who inform us of a very extraordinary act of chivalry, performed by this monarch. They say, that in his reign there

appeared in the mountains, which separate *Irak Ajemi* from *Phars*, or as we call them, *Parthia*, from *Proper Persia*, a monstrous serpent, which struck the people with such terror, that they abandoned their habitations, and left all the adjacent country desolate; this formidable dragon they stiled *Gavschid*. The king, being informed of this, resolved, like a good prince, to go immediately and destroy this monster. *Key-chofrau* hunted it for some time before he came up with it; but at last found it in its den in the mountains of *Aderbayagjan*; and his guards flying at the sight of the dragon, he attacked it alone, and killed it with his own hand. On the spot where this remarkable deed was done, a *pyreum*, or fire-temple, was erected, called in succeeding times *Deir Gavschid*, i. e. the habitation of *Gavschid*; renowned to this day amongst the *Persians*, and held by some to be the first fire-temple erected in *Persia* (3). Though some writers are silent as to the valour of this prince, yet all who treat of his reign, expatiate loudly on his wisdom and piety. Some believe him a prophet; most acknowledge that he conversed with the prophets, and was in a peculiar manner favoured by the Almighty for the great regard he always shewed towards religion, and religious persons.

*D'Herbelot. biblioth. orient. ubi supra.*

*D'Herbelot. biblioth. orient. artic. Deir Gavschid.*

(2) *Mirkbond. list. ubi supra.*

ordinary person : we shall therefore content ourselves with observing, that it is generally agreed he was by birth an *Ethiopian* or *Nubian*, the oriental word *Habaschi* including both, his parents mean, and himself sold for a slave, and carried from one place to another, till, at last, he was brought into the land of *Israel*, where he lived under the reigns of *David* and *Solomon*. The *Arabian* writers tell us, that, sleeping, in this condition, during the heat of the day, the angels entered his room, and awaked him, with this salutation ; *Lokman*, we are the messengers of God, thy Creator and ours, who hath sent us to thee, to inform thee, that he will make thee a monarch, and his lieutenant over the whole earth. *Lokman*, after remaining silent for a small space, returned this answer : If, by the absolute command of God, I am to become what you say, his will must be fulfilled in all things ; and I hope, if it comes to pass, that he will afford me the necessary assistance of his grace, that I may exactly execute his orders : but if he would give me leave to choose, I wish rather to continue in the state I am in, and that he would prevent me from offending him ; without which grace, all the pomp and grandeur of the world would be to me no more than a cumbrous and insupportable load. This, say these authors, appeared so just in the sight of God, that he bestowed on *Lokman* such an excellent understanding, that he composed, say they, ten thousand apologues, moral maxims, and wise sayings, each of them more valuable than the whole world : a phrase implying no more, than that they are highly useful, as well as wonderfully sublime. They tell us also, that *Lokman* standing one day in the midst of a great number of people, who all greedily listened to his wise and pleasant discourses, an *Hebrew* of great quality asked him, if he was not the black slave whom he had formerly tending the sheep. *Lokman* readily answered, I am. And how then, said the nobleman, have you attained so high a degree of virtue ? Why, answered *Lokman*, by these three easy steps : I have always spoke the truth, I have constantly kept my word, and I have never meddled in any thing which did not concern me. A *Persian* poet hath recorded another extraordinary instance of *Lokman*'s presence of mind : his master sent him, with some other slaves, to gather fruit in the garden ; the rest eat the best : and when his master mistook them, they roundly swore, that *Lokman* eat them whether they would or not. The matter, sir, said *Lokman*, is easily decided ; let us all drink heartily of warm water, and then let us join hands, and run round : his lord commanded the experiment to be immediately made ; upon which, they all fell to vomiting, with this difference, that they brought up the fruits which they had eaten, and *Lokman* nothing but the warm water.



er. The comment of the *Persian* poet on this story is so remarkable, that the reader will doubtless be pleased to see it : When we shall all drink of this hot water, at our tryals, in the day of the last judgment, then whatever has been concealed in the heart, and hidden far from the sight of men, shall be thrown up, in the view of all the world ; and the hypocrite, who acquired the reputation of a saint by his dissembling, shall then be covered with shame and confusion of face.' What we have reported is sufficient to shew, that there is a strong resemblance between the history of *Lokman*, as sorted by the eastern writers, and that of *Æsop*, as we find written by the *Greeks*. Both were mean in their original, and slaves, through the severity of fortune, both famous for their wisdom, and both delivered their maxims in the same manner, that is, by way of apologue. But there is a wide difference between the times in which the oriental authors say *Lokman* lived, and those wherein the *Greeks* place *Æsop*. As to the first, it is generally allowed, that *Lokman* lived in the reign of *Solomon*, whereas *Æsop* is said to have been cotemporary with *Cræsus* king of *Lydia*, and *Solon* the *Athenian* legislator. From the history of their lives, and from the comparison of their fables, there is all the reason in the world to believe, that *Lokman* and *Æsop* were the same person ; the difficulty seems to lie here, whether the *Greeks* stole him from the orientals, or whether the orientals took him from the *Greeks*. It seems most natural to believe the former, since, in such cases, the *Greeks* are found to have been notorious thieves, and to have traced every point of antient history they were able, to their own advantage : besides, the apologue was certainly the favourite mode of teaching in the east, long before that or any other kind of learning was known to the *Greeks* : after all, this is but conjecture, which we offer to the reader's consideration, rather than his belief. The chief reason why *Lokman* is so much considered in the east, is, because *Mohammed* has mentioned him in terms of respect, in the *koran* ; and has asserted, that God bestowed on him the gift of extraordinary wisdom. His fables, which are far from being numerous, have been printed in *Arabic* and *Latin*, at *Leyden* ; so that Europe is now no stranger to the wisdom of that famous person. To return to *Key-chosrau*, he is reported to have been himself a very wise and very learned prince, as well as remarkably just. He was very fortunate throughout his reign, and yet was so little exalted by an uninterrupted series of good fortune, that he not only resigned the crown, and retired into

*Koran. Sox. LOKMAN.*  
*Lokman, note H.*

<sup>u</sup> D'HERBELOT. *biblioth. orient.*



the deserts on the skirts of the province of *Aderbayagjan*, but left also this remarkable memento to all his successors, by causing it to be engraved in one of the rooms of his palace w (H).

“W”

▼ MIRKHOND. hist. sect. 14. D'HERBELOT. art Kaichofrau.

(H) It is very fit, that we should give an account in this note what our reasons were for inserting the life of *Lokman* in the *Persian* history. Not to trouble the reader with too long a detail, we shall acquaint him with no more than two: First, *Lokman* wrote in the *Persian* language, as is generally agreed, and as the learned editor of his fables in *Holland* positively affirms (8). Secondly, It is from *Persian* writers that we have the best and fullest accounts of *Lokman's* life and manners; and as they constantly speak of him as cotemporary with *Key-chofrau*, the third king of their second dynasty, it was but just, that we should insert his memoirs under that reign. Having thus justified our speaking of *Lokman* here, let us be indulged a few thoughts on fable, and on the high reputation which this author has obtained from his writings in that way. It is universally agreed, that the apologue was one of the most antient methods of instructing; and, of consequence, that it was invented in the east, where indeed all kind of science took birth. That this mode of teaching was far elder than *Lokman's* days, admitting that he lived where the oriental writers have placed him, we know from the sacred writings. And that this method was long, if it be not still, culti-

vated in the east, is a point so notorious, that we need not undertake its proof. Bishop *Patrick* has advanced a very ingenious, though it may be no very solid opinion, in relation to the rise and decay of fable. He says, that it was invented in early times, when mankind were as yet rude, and histories were written; that, as these came into vogue, fable declined, because truth being always preferable to falshood, men chose rather to appeal to facts which had happened, than to suppose things which might never come to pass (9). But, with the bishop's good leave, the other side of the argument may be taken, and supported with greater force; for points of history are very seldom exactly agreed on in all their circumstances, and consequently can hardly ever be similar one to another; whereas fables, which are indeed representations of facts without names, may be adjusted to the utmost nicety, and consequently are able to strike with far greater vigour than any history applied. We will give an instance, which will effectually support what we say: Might not *Nathan* the prophet, when he reproved *David* for taking the wife of *Uriah*, have easily bethought him of some history, which would nearly have represented the case of that prince? but will any man say,

(8) *Prefat. Erpen. Lccm. fab. Proverbs.*

(9) See preface to his paraphrase on the

ought not to value ourselves too much on our exaltation of the ordinary rank of men, since we are no more  
“ secure

from history would  
ated the soul of Da-  
lively a sorrow as  
ble application of his  
art the man (10)?  
us truth in an easy  
t, and the mind hav-  
sented to a doctrine  
he understanding ap-  
plies; and we learn  
reater ease, because  
discern the teacher.  
rn to *Lokman*; his  
great, and so univer-  
out the east, that, to  
igh idea of any man's  
y are wont to say.  
d *Erpenius* expresses  
*se est docere Lokman-*  
is no need of teach-  
(11). His fables  
less almost without  
it the collection we  
m is not large. Sir  
has printed a *French*  
f them, which agrees  
the *Arabic* and *La-*  
above referred to.  
n versions, because,  
ved before, *Lokman*  
ally in *Persian*; and,  
, Sir *John Chardin*  
nation is so fond of  
they are the first  
teach their children,  
pains to make them  
nd comprehend their  
An instance or two  
unacceptable (12).

ry in the river.

y went one day into a  
not having learned to

swim, had like to have been  
drowned: seeing a man at a di-  
stance, he called out to him for  
help: the man, as soon as he saw  
the lad's distress, began to exhort  
late with him on the folly of go-  
ing into a river before he had  
learned to swim: the boy, instead  
of answering him, cried out, Save  
me, save me, and then chide as  
long as you will.

### The smith and his dog.

An honest smith had a dog that  
slept all the while his master was  
at work; but as soon as he left  
off, and sat down with his compa-  
nions to dinner, the dog waked,  
and solicited him for meat: Worth-  
less animal! said the smith, how  
canst thou sleep amidst the noise  
of hammers, which shake the  
very earth, and yet wake at the  
wagging of one's jaws, which  
scarce make any noise at all?

### The goose and the swallow.

The goose and the swallow en-  
tered into a league of friendship,  
and resolved to live together. They  
came unluckily to a place where  
the fowlers were watching: the  
swallow, as soon as she saw them,  
flew away: but the poor goose, not  
being able to make use of her  
wings, was taken and killed.

The passage in the *Koran*, re-  
ferred to in the text, is the whole  
thirty-first chapter, which there-  
fore bears the title of *Lokman*.  
*Mohammed* speaks in his own

iel c. xii. (11) *Præfat. Erpen. Lokman. fab. p. 7.* (12) *Char-*  
iii. p. 227.

“ secure of our crowns, than they of their estates—  
 “ which descended from several monarchs to me, will —  
 “ when I am gone, to several others; who then w —  
 “ proud of what is uncertain in itself, and cannot at —  
 “ long? ”

Lohrasp. LOHRASP, or *Lohorasb*, was the successor of Key- —  
 and his near relation, that prince having no heirs male. —  
 thors, who have recorded the principal events which h —  
 under the reigns of the several princes of the first an —  
 race, differ in no part of their account so much as wh —  
 speak of the actions of this prince. For the reader's —  
 well as our own, we will first give, as succinctly as we —  
 story of this monarch's reign, according to *Mirkbond*; —  
 shall afterwards set down such variations as seem of —  
 importance, affixing the authors names from whom —  
 taken. *Lohrasp* was the nephew to king *Key-kaus's* b —  
 and was the next heir male of the royal line. He w *as* e —  
 king, and not without considerable opposition. His te —  
 was known to be severe and haughty; the grandees there —  
 were many of them for putting the sceptre into a milder ha

person at the beginning thereof, vehemently declaiming against irreligious persons and idolaters, such especially as despised the *Koran*, and lived in the errors of their fathers. He then makes God speak thus: *We inspired knowledge into Lokman, and taught him to give God thanks; he that returneth thanks to God for his graces, doth good to his soul; for God hateth the ungrateful, and praise is in all places due to him. Remember thou, that Lokman said to his son, O! my son, believe not that God hath equals; it is an exceeding great sin; we have commanded man to honour his father and his mother; his mother bringeth him forth with sorrow, and weaneth him at two years old: be not thou forgetful of God's benefits; honour thy father and thy mother; for thou shalt be one day judged before God.*

The rest of the chapter contains a great many excellent admonitions, which are all put into the mouth of *Lokman*, and consequently shew how high this philosopher stood in the opinion of *Mohammed*. To say the truth, *hammed* was a very artful person and took care never to run counter to popular opinions, where might be avoided. The character of *Lokman* was too established to be overturned; and therefore he very properly represented him as one who had long ago taught the doctrines which he now had to recommend. Hence, ever, it has come to pass that some commentators on the *Koran* have taught, that *Lokman* was a prophet; though we do not understand what *Mohammed* of that sage's having or gift of teaching (13).

(13) D'Herbelot, *biblioth. orient. art. Lokman*.

ad of this faction was *Zal-zer*, the father of *Ru-*  
eir cabals were in vain: *Lohrasp* carried it in  
all, and was declared king. As soon as he was  
throne, he determined with himself to raise his  
nd to extend his empire, by making war on both

In consequence of this resolution, he fixed his  
b, and took all possible methods for putting every  
best order in the eastern provinces of *Iran*. He  
nean time, his general *Gudarz*, with a puissant  
*hamah* or *Syria*, with orders to reduce the whole  
country under his power. *Gudarz* effectually  
master's expectation: he conquered all *Syria* as  
*cus*, and also *Palestine*, with the famous city of  
alled by the *Persians* the *habitation of the saints*.  
g king of the *Jews* submitted, and promised to  
for which he put as hostages into the hands of the  
eral several persons of quality, whom *Gudarz*  
caused to be slain. This provoked the *Jews* to a  
d gave *Gudarz* the opportunity he wanted of sack-  
m, where he treated the inhabitants with inex-  
elty, and, having loaded his soldiers with riches,  
ying into *Persia* with him a vast number of cap-  
; *Lohrasp* had two sons, the eldest called *Gushtasp*,  
named *Zaris*. The former was of a fierce, haughty  
but was at the same time warlike, and of great  
his young prince drew in many, who were fond  
to join him in a rebellion against his father; in  
d at first success, and gained over to him a very  
party. But *Lohrasp*, having drawn together all  
and done every thing in his power to engage the  
service, marched so briskly against his son, that  
dherents, fearing the fortune of the day in case of  
ndoned him by degrees; which he observing, be-  
ately to provide for his own safety, by retiring  
*stan*, in so distressed a condition, that he lived at  
ven unknown and unsuspected. Here, by a very  
t, he married the daughter of the reigning prince,  
eems, a custom in that country, that, whenever  
l a mind to dispose of a daughter in marriage, pu-  
was given, and the people assembled in great num-  
ben court, where being disposed into the best order  
ould allow, the king entered with his daughter,  
se hands was held in his, and, in the other, she  
en apple, enriched with precious stones. When  
dvanced into the middle of the place, the king let  
ughter's hand; and she, after walking round, and  
very body diligently, bestowed herself, and her  
apple

apple, on the man she liked best. It happened, not long after *Gushtasp*'s arrival in *Turquestan*, that the king determined to give his eldest daughter in marriage ; and, having brought her out into the court, after the manner before described, she, after looking a little about her, gave her apple to this unknown person. The grandees of *Touran* were inexpressibly vexed at seeing themselves despised by the princess for a stranger, whom they supposed of low birth. They therefore engaged the king to make a law, that, for the future, the princesses of *Touran* should have their choice only out of people of high quality, that the royal line might not be drawn into contempt. The king had still two daughters, as remarkable for their beauty, as for their birth. These were demanded in marriage by the two sons of a neighbouring and potent prince, to whom the king of *Touran* made no scruple of promising them, on this condition, that they would reduce under his obedience two lords who had revolted, and who committed great devastations throughout all *Touran*. The young prince, considering the difficulty of this task, had recourse to *Gushtasp*, of whose prowess they had sufficient proofs, and engaged him to be assistant therein. *Gushtasp*, as soon as he had undertaken to serve them, appointed an hunting-match, and invited the two brothers to be of the party : he also brought to the chace a small body of resolute friends. When they were assembled, he discovered to them his project, which was to go immediately to a certain castle, where, he was informed, the two rebel lords had an interview, and to storm it, before they could have any intelligence of their expedition. This was immediately agreed to, and instantly carried into execution. *Gushtasp* entered the place first himself ; and, having seized the rebels, put them into the hands of the two princes, who conducted them to court, and presented them to the king. The *Turkish* monarch was prodigiously pleased with this feat of arms, and very readily made good his promise to the princes, by giving them his daughters in marriage. A few days after, he caused great feasts to be celebrated, and appointed public tournaments ; wherein *Gushtasp* behaved himself in such a manner, that he carried the glory of the day from all who were present. The king, who had hitherto shewed him but little countenance, spoke to him on this occasion very kindly, and gave him the highest praises. *Gushtasp* took this opportunity of saying, that, if he had excelled in combats that were not in earnest, he had likewise been of some use in quelling the disturbers of the public peace. This struck the king's mind, who easily comprehended the meaning ; and, having diligently sought out the truth, made *Gushtasp* henceforward his favourite. It is to be observed, that, after the conquest of *Touran*

by

by *Key-kosrau*, though the people were left to live under their own laws, and their own princes, yet they were obliged to own the superiority of the monarchs of *Iran*, and to pay them a considerable tribute. *Gushtasp* persuaded his father-in-law, that this was at once dishonourable, and needless; and therefore advised him to throw off the yoke, by refusing tribute, and by making preparations for, and declaring war against *Lohrasp*, in case he should dispute his independency. This *Gushtasp* did to be revenged of his father, and from an apprehension, that, if ever he was discovered, the nobility of *Touran*, in a time of peace, would certainly deliver him up. *Lohrasp* was exceedingly surprised at the arrival of the *Turkish* ambassador in his court. He treated him, however, with great civility, and endeavoured to get out of him the true source of these extraordinary proceedings. The ambassador, at first, thought to put him off with trivial answers; but, on the king's pressing him, he acknowledged at last, that a certain stranger, who had married his master's daughter, was the true author of all this mischief. *Lohrasp* no sooner heard this, than he guessed it was his son, and immediately dispatched a messenger to inquire privately, whether it was so, or not. As soon as he was certain, that this new and dangerous enemy was his son *Gushtasp*, he took at the same time a most strange and most generous resolution; which was, to spare his people at the expence of his crown. He found he was grown old; he saw the ambition of his son was to be satisfied with nothing less than the diadem; and, as he knew he was brave and wise, though undutiful to him, he determined to resign to him his dominions; and, in order to this, he sent his younger son *Zaris* with the *tagi*, or ensign of the royal dignity in *Persia*, to his brother in *Turquestan*. *Zaris* took care to give his brother private notice of his arrival. *Gushtasp* went immediately to pay him a visit; and, being informed of his father's resolution, accepted the *tagi* or *tiara*, and caused himself to be solemnly proclaimed king of *Persia*. His father-in-law was at first prodigiously disturbed, conceiving that there was some treason against him in these proceedings; but, when he found things were really as they had been represented, he was overjoyed to the highest degree: and the nobility of *Touran* came in crowds to pay their compliments to the new king of *Persia*. These ceremonies over, *Gushtasp* took leave of his father-in-law, and, with his wife *Karathun*, set out for his own dominions, carrying with him a grand retinue, and a considerable number of camels loaded with riches. *Lohrasp* received his son *Lohrasp* with all the marks of tenderness and joy. *Gushtasp* retained with him at court for many years, and did nothing without his advice. At last the good old man withdrew to lead a solitary solitary life; life.



life; to meditate on the vanities of this world; and to contemplate the wisdom and goodness of God. A short time after he died, having first sent for his son, and given him, in his last moments, the most salutary counsels in respect to his own glory, and the good of his people. This *Lobrasp* was surname *Balki*, i. e. the *Balchian*, because he resided mostly at *Balk* or *Balch*, one of the antientest cities in his dominions <sup>p</sup> (L).

GUSH

<sup>p</sup> MIRKHOND. hist. sect. 15.

(L) It must be owned, that the foregoing account, taken from *Mirkbond*, is by no means agreeable to what other *Persian* authors have written on the same subject. In two of the most celebrated histories of this people, we find it recorded, that *Lobrasp* was the grandson of *Keykobod*, and that he was opposed by the *Persian* nobility, not for his cruelty or pride, as *Mirkbond* suggests, but because his father and himself had led their lives in privacy; whence it was believed he had not the capacity of reigning: it is also said, that he was the first *Persian* monarch who enacted martial laws, and obliged his troops to live like the rest of his subjects, according to the rules of equity and justice, and not as they had hitherto done, at free-quarter, and in contempt of both. He allowed his general officers, and governors of provinces, to give audience on a tribunal, raised one story from the ground, and railed round about, reserving to himself only this distinction, that he had a carpet or cloth of state thrown before his foot-stool. We are likewise told, that the name of the general, sent by this prince to invade *Syria* and *Palestine*, was *Raham*; and that he was

furnamed by the *Persians* *Bakht-nassar*, from whence the *Hebrews* framed the name of *Nebuchadnezzar*, and the *Greeks* *Nebuchadonosor*. We have also, on the same authority, the history of *Gushtasp's* flight, marriage, and succession to the throne of *Persia*; but we are likewise told, what little agrees with *Mirkbond's* history, that *Lobrasp*, within a short time after he resigned the throne, was besieged in the city of *Balk* by *Arjasp*, nephew of *Aphernasiab*, the famous *Turkish* monarch, who, after the town fell into his hands, caused the old king of *Persia* to be put to death, after he had reigned one hundred and twenty years (13). *Kbondemir*, the famous *Persian* historian, differs not only from *Mirkbond*, but the writers last cited; he says, that *Lobrasp* was the son of *Keykaus's* brother, and that he was elected on account of his extraordinary virtues: according to him, it was *Gudar*, who conquered *Palestine*, and was furnamed by the *Persians* *Bakht-Nassar*; which surname has occasioned such confusion among the *Hebrew* and *Greek* writers. As to the flight of *Gushtasp*, this writer says, that he retired to the court of a certain *Greek* prince, where he met.

(13) *Lebtarik. Tarir. Montekab.*



ASP, or *Kischasp*, the son of *Lohrasp*, succeeded *Gushtasp* with general applause: he was a prince of great strength

ng's eldest daughter, him *Kenaioum*, and, tells the story, pre-publicly with an ich is plainly subtile golden apple. In two rebellious lords, of two terrible mon- this *Grecion* prince, was, insisted should those who pretended ing princesses, who married.

of these was a fu- it, which had its den o very thick, that it ht almost impossible : it, in order to com- tructive animal: the a lion prodigiously h traversed the plain id tore to pieces all 1, whether of human attle. Two of the es of *Greece*, who nders to the daugh- king in whose court ed, were quite abash- propofals, despairing quest of these mon- consequently of the

However, they in- *htasp* of the answer d given them. *Gush-* offered them his af- l accordingly attack- onsters, killed them gave all the honour traordinary feats of the two *Greek* prin- procured for them they desired. Some his, *Gushtasp* grow- into the king's fa- prince asked him one

day how he passed his time. *Gushtasp* answered, that some- times he went a hunting; and that lately, as he was taking that diversion, he killed two extraor- dinary creatures. The king im- mediately understood what he meant, and, having caused the matter to be thoroughly inqui- red into, found that *Gushtasp* had slain the monsters; upon which he immediately made him his chief minister, as well as favour- ite; and, at his persuasion, re- fused to pay the king of *Persia* that tribute which he was wont to send him yearly, and also declared war against him. *Lob- rasp*, being informed of all this, immediately conceived it was his son who had influenced this king to such bold proceedings; and therefore, instead of pro- viding for the war, he sent his younger son with the tiara, or royal diadem of *Persia*, to *Gush- tasp*, as a pledge of his friend- ship, and a certain sign, that he intended him for his successor. On his return to his father's court, continues our author, the venerable old man went out to meet him; kissed his feet, ac- cording to the *Persian* custom in submitting to a sovereign; and, after tenderly embracing him, placed the crown upon his head with his own hands; after which he retired from the world, to lead a recluse life at *Balch*, where he was killed. The prophets *Jeremiab*, *Daniel*, and *Esdras*, were his cotemporaries (14). If we may believe the eloquent au- thor of the *Shah Nemeb*, or

(14) *Kbondemir*, in *Kbelassat*. *Al Akbar*.

strength and activity of body, of great wisdom, and extraordinary abilities of mind. He, leaving *Balch* to his father, went to reside at the antient metropolis of the kingdom, *Istachr*, i. e. cut out of the rock; which he adorned with many fine structures, and reigned there in peace and glory about thirty years. At the end of that space, there appeared, in his dominions, a very extraordinary person, who took upon himself the character of a prophet, and declared that he was sent by God to teach such as would listen to him, the right way: this person was *Zoroastres* of the *Greeks*, and the *Zerdust* of the *Persians*. As the history of this famous person is of very great consequence, we have found it necessary, to prevent confusion, to detach it from the reign of *Gushtasp*, and to deliver what hath been collected of this wonderful man, by authors of all nations, in a regular narration, with all the candour and impartiality we are masters of.

*Royal Chronicle*, *Balch*, at the time *Lobrasp* resigned the kingdom to his son *Gushtasp*, was esteemed by the *Persians* as the holy city, the fountain of their religion, and the place worthiest of their esteem, as *Mecca* is now by the *Mohammedans*; on this account therefore, *Lobrasp* made it the place of his abode, where, laying aside his royal robes, he put on the habit of a priest, applying himself wholly to devotion, in imitation of his predecessor *Gjemschid*, for the space of thirty years, till he was slain, as will be hereafter related, in a cloyster of his own building, which he called *Nau-bahar*, i. e. the new spring (15).

In this note we have mentioned two histories, besides that of *Mirkbond*; and shall here give the reader a short account of their authors, that he may be able to judge, in some measure, of the credit due to each. *Tarikh Montekheb* is the *Turkish* name of a translation of a *Persian* history; styled in that language *Tarikh*

*Khozideh*, i. e. the chosen chronicle, written originally in *Persian* verse, and afterwards reduced into prose by its author *Hamdallah Ben Abikekr Ben Ahmed Ben Nasser Al Masfousi Al Casvini*, i. e. native of the city of *Casbin*. It contains a general history from the creation to *A. H.* 730 (16). The book commonly cited under the title of *Lebtarik*, is properly called *Lobb Al Taovarikh*, i. e. the mirror of histories: it was written in the *Persian* language by *Jahid Ben Abdallathif Al Casvini*: it is divided into four books; the first, containing the life of *Mohammed*, and the twelve *Imams*; the second, the lives and reigns of the kings who governed before the introduction of *Mohammedism*; the third, the history of the reigning family in *Persia*; the fourth, an universal history of the dynasties prior to *Mohammed*; it comes down to *A. H.* 948, the author dying in 960, or in the year 1552, according to our account (17).

(15) *Pbirdausi in Sbab Nameh. Hyde rel. vet. Pers. c. 23. p. 302.* (16) *D'Hérault. biblioth. orient. art. Torikh Khozideh.* (17) *Idem ib. art. Lobb. Al Taovarikh.*

*The life of Zoroāstres, Zoroaster, or Zerdusht; extracted as well from Greek and Latin, as oriental historians.*

**I**F to be famous after death can afford any joyful sensation to the immortal spirit, that of this man, whether prophet, impostor, or philosopher, must needs receive high satisfaction from the wide extension of his fame, which has been diffused throughout the whole learned world, and subsisted even to latest ages. The *Greeks*, who were very inquisitive after the inventors of science, amongst the nations whom they stile barbarians, and from whom, notwithstanding, they drew all the learning they had themselves, have written so confusedly, and so obscurely, concerning *Zoroasters*, that it is hard to know how many famous men bore this name, when they lived, or for what they were eminent. *Arnobius* is thought to have reduced them to four; but such is the misfortune of all who have written about *Zoroaster*, that the sense of this very passage is disputed, some affirming, that *Arnobius* speaks but of three *Zoroasters*; others, that he mentions only two (K).  
How-

(K) In the text we have mentioned a passage from *Arnobius*, which has been very differently understood. This *Arnobius* was a rhetorician, and the master of the famous *Lactantius*; being converted to the christian faith, he wrote a large work, in a declamatory stile, against the *gentiles*; wherein there are many things contained of high use in respect to the history of learning among the antients; for though, as a christian, he wrote but indifferently, these books being composed soon after his conversion, and before he was well instructed in the faith; yet, as to heathen learning, he was a great proficient therein; and his authority, in such a case as this, must have consequently considerable weight. The passage, which has been so differently interpreted, runs thus:

*Age, nunc veniet quis super igneam zonam magus interiore ab orbe Zoroastres, Hermippo ut assentiamur auctori. Bactrianus & ille conveniet, cujus Ctesias res gestas historiarum exponit in primo, Armenius Hostanis nepos, & familiaris Pamphylius Cyri (16). Patricius, the famous collector of the Zoroastrian oracles (17), Gabriel Naude, a man of distinguished learning (18), and Kircher, who well understood these things (19), believe that *Arnobius* mentions here four *Zoroasters*; the first a *Chaldean*; the second a *Bactrian*; the third a *Pamphylian*; the fourth an *Armenian*. *Salmasius* will needs have the text read thus (20): *Age, nunc veniat, quæso, per igneam zonam magus interiore ab orbe Zoroastres, Hermippo & assentiamur auctori, Bactrianus, & ille conveniat, cujus Ctesias res gestas historiarum exponit in primo,**

(16) *Declam. contra gentes. eg. pour les grands hommes, &c.*

(17) *Comm. sup. crac. Zoroast.*

(18) *Apo-*

(19) *Obel. Pamphil.*

(20) *Exerc. Plinei.*

*Arme-*

However, four was certainly not too large a number, since authors undoubtedly mention many more. Of these we shall speak

*Armenius, Hostanis nepos, & familiaris Pamphilus Cyri.* It is evident, by these alterations, that *Salmasius* has got rid of one *Zoroaster*, though one would think he has introduced another; since, of the three *Zoroasters*, which he admits to be spoken of in this passage, the first is said to be an *Ethiopian*, or one coming from a country near the torrid zone; for so *Salmasius* expounds *per igneam zonam, & ab interiore orbe*; which *Ethiopian* or *Lydian Zoroaster Hermippus* makes a *Bactrian*; the second *Armenius*, nephew of *Hostanes*, of whose actions *Ctesias* gives us an account in the first book of his history; the third named *Pamphilus*, friend to *Cyrus*. *Ursinus*, from the same words, is positive that *Arnobius* mentions but two, exploding the *Bactrian Zoroaster* of *Hermippus*, and shewing, from *Ctesias*, that *Zoroaster* was not so antient as *Eudexus* fancied, but that he lived in the time of *Cyrus* (21). We are afraid our readers are already fatigued enough with these dry researches as to the *Zoroaster* of the *Greeks*: we hope, however, they will have patience enough to hear what we have to offer by way of apology for this profusion of quotations, of which, in the other parts of this *Persian* history, we have been as sparing as possible. Our reasons are these; first, in order to gain any credit for the history of *Zerduشت*, as written by oriental authors, there was a necessity of

destroying the credit which has been so long given to the *Greeks*; and, to do this, the best and shortest method was to shew what the *Greeks* had said, and what, from their writings, the most able of their disciples had been able to collect, which, we presume to say, is very little or nothing. Secondly, We thought it necessary to shew the reader, that, in order to make some sense of the varying stories of the antients in relation to *Zoroaster*, who, by the way, is called by a greater variety of *Greek* names, than he is in the oriental languages; though in them, as we have shewn, the orthography of his name is far from being settled; I say, we thought it convenient to shew, that several *Zoroasters* have been supposed, in order to the distribution of the several stories about him. After all, the candidates for the honours bestowed on the true *Zoroaster*, may be reduced to two, the *Chaldean* and the *Persian*; and the very ingenious Mr. *Stanley* has, with great impartiality, divided these honours between them. But, thirdly, our history of *Zerduشت* will set this matter in its true light, by shewing that there is in reality but one *Zoroaster*. If it be inquired, how the *Chaldean* magi came to derive themselves, and their doctrines from this *Persian*; and how this is to be reconciled to that chronology, which hitherto has been approved by all the learned, and sets the *Chaldean*

(21) In *Zoroast.*(22) *Chaldaea Philology*, p. 4.

iccinctly as we can : the first is thought to have been  
*n* : *Suidas* calls him an *Assyrian* ; and says also, that  
 uck dead by fire from heaven <sup>t</sup>. It is very probable,  
 s the same *Zoroaster* spoken of by *Dion Chrysostom*,  
 have appeared in fire <sup>u</sup>. The second was a *Bactrian*,  
 s, whom *Justin*, and the authors who follow him,  
 mporary with *Ninus* the *Assyrian*, by whom he was  
 l in battle, and slain <sup>x</sup>. He is reputed to have been  
 or of magic ; and is said by *Arnobius* to have contest-  
 'inus, not only with steel and strength, but by ma-  
 , and the occult sciences of the *Chaldæans* <sup>y</sup>. The  
 a *Persian*, as *Laertius* informs us <sup>z</sup> ; *Clemens Alex-*  
 stiles him a *Mede* <sup>a</sup> ; *Suidas*, a *Perfo-mede* <sup>b</sup> : but  
 eak darkly and ambiguously. The fourth was a  
 n, commonly called *Er*, or *Erus Armenius*. Con-  
 is *Zoroaster*, *Clemens Alexandrinus* quotes *Plato*, af-  
 hat he began a book thus : ' This wrote I *Zoroaster*  
 is, by descent a *Pamphylian*, dying in war ; and, be-

oce Ζωροάστους.

ontra gentes.

from. lib. i.

\* Orat. Boristh.

\* Lib. i.

\* LAERT. in procem.

\* CLEM.

<sup>b</sup> In vocibus Μάγοι, Ἀστρονομία,

far higher ; we shall  
 at, in the first place,  
 t accountable for the  
 of others : the *Greek*  
 ew not what to call  
 where to place him ;  
 r. *Stanley* justly ob-  
 The same name it is,  
 some call *Zabratis*,  
*Vazaratas*, others *Za-*  
*ers Zaran*, others *Za-*  
 all which are but se-  
 orruptions from the  
 or *Persian* word, which  
 ks most generally ren-  
 roaster (22)." What  
 can be expected from  
 ers ? But then, se-  
 st this should seem an  
 swer, we allege, that  
 was not the institutor  
 gi, nor the author of  
 gion, which we shall  
 rove at large ; and

this, as we conceive, occasioned  
 the great confusion about *Zoro-*  
*aster* : it was a received opinion,  
 that he was the founder of ma-  
 gism ; it was easily discoverable,  
 that magism was as antient as the  
 days of *Abraham*, and that it  
 was the religion of *Chaldæa* : it  
 was natural enough therefore,  
 for such as looked upon *Zoro-*  
*aster* to be the institutor of the  
 magian doctrines, to say with  
 assurance, that he lived in these  
 times ; but then, discovering  
 from the *Persian* records, at  
 what time he truly lived, they  
 chose, rather than abandon their  
 former opinion, to make two  
*Zoroasters* ; the first a *Chaldæan*  
 or *Assyrian*, cotemporary with  
*Ninus* ; the second a *Persian*,  
 flourishing in the reign of *Da-*  
*rius Hystaspis*.

(22.) *Chaldaic Philosophy*, p. 4-

V.

C c

\* ing

‘ing in *Hades*, I learned of the gods.’ He is reported, by the same author, to have risen again after being ten days dead; and to have told strange things which he had seen in that space <sup>c</sup>. The fifth was a native of *Proconnesus*, mentioned by *Pliny* <sup>d</sup>. Some have imagined, not without reason, that he is the same with *Aristeus* the *Proconnesian*, mentioned by *Suidas* to have had an art of letting his soul go out of his body, and return as often as he pleased <sup>e</sup>. The sixth lived at *Babylon*, at the time *Pythagoras* was carried thither by *Cambyses*, as we are told by *Apuleius* <sup>f</sup>. As the *Greeks* made several *Zoroastres*, so they placed them in different ages of the world: *Justin* makes him thirteen years older than *Sardanapalus* <sup>g</sup>; *Eudæxus*, cited by *Pliny*, placed him six thousand years before the death of *Plato* <sup>h</sup>; *Plutarch* makes him flourish five thousand years before the war of *Troy* <sup>i</sup>. Some authors, mentioned by *Suidas*, fix him five hundred years before the *Trojan war* <sup>k</sup>; *Apuleius* <sup>l</sup>, *Iamblichus* <sup>m</sup>, *Porphry* <sup>n</sup>, *Clemens Alexandrinus* <sup>o</sup>, and *Agathias* <sup>p</sup>, place him where he ought to be placed, about the time of *Cyrus*; and *Pliny*, discoursing on this very subject, says, that the most accurate writers were of opinion, he lived a little before *Xerxes* <sup>q</sup>. But however they might differ in circumstances, they all agreed in paying him great honours: *Plato* <sup>r</sup>, *Aristotle* <sup>s</sup>, *Plutarch* <sup>t</sup>, and *Porphry* <sup>u</sup>, acknowledge him to have been a person of extraordinary learning. *Pliny* tells us, that he laughed the same day he was born; that his brains beat so hard, that they lifted up the hand laid upon them; which was a presage of his future sagacity: he adds what is very extraordinary, that he lived in the deserts twenty years, upon cheese so mixed, that it did not grow stale <sup>v</sup>. *Serlinus* draws his character in few words: he was, says he, *optimarum artium peritissimus*; in the best arts most skilful <sup>w</sup>. *Apuleius* styles him, *omnis divini arcani antistes*, the chief doctor in all divine mysteries: and adds, that he was the preceptor of *Pythagoras* <sup>x</sup>: *Agathias* tells us, he lived under *Hystaspes*; and that he was the author of magism among the *Persians*, changing their old religion, and introducing new opinions <sup>y</sup>. *Dion Chrysostom* says more of him than any of these writers, and from better authority, since what he delivered he had from the

<sup>c</sup> PLATO. polit. lib. x. c. 16. <sup>d</sup> Hist. nat. lib. xxx. c. 1. & l. vii. <sup>e</sup> Sub voce *Ἀρίστειος*. <sup>f</sup> Florid. ii. <sup>g</sup> Ubi supra. <sup>h</sup> Hist. nat. l. xxx. c. i. <sup>i</sup> De Iside & Osiride. <sup>k</sup> Sub voce *Ζωροάστρης*. <sup>l</sup> Florid. ii. <sup>m</sup> In vita Pythagoræ. <sup>n</sup> Ibid. <sup>o</sup> Stromat. l. v. <sup>p</sup> Hist. lib. ii. <sup>q</sup> Ubi supra. <sup>r</sup> In Alcibiade. <sup>s</sup> In libro de magia, citante LÆRT. in proem. <sup>t</sup> De Iside & Osiride. <sup>u</sup> In vita Pythagoræ. <sup>v</sup> Hist. nat. l. xxx. c. i. <sup>w</sup> Cap. i. <sup>x</sup> Florid. ii. <sup>y</sup> Hist. lib. ii.



*Persians* themselves, as we shall hereafter have occasion to shew <sup>b</sup>. *Ctesias*, an author universally condemned, was, in all probability, more in the right about *Zoroaster* than those who have answered him, since we know, from *Arnobius*, that he affirmed him to have lived under the reign of *Darius Hy-  
staspis*, and spent the first book of six, which he wrote on *Persian* affairs, in delivering his history <sup>c</sup>. The sum and conclusion of all we have hitherto said, is this, that, except *Ctesias* and *Dion Chrysostom*, all the antients who have written concerning *Zoroaster*, knew little about him more than this, that he was a very learned and wise man, and the principal of the magi; in respect to which, *Eusebius* indeed says, that he wrote a book, which, from the citations he has given us, seems to have contained the chief doctrines of the *Persian* religion <sup>d</sup>.

THE oriental writers are somewhat better agreed, in relation to this wonderful man, whom they call *Zerdusht*, *Zaradusht*, *Zaratusht*, and *Zard-husht*; for they, generally speaking, acknowledge that he flourished in the reign of *Gushtasp*. The author of *Lebtarikh*, indeed, says, that some old writers confound him with *Dobak* or *Zobak*, one of the *Pischdadian* princes <sup>e</sup>; but all the *Persian* historians, who are to be supposed best acquainted with the affairs of their own nation, speak of him, not as the author, but as the reformer of the magian religion, which, they say, he performed by the assistance of *Gushtasp* (L). With respect to his family; the common opinion

<sup>b</sup> Orat. Boristhen.    <sup>c</sup> Contra gentes.    <sup>d</sup> Præpar. evangel.  
<sup>e</sup> D'HERBELOT. biblioth. orient. art. Zerduscht.

(L) Some *Arabian* writers have endeavoured to insinuate, that what they call the religion of the fire-worshippers, is not of great antiquity; but all impartial authors agree in rejecting this notion, and admit that magism began very early, nay, even before the time of *Abraham*: certain it is, that the oldest book extant in the world favours this opinion; for thus speaks *Job* in his protestation of his integrity, and his fervent declarations, that he had always held the true faith, and done all the good he could: “If I beheld the sun,

“when it shined, or the moon  
“walking in brightness, and  
“my heart hath been secretly  
“enticed, or my mouth hath  
“kissed my hand, this also were  
“an iniquity cognisable by the  
“judge; for I should have de-  
“nied the God who is above  
“(2).” Nothing can be clearer than this, nor can any thing more fully prove, that this heresy was as old as the *Persians* make it, who affirm that *Kejomaras*, their first king, was the author of their religion; and therefore of old they affected much to call themselves *Kejo-*

(2) *Job* xxxi. 26.



nion of the *Persian* and *Arabic* writers is, that he either was a *Jew*, or went very early into *Judea*, where he received his educa-

*marfians*, or *Kejomartbites*. But the point they chiefly laboured, in respect to antiquity, was the persuading themselves, and others, that their religion was the religion of *Abraham*. It would be no difficult matter to shew the probable source of this opinion, which we have also touched elsewhere; but as this work is intended for a body of history, and not a collection of critical inquiries, we chuse to insert here some extracts from a celebrated *Arabian* history of the religions of the east, rather than to amuse our readers with conjectures of our own, “The *Persian* kings in general, says this writer, adhered to the religion of *Abraham*, and their subjects were always of the religion of their prince; there was likewise a chief or high-priest, reputed the wisest of wise men, from whose mandate there was no appeal, and whose sentence was never reversed, the same reverence being shewn to them, as we heretofore shewed unto our caliphs.” A little after, he says, “The peculiar doctrine of the magi was the duality of the spiritual nature, which they affirmed to be good and evil, virtuous and wicked, benevolent and destructive; these natures they distinguished, by calling the one light, and the other darkness, or rather, in their own terms, *Yezdan* and *Abriman*. Hence it came to pass, that their whole religion, and all the questions of the magi, turned on these two

points, the explication of light being mixed with darkness, and of light freeing itself from darkness.” Some pages farther, the same author speaks thus: “Though the magi affirm these two principles, yet the most antient of them did not think themselves under a necessity of affirming, that both existed from eternity; on the contrary, they held only light itself existent, and that darkness was produced; but in accounting for this, they were sometimes at a loss; however, they constantly asserted, that they received these doctrines from wise men and prophets, among their ancestors; first, from *Kejomaras*; secondly, from *Zervan the Great*; thirdly, from another prophet, whose name was *Zerdusht*. The *Kejomartbites* insist, that *Kejomaras* is the same with *Adam*, wherein they agree with some *Indian* and *Persian* chronologers; yet they are contradicted by others skilful in that art. The *Kejomartbites* also affirm, that their great master established the opinion of two spiritual beings, *Yezdan* and *Abriman*, acknowledging the former to be eternal and self-existent, and owning the latter to be produced and created, and that after this manner: *Yezdan*, i. e. God, said in himself, Unless I am opposed, how shall it be, i. e. how shall my glory arise? which thought produced darkness, which is opposite to light;

on under one of the prophets, with whom he lived as a ; and, emulous of his glory, set up for a prophet after-himself <sup>f</sup>. Who this prophet was, is not well agreed ; by *Elias*, others *Exra*, and some again, one of the disciples of *Jeremiah*. Doctor *Prideaux* thinks *Elias* was too late and *Exra* too late ; he therefore fixes upon *Daniel* <sup>g</sup>. *Hyde* inclines to *Exra* <sup>h</sup>. How true the whole of the story is, is hard to say, since the *Mohammedans* are all great enemies to *Zerduſht* ; and, if we take a part of their evidence, ought to take the whole ; and then it will stand thus : he left the service of the *Hebrew* prophet, because, having been seduced and cheated him, the holy man prayed God to strike him with a leprosy ; which accordingly followed : if so, then *Zerduſht* must have been the same with *Gebazi*, the servant, of *Elias*, but *Elisba* ; and, consequently, the credibility of the whole tale will be destroyed. The *Perſees* in *India* pretend that *Zerduſht* was originally a *Chinese* ; that his father's name was *Eſpintaman*, and his mother's *Dodo*. But in this they are mistaken ; for, as to his genealogy, we are not at all mistaken, since it is thus set down in the book of *Sad-der* ; *Zerduſht* was the son of *Purthaſp*, who was the son of *Piteraſp*, the son of *Hitcheraſp*, the son of *Thechſhuneſch*, the son of *Eſpintaman* <sup>i</sup> : hence *Zerduſht*, being frequently called the son of *Eſpintaman*, the *Perſees* in *India* mistook him for his immediate parent ; whereas, indeed, he was only his remote ancestor. He first took upon him the character of a prophet, in the province of *Aderbayagjan*, which was always the residence of the fire-priests, as we have already shewn. *Khondemir* gives us this account of his turning prophet : he says, that *Zerduſht*, from his great skill in astrology, discovered, that a great prophet was to arise, not inferior to *Moses*, whose law all the world was to obey : he from thence took it into his head, that he must needs be that prophet : upon this, he retired into a cave, and revolving these things in his mind, a

BU MOHAMED MUSTAPHA in vita Gushtasp, apud Hyde t. Perſarum, p. 313. MEGIDI in Zinato l'Magjalis, apud Hyde, p. 315. <sup>g</sup> Connection of the Old and New Testament, book iv. p. 213, 8vo. <sup>h</sup> Relig. vet. Perſar. c. 24. <sup>i</sup> Idem, p. 312.

t ; and then began the controversy which has since existed between them (3).” a point tolerably well established, that the religion of the *Perſians* is as antient as their monarchy. *Kejomaras* to have instituted that religion he came to reform ; so that it may pass for a point tolerably well established, that the religion of the *Perſians* is as antient as their monarchy.

(3) *Sbariſſani* apud *Hyde* relig. vet. Perſar. c. 22. p. 294.

light suddenly appeared, being no other than an illusion of the devil, who, conversing with him out of the midst of the fire, *Zerduſht* no longer doubted that he had received the mission of prophecy, but immediately set about a book, containing a system of diabolical doctrines, which he called *zend*; and, having finished it, he made it his business to go about the world, teaching this new religion, and erecting fire-temples\*. There is certainly a great deal of truth in what this writer says; but, we presume, his notion of the devil's appearing in the fire, and dictating diabolical doctrines to *Zerduſht*, is a stroke of *Mahomedan* zeal, and not much to be depended on. That *Zerduſht* really retired into a cave, and there studied and composed his *zendevastā*, is certainly true; and that, in this cave, he gave himself up to prayer and contemplation, imbellishing it with a great number of curious symbols, is acknowledged, and may be proved: but that he was either prompted by the devil, or acted from a spirit of imposture, is what we dare not assert, since his doctrines, if we except his permission of incest, which, however, is no-where found in his writings, and is fixed on him only by his enemies; we say, his doctrines, if we except this, do not seem calculated at all for supporting the empire of *Satan*: and, if we may believe the divines, and a greater than all divines, the devil is too wise to do or teach any thing which may destroy his own kingdom. We shall content ourselves, therefore, with observing what has not been observed before, that the Almighty had a peculiar favour for the *Persians*, and even for *Darius Hystaspis*, the patron of *Zerduſht*; and spoke many things by his prophets, as we shall prove at the bottom of the page, insinuating his care, that they should not be deceived in the first and principal point of a religion, which, it is agreed, *Zerduſht* made it his business to fix, beyond dispute (M). How long he remained in this cave, or how

\* D'HERBELOT. biblioth. orient. art. *Zerduſcht*.

(M) To clear the memory of *Zerduſht*, we shall shew here, first, that the Almighty spoke of and to *Cyrus*, as of and to a prince acquainted with him the true God; and never reproaches either him, or his people, with idolatry. Thus the prophet *Isaiab* having, with wonderful eloquence, displayed the power of God, and assured his countrymen, that, after all their sufferings, which their sins would

bring upon them, he would yet turn again, and remember them in mercy, and raise up a deliverer for them; which was *Cyrus* king of *Persia*; "This, saith the prophet, is the God that saith to *Jerusalem*, Thou shalt be inhabited; and to the cities of *Judah*, Ye shall be built; and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that

ooks he wrote there, is not very certain : we are that he brought twelve volumes to *Gushtasp*, each

f *Cyrus*, He is my and shall perform asure ; even saying *Salem*, Thou shalt and to the temple, ation shalt be laid. the LORD to his to *Cyrus*, whose I have holden, to ions before him ; loose the loins of open before him ved gates, and the not be shut ; I will hee, and make the aces strait ; I will eces gates of brass, funder the bars of I I will give thee s of darkness, and es of secret places, ayest know, that I which call thee by am the God of or *Jacob* my ser-, and *Israel* mine re even called thee ne ; I have furna- tho' thou hast not (4)." This re- phesy, which does our to *Cyrus*, was an hundred years ; born ; and sure- ge can prove any e of this prophecy ent to shew, that idolater. We are are, that there is it the clofe of what this glorious mon- as been construed but we can easily, same time, fully

prove, that it ought not so to be understood ; the expression is this : *I have surnamed thee, though thou hast not known me.* The meaning of which, we say, is this ; that God gave him the title of his *shepherd*, and his *anointed*, and actually employed him as the minister of his will, before *Cyrus* knew any thing of the matter : but how does this shew he was an idolater, or that he worshiped not the true God, though he was unacquainted with the *Jewish* dispensation, and knew not that God by the name of *Jehovah* ? After the taking of *Babylon*, *Daniel* certainly explained all these prophecies to *Cyrus* ; and shewed him, that while he believed himself acting only in consequence of the schemes he had formed, he was indeed fulfilling what God had foretold of him ; in all which he was furthered and assisted by the divine power, particularly in his amazing strata- gem for taking of *Babylon*, by altering the course of the great river, which, in the prophecy before quoted, *Isaiab* had distinctly foretold, making the Almighty speak thus, *That saith to the deep, Be dry, and I will dry up rivers.* As soon as *Cyrus* was acquainted with these prophecies, he readily testified his obedience to *Jehovah*, and his sincere belief, that he was the only true God, as appears by his edict for restoring the *Jews*, which begins with these remarkable words : " Thus saith *Cyrus*

(4) *Isaiab* xlv. 26. xlv. 1—6.

each of which contained an hundred skins of vellum : but this will be the less wondered at, if we consider, that the antient *Persian* character took up a great deal of room ; and *Zoroaster*

“ king of *Persia*, *Jehovah*, God  
 “ of heaven, hath given me all  
 “ the kingdoms of the earth,  
 “ and he hath charged me to  
 “ build him an house at *Jeru-*  
 “ *salem*, which is in *Judab*.  
 “ Who is there among ye of all  
 “ his people ? His God be with  
 “ him, and let him go up to *Je-*  
 “ *rusalem*, which is in *Judab*,  
 “ and build the house of *Je-*  
 “ *hovah*, God of *Israel*: he is  
 “ God, who is in *Jerusalem* (5).”  
 We suppose there needs no com-  
 mentary to prove, that *Cyrus*  
 was now acquainted with *Jeho-*  
*vah*, and was convinced, that  
*Jehovah*, who revealed himself  
 to the *Hebrews*, was the only  
 true God, or, as *Cyrus* himself  
 styles him, God of heaven. The  
 very king, of whose reign we  
 are now speaking, *viz.* *Gush-*  
*tasp*, knew all this as well as  
*Cyrus* ; for, in his decree relating  
 to the temple of *Jerusalem*, we  
 find these words : “ That which  
 “ they have need of, young bul-  
 “ locks, and rams, and lambs,  
 “ for the burnt-offerings of the  
 “ God of heaven, wheat, salt,  
 “ wine, and oil, according to  
 “ the appointment of the priests  
 “ which are at *Jerusalem* ; let it  
 “ be given them day by day  
 “ without fail, that they may  
 “ offer sacrifices grateful unto  
 “ the God of heaven, and pray  
 “ for the life of the king, and  
 “ of his sons (6).” But the  
 close of this decree is yet strong-  
 er : “ God, who hath caused his  
 “ name to dwell there, *i. e.* at

“ *Jerusalem*, destroy all kings and  
 “ people that shall put their hand  
 “ to alter, or to destroy this house  
 “ of God at *Jerusalem*. I *Darius*  
 “ have made a decree : let it be  
 “ done with speed (7).” But  
 let us return a little to *Isaiab*,  
 and mark what God says of him-  
 self, after the long description  
 given by him of the power and  
 empire of *Cyrus* : “ I am *Jeho-*  
 “ *vah*, and none else ; there is  
 “ no god besides me ; I girded  
 “ thee, *i. e.* *Cyrus* ; though thou  
 “ hast not known me, *i. e.* by  
 “ my name *Jehovah* ; that they  
 “ may know from the rising of  
 “ the sun, and from the west,  
 “ that there is none besides me ;  
 “ I am *Jehovah*, and none else ;  
 “ I form the *light*, and create  
 “ *darkness* ; I make *peace*, and  
 “ create *evil* ; I, *Jehovah*, do  
 “ all these (8).” It is most evi-  
 dent, that this declaration was  
 made in regard to the errors  
 which had crept into the magian  
 religion, in respect to *light* and  
*darkness*, and the powers presi-  
 ding over them. That *Zerdusht*  
 rectified these errors, and expressly  
 taught what is declared in the  
 text, that there was one self-  
 existent Being, author of *light*,  
 and of *darkness*, of *good*, and of  
*evil*, is acknowledged by antient  
 and modern authors, by the  
 friends and enemies of *Zerdusht*,  
 nay, by dean *Prideaux* himself,  
 who yet loads him with re-  
 proach, and never mentions him  
 but by the opprobrious name of  
*impostor* (9).

(5) *Exra* i. 2.  
 xlv. 5, 6, 7.  
 & seqq.

(6) *Exra* vi. 9.  
 (9) *Connect. of the Old and New Testam.* part i. book iv. p. 212.

(7) *Exra* vi. 12.

(8) *Isaiab*

not only deliver the principles of his religion, but also his history, and the rudiments of most sciences, therein, as shall have occasion to shew hereafter, when we come to particularly of that book, and of its contents. In the time, we need not wonder, that he retired so long from the world, or chose a cave for his abode, since works of this kind require silence and composure. The antient prophets and much in deserts; that is, in unfrequented places. Pythagoras, and other philosophers, had their cells, whither they retired, to avoid the noise and tumult of the world; and did all this without reproach. And why should Zoroaster's cave be made the strong proof of his being an impostor? I shall shew, that his retiring to a cave was highly commendable, if the instructing mankind may be esteemed so (N).

As

(1) Porphyry has quoted an oracle, which, he says, was produced at Delphos, of a very extraordinary nature; it runs thus:

*Chaldees and Jews are wise in worshipping self-begotten God, of all things king.*

These *Chaldees* were the *magi*, which we can easily prove from the learned writer, viz. Laertius, who speaks thus (10): "It is said, that philosophy had its original from the *Barbarians*, since among the *Persians* were *magi*; among the *Babylonians* or *Assyrians*, the *Chaldeans*; among the *Indians*, the *gymnosophists*; and among the *Celts*, the *druids*." In this Laertius quotes Aristotle; nay, Porphyry himself had the highest esteem for the *magi*, as he describes them thus: "Among the *Persians*, those wise men who were employed about Divinity, and served him, were called *magi*. Laertius, on the authority of Aristotle, or

the author of the treatise of magic, speaks of the manner in which they lived: *They refrain, says he, from rich attire, and from wearing gold; their garments are mostly white; they bed the ground; their food nothing but herbs, cheese, and bread; their chief employment is praying to God, and exhorting men to live uprightly.* Dion Chrysostom, the most polite writer among the *Greeks*, corrects the errors of his countrymen with respect to those *magi*, in these words: "The *Persians* called those *magi*, who were employed in the service of the gods; but the *Greeks*, being ignorant of the meaning of that word, apply it to such as are skilled in magic, a science unknown to the *Persian sages* (11)." These *magi* were not only the scholars, but the masters of Zoroaster or Zerdusht; they flourished long before his time, and he doubtless acquired the rudiments of that knowledge, which he afterwards so much improved, from them. Dion Chrysostom has very happily set down what from good autho-

(10) *In prem. hist. dogm. & vit. philosoph.*

(11) *Orat. Berisben.*

As our design, in this section, is to follow the oriental historians, we think it necessary to insert here what is delivered by

rities he learned in relation to *Zoroaster*. "It is reported, says that admirable writer, that, through love of wisdom and justice, he, *i. e.* *Zoroaster*, withdrew himself from men, and lived alone in a certain mountain; that afterwards leaving the mountain, a great fire, descending from above, continually burned about him. Upon this the king, with the prime nobility of *Persia*, came and prayed with him to God; that he was unhurt by the fire; delivered himself in terms, which discovered more than human wisdom, exhorting the people to be cheerful, and to offer certain sacrifices, as if God had come with him to that place; thenceforward he conversed not with all men, but with such only as were most addicted to truth, and, by reason of their studies, more capable of the knowledge of the gods, whom the *Persians* stile *magi* (12)." Having thus learned from an unbiased author, what it was that led *Zoroaster* to mountains and deserts, let us next see what we can discover as to his employment in his cave. But, before we proceed to quote authorities on this head, let us observe, that, according to all the accounts we have hitherto had of the *magi*, they were very indifferently fitted to act in subserviency to an impostor, such as *Zerduشت* has been reported; for they were spiritual people, who sought not power

and wealth, but wisdom and truth; they resemble rather the baptist in his coarse cloathing, and his simple diet, than those who are to be seen in the courts of kings, prostituting religion to private ends, and unworthily taking the name of God in vain, to gratify the pride of mortals. In our account of the *Persian* religion, we have given *Zerduشت*'s rule for the clergy of all ranks; and from thence it evidently appears, he thought not of erecting an empire over the consciences of men, for the aggrandizing the priesthood, which, among the *Persians*, was hereditary; but endeavoured to make his priests superior to other men by the single method whereby one man can excel another, *viz.* through purity of morals, and improvement of the understanding (13). Such a scheme as this needed neither conjuring nor fanaticism to recommend it; and therefore, *prima facie*, it should seem, that a man of *Zerduشت*'s character retired to a cave for the sake of privacy and silence, and not to raise devils, or coin lying fictions: these are fit works for illiterate and ambitious men, such as *Mohammed* was, but not for *Zerduشت*. It so happens, however, that we have some proof of this great man's employment in his cell. *Porphyry* tells us, that *Zoroaster*, first among the *Persians*, did consecrate a natural cave in the mountains, in honour of *Mittra*, the king

(12) *Orat. Beristhen.*

(13) See above, p. 162. in not.



by the *Persian* historians, relating to the appearance of *Zerduſt*, when he firſt took upon him the character of a prophet, and demanded from *Gushtaſp*, and his ſubjects, the obedience due to a meſſenger from God. In regard to this, we

“ and father of all ; ſignifying  
 “ by this cave the world framed  
 “ by *Mitbra*, by the other things  
 “ diſpoſed within it, in fit diſ-  
 “ tances, the elements and quar-  
 “ ters of the world (14).” The  
 very learned *Celfus*, as we find  
 him quoted by *Origen*, gives us  
 alſo an account of theſe caves  
 in theſe words : “ The *Persians*,  
 “ ſays he, in their *Mithrian*  
 “ rites, repreſent ſymbolically  
 “ the twofold motion of the  
 “ ſtars, viz. of thoſe ſtiled  
 “ fixed, and of the planets, and  
 “ the paſſage of the ſoul through  
 “ them. To demonſtrate this,  
 “ they ſet up a ladder, on the  
 “ aſcent of which there were  
 “ ſeven gates, with the eighth at  
 “ the very top ; the firſt of  
 “ lead ; the ſecond of tin ; the  
 “ third of braſs ; the fourth of  
 “ iron ; the fifth of a mixed  
 “ maſs ; the fixth of ſilver ; and  
 “ the ſeventh of gold. They  
 “ attributed the firſt to *Saturn*,  
 “ the ſlowneſs of that planet’s  
 “ motion being intimated by  
 “ the lead ; the ſecond to *Venus*,  
 “ on account of the ſoftneſs  
 “ and brightneſs of tin ; the  
 “ third being of braſs, than  
 “ which nothing is more ſolid  
 “ or durable, to *Jupiter* ; the  
 “ fourth to *Mercury*, becauſe,  
 “ like iron, he is ſuited to all  
 “ ſorts of labours, from whence  
 “ profit may be drawn ; the fifth,  
 “ becauſe of its mixture, vari-  
 “ ableneſs, and irregularity, to  
 “ *Mars* ; the fixth to the moon ;  
 “ and the ſeventh to the ſun, be-

“ cauſe of the likeneſs in their  
 “ colour to ſilver and gold (15).”  
 Here is a great deal of philo-  
 ſophy, but no witchcraft or en-  
 thuſiaſm, in theſe representa-  
 tions ; and if *Zoroaſter* be con-  
 demned either as a magician or  
 impoſtor, on account of the fur-  
 niture of his cave, what will be-  
 come of our makers of orreries ?  
 We will conclude this very note,  
 with obſerving, that the moſt ju-  
 dicious *Dion Chryſoſtom*, whom  
 we have ſo often quoted and  
 commended, knew well the folly  
 and falſhood of the *Greeks*, in  
 what they reported of the reli-  
 gion of the *Persians*, and of  
 their conſecrating horſes to the  
 ſun (16). They were far, ſays  
 he, from fancying the chariot  
 of the ſun, the moſt ſublime  
 ſpectacle in nature they were  
 acquainted with, the ſupreme  
 charioteer, who put the univerſe  
 in motion, and ſtill guides it.  
 Of this ſubject, not *Homer*, not  
*Hefiod*, but *Zoroaſter*, and the  
 magi his diſciples, taught by  
 him, have ſung in ſtrains wor-  
 thy of the glorious theme. But  
 all their diſcourſes are to be in-  
 terpreted in a very different man-  
 ner, nay, directly oppoſite from  
 the comments of our writers.  
 They acknowledge, that the  
 director of the univerſe is inac-  
 ceſſible and inſcrutable ; they  
 compare the motions of the ſun  
 and moon to horſes under direc-  
 tion ; but, as to horſes conſe-  
 crated to them, the *Greeks* have  
 reported numberleſs fables.

(14) In *ant. nympha*.  
 (16) *Orat. Beriffen*.

(15) *Celfus apud Origen, contra Celfum, lib. vi.*

have a copious relation, written by a *Persee*, from authentic memoirs of antient times, preserved by the judicious doctor *Hyde*; the substance of which, as it never appeared before in our language, we hope will be well received, though, doubtless, it stands in need of great allowances, as to the miracles mentioned in it, and other things: however, the fabulous history of the *Persians* is at least as well worth knowing as the conjectures of western authors on this subject, which are often as improbable, and always as uncertain. Thus then proceeds our author: ‘In this reign flourished *Zerduſht* the prophet. He, coming into the presence of *Gushtasp*, informed him of his commission, in these terms: I am a prophet, sent to thee by the most wise God; and this book, *viz.* the *zendaveſta*, I brought from paradise: also he gave me this cassock, and this girdle, saying, Put on this cassock, and gird thyself with this girdle, that thy soul may be delivered from *Gehenna*, and that thou mayest find salvation: go also and propagate the true religion throughout the world. When *Gushtasp* had heard this message from the prophet, he said, But how shall I know, that thou art really a prophet, and came to me from the most high God? for without a sign, the truth of what you say cannot be known; neither ought a religion to be received till it be supported by miracles: if, therefore, thou art truly a prophet, shew us some sign, that I may know, and be assured, that thou art a messenger of God. When *Zerduſht* heard what the king demanded, he, in compliance therewith, wrought the following miracle: he planted before the gate of the palace a cypress-tree, which grew, in a few days, so wonderfully, that it was near ten fathoms in girth, and full ten in height; and, in the top of this tree, he erected a summer-house. When the king had beheld this miracle, he was convinced; and determined, in his mind, to embrace the religion of *Zerduſht*. He was, however, advised to call for certain wise men, who might dispute with *Zerduſht*. This was accordingly done; but they could not convince him; on the contrary, *Zerduſht* prevailed. These, however, hating him, devised this method for his destruction: *Zerduſht* had his lodgings in the palace; and, as often as he went out, he left his keys with the porter: this porter they corrupted, and engaged him to be silent, and not discover any thing they did. They then made use of him to gain entrance into the lodgings of *Zerduſht*, when he was abroad; and, when they had so done, they threw into his wardrobe, put into his book *zend*, and into his cloakbag, all sorts of unclean and impure things; such as the bones of cats and dogs, and the hair and nails of dead bodies: these they scattered amongst his things. Which

when they had done, they went out, shut the doors carefully, and returned the keys to the porter. *Zerduſht*, in the mean time, walked in the ſimplicity of his heart, praifing God; but his enemies conſidered not this. They immediately addreſſed themſelves to the king, to this purpoſe: This wicked man, *viz.* *Zerduſht*, is employed every night in diabolical practices; by which, O king, thy heart will be inevitably inſnared, unleſs thou wilt inſtantly ſend ſome of thy guards to ſearch his apartments, that thou mayeſt be certified whether theſe things be ſo or not. The king ſent hereupon his guards to the apartments of *Zerduſht*, to ſearch them, and to bring all things they found in them before him. This accordingly was done; and all ſorts of unclean things, ſuch as the bones of dogs and cats, the hair and nails of dead bodies, were found in his cheſt of cloaths, his book of *zend-evaſta*, and in his cloakbag. The king, ſeeing all this, turned to *Zerduſht*, and ſaid, in an high paſſion; How is this, thou profligate; and what is it thou haſt been doing? *Zerduſht* heard his accuſers, and the king, patiently, and without emotion. At laſt, he thus answered for himſelf; O king, all thou ſeeſt, I know nothing of, neither belongeth it to me. Then the king called for the porter; and having examined him, the king threw from him the book *zend*, and commanded *Zerduſht* to be ſhut up in priſon. Thus, notwithſtanding his innocence, *Zerduſht* was thruſt into confinement; which he endured chearfully, ſtanding all day in one poſture, praying to and praifing God, without receiving any ſuſtenance whatever. It happened ſhortly after, that a black horſe, of which the king was particularly fond, was taken in an odd manner, its fore-feet ſhrinking up to its belly in ſuch a way, that the creature fell down to the ground, and could no way be raiſed up. The maſter of the horſe, called in the *Persian* language, *Mih-mard*, when he came, as he was wont, into the ſtables, and perceived what had befallen the king's favourite ſteed, he went immediately, and acquainted *Gushtaſp*. The king no ſooner heard it, than he went in perſon to the ſtable; and, having viewed the horſe, called for the wiſe men who had engaged him to imprifon *Zerduſht*, and deſired them to contrive immediately ſome remedy for this extraordinary malady of the horſe; which they were unable to do, and confeſſed as much to the king. When *Gushtaſp* found this, he grew very uneaſy, becauſe he valued his horſe extremely. On the fourth day, the porter went to ſee *Zerduſht* in priſon: of him *Zerduſht* inquired news, and why he came not before to viſit him. The porter told him, the court was much diſturbed on account of a miſfortune which had befallen the king's black courſer.

courser. *Zerduſht* bid the porter tell the king, that, when he  
 ſhould be released out of priſon, he would quickly reſtore  
 his horſe. The porter ran with this news to the king, who,  
 as ſoon as he was informed thereof, ſent for *Zerduſht* out of  
 priſon, and carried him with him to the ſtable. *Zerduſht* ſeeing  
 the condition the horſe was in, turned to the king, and ſaid,  
 Sir, this is no eaſy matter, but, on the contrary, a cure very  
 difficult to be performed. One thing, however, I have to  
 deſire, that what you wiſh may be effected; it is this:  
 That you believe with your whole heart, that the religion  
 I taught you is true, and came from God; which if you do  
 ſincerely, I ſhall be able to reſtore your ſteed; otherwiſe, it  
 muſt remain in the ſtate it is in. Then the king, ſtruck  
 with the awful ſteadineſs of *Zerduſht*, believed according as  
 he deſired. Upon which the prophet, advancing to the  
 black horſe, ſtoked his right fore-foot with his hand;  
 whereupon the fore-foot immediately withdrew out of the  
 belly of the horſe, and hung in its natural poſition. Then  
*Zerduſht*, turning to the king, ſaid, It is neceſſary, ſir, that  
 both your ſons come hither, embrace the religion I have  
 taught, and promiſe to make war on infidels for the propa-  
 gation of this religion. Then came inſtantly *Baſbuten* and  
*Iſphendiſar*, the ſons of *Gushtaſp*, and embraced the religion  
 of *Zerduſht*, as he had deſired. Upon this the prophet went  
 again to the horſe, and with his left-hand ſtoked the horſe's  
 left fore-foot, which immediately the creature extended in  
 its natural ſtate. Then turned *Zerduſht* to the king, and  
 ſaid, Sir, it is ſtill neceſſary, that *Ketayun*, the mother of  
*Iſphendiſar*, ſhould embrace this religion. Then *Gushtaſp*  
 ſent one of his attendants, with *Zerduſht*, to the palace; and  
 the prophet, being come into the queen's preſence, addreſſed  
 her thus: O thou, matron of matrons, whom God hath  
 preferred above all women, and raiſed high above your ſex,  
 by giving thee *Gushtaſp* for thine huſband, and *Iſphendiſar*  
 for thy ſon, like whom there is none upon the earth; be-  
 hold now the king of kings, and thy ſon *Iſphendiſar*, have  
 embraced, and with their whole hearts believe, the truth of  
 the religion I have taught; it is neceſſary, O queen, that you  
 alſo receive and believe it. Then answered *Keytayun*, What-  
 ſoever my huſband and my ſon believe, that alſo will I em-  
 brace and believe. Then *Zerduſht*, returning to the black  
 horſe, put up his prayers; and, ſtoking with his right-hand  
 the right hind-foot, it was reſtored to its natural ſtrength.  
 Then *Zerduſht*, turning to the king, ſaid, You ſee your  
 horſe has recovered three legs; it is neceſſary, for the re-  
 covery of the fourth, that you interrogate your porter, and  
 get the truth out of him, that the innocent may not be  
 blamed,

if the porter told the truth, then the horse  
 or, or otherwise remain in the state it did.  
 ordered the porter to be brought, and  
 ly threatened, that he might discover  
 ing unclean and abominable things  
 t. The porter, dreading the  
 besought him to grant him his  
 promised, he then opened the  
 ds: Four of these wise men,  
 your, that I was afraid of re-  
 ve me a bribe, and taking the keys  
 at your majesty has heard and seen.  
 heard all that the porter had to say, he  
 sorry; and made a long apology to *Zerduſht*  
 he had done him, in causing him to be so long  
 d, without any grounds at all, beseeching him to  
 and forgive it. Then the four wise men were  
 on a gibbet; and *Zerduſht*, having lifted up his hands  
 er, stroked with his left-hand the left hind-leg of the  
 which immediately fell from his belly, and rested on  
 and, as it used to do; so that quickly after the beast  
 id stood up on all his feet. At this the king greatly  
 , treating *Zerduſht* with greater honour and respect  
 er, causing him to be placed on a golden seat; him-  
 . the king, believing the book *zendevaſta*, and live-  
 xact conformity to its precepts. It is reported, that  
 ne after this king *Gushtasp* applied himself to *Zer-*  
 nd said, There is one thing that I desire of thee; and  
 it so earnestly, that I hope you will not refuse it,  
 you grant me this request, then shall I be thoroughly  
 , that thou art a prophet sent unto me by the most  
 OD. *Zerduſht* desired the king, that he would ex-  
 mself, that he might apply to God for the gratifica-  
 the king's will. Then king *Gushtasp* said, My de-  
 is, that, while I am yet alive, my soul may be satis-  
 to its future state, by beholding the joys of heaven,  
 may be certain concerning them, and at ease. More-  
 desire that I may know all things that shall pass till  
 of judgment, with the same exactness as I know  
 resent. 3dly, I desire, that, in all the wars I wage  
 unt of religion, my body may remain as it is; and I  
 invulnerable. 4thly, I desire, that my soul may  
 e to exist to the day of resurrection; and that I die  
 ill. The prophet of God, hearing this, answered, I  
 tainly put up my prayers to the Creator of all things;  
 doubt I at all, but that the most high God will grant  
 ou have desired. But your four requests must be  
 yielded

yielded to four different persons, since it belongs to God  
 alone to enjoy them all at once: do you, therefore, consider  
 who these persons shall be; and I will put up prayers, that  
 one of your requests may be granted to each. Then king  
*Gushtasp* desired for himself, that he might be permitted to  
 behold his place in paradise, and take a distinct view of all  
 that was therein. He likewise mentioned three other per-  
 sons, on whom the remaining blessings should be bestowed.  
 Then *Zerdusht*, being satisfied, retired to his own lodgings,  
 and spent the whole night in prayers and praises to God,  
 beseeching him, that, if it were possible, all these things  
 might come to pass. The next day, when light appeared,  
 and the sun displayed his beams on the tops of the moun-  
 tains, it came into the mind of *Zerdusht* to consecrate the  
 four following things; viz. wine, a rose, a cup, and the  
 kernel of a pomegranate. And, after he had consecrated these  
 by prayer, having the sacred twigs in his hand, he presented  
 the wine to *Gushtasp*; and, as soon as the king had drank  
 thereof, he fell down, as if in a deep sleep, and continued  
 for three days and three nights in the same position, his soul,  
 within that space, ascending into heaven, and beholding there  
 the joys of the blessed. At the end of three days he awaked;  
 and, going to *Zerdusht*, besought him to pardon his incre-  
 dulity. Then the prophet gave to *Gjarnasp* the rose which  
 he had consecrated; which he no sooner smelt, than he knew  
 all things that had passed, all that had happened from the  
 beginning, and which were to happen, and which should  
 happen to the day of resurrection. Then *Zerdusht* gave milk,  
 in the cup, to *Bijstater*, the son of *Gushtasp*, who, on drink-  
 ing thereof, was made immortal. As to the fourth thing,  
*Ishtardis*, having eaten the kernel of the pomegranate, had  
 his body rendered as invulnerable as brass. After this, the  
 religion of *Zerdusht* spread, and was propagated every-where,  
 all men readily yielding belief thereto, excepting *Argis*  
 king of *Turkey*, who embraced a noth<sup>1</sup>.

THE great desire all people have to magnify the princes  
 who have ruled, and the prophets who have taught them, hath  
 doubtless encouraged the *Persians* to propagate a multitude of  
 strange things in relation to *Zerdusht*. The foregoing long  
 quotation is sufficient to shew the nature of their notions, and  
 to excite us from making any further transcripts from their  
 books. Let us return therefore to the story of propagating his  
 doctrines.

THE two reigning heresies before the birth of *Zerdusht*,  
 were *magism* and *zoroastrianism*. The latter was far less gross than

<sup>1</sup> E. Ed. rarril. cui tunc Shah-nama-dicit.



mer; and consequently there required more care to professors from going over to the opposite religion; history informs us, and the experience even of our own centuries it manifest, that the bulk of mankind embrace easily superstition than truth. Hence it came to pass, the *Zabians* gained ground in *Persia*, and multitudes, many of the common people, were fallen into wrong notions of the Deity, and into gross errors in their manner of worshipping him, living also in continual fear of the evil spirit, they conceived to be the enemy of their species, and the natural disturber of the world. *Zerdusht* took pains to root these notions, and to make the people easier than they were, by inspiring them with reasonable opinions. He Zerdusht's doctrine. taught them, that the Supreme Being was independent, and distinct from all eternity; that *light* and *darkness*, *good* and *evil*, were continually mixed, and in a continual struggle, through any impotency in the Creator, but because such is his will, and because this discordancy was for his glory; in the end, there would be a general resurrection, and a final retribution, wherein such as had done well, and lived according to the law of God, should go, with the angel of light, into a realm of light, where they should enjoy peace and happiness for evermore; and those, who had done evil, should go, with the angel of darkness, everlasting punishment in a realm of obscurity, where no ray of light or mercy shall ever reach them; that thenceforward light and darkness shall be in a perpetual state of mixture to all eternity. He took great pains to impart to his disciples of all the attributes of the Divinity, especially of his wisdom and his justice; in consequence of which he assured them, that they had none to fear, but themselves, because nothing could render them unworthy of the divine favour, but their vices. Of all virtues, he esteemed the *Greeks* called *philanthropy*, and the apostles *brotherly love* the greatest; for which reason he exhorted all his followers to acts of charity and beneficence, sometimes alluring them by promises, at other times driving them, as it were, by threatenings. The *credenda* of his religion were not numerous, nor perplexed, though, according to the mode of the time, he sometimes made use of parabolic relations; as for example, when he taught, that, on the fourth day after death, the soul came to the bridge *Tchinavar*, and was there met by angels *Mibr-Izad* and *Reshu-Izad*, who weighed in the balance the good and evil actions of the soul attempting to pass; in case the former prevailed, then it went safely over the bridge; if the latter, it was thrown thence into *Gehenna*, that is, into the region of darkness, where the souls of the wicked are



are punished<sup>m</sup>. That this is really a parabolic description, and not a literal account of what is to happen after death, we suppose appears from the very face of the relation; for it cannot be supposed, that *Zerduſht*, who was indisputably a very wise and learned man, and who took pains to make all his disciples so, should nevertheless attempt to impose upon them so absurd a thing as this, taken in a literal sense; viz. that a spirit, divested of matter, should travel over a bridge lying across hell, and leading to heaven; and that, after weighing his actions in a pair of scales, the good angel should either lead him over safe, or the bad one push him down: this is absolutely incredible. But that he should make use of these terms to insinuate, that the effects of our good and evil deeds transcend the grave, and either lead us to everlasting rest, or plunge us into never-ending misery, is easy to be understood, and might as easily have been believed. In the book *Sad-der*, which is a compendium of the doctrines of *Zerduſht*, collected in his own words, this description of the state of the dead is placed in the first chapter; and, in the second, it is thus applied: Men, who believe the religion of *Zerduſht*, will be afraid not only of great, but of small sins; for, since all are weighed and numbered, and, according to the preponderating of this or that scale, they are to be happy or miserable for ever, whoever thinks of this will be afraid of adding weight to the left-hand scale, and earnestly desire to heap meritorious actions into that on the right-hand; because his all rests on this trial. This is sound divinity, and very intelligible, where the mind is unprejudiced; otherwise it is easy to ridicule the *soul-supporting bridge*, and the *action-weighing angels*, and consequently to expose *Zerduſht*, not only as a wicked, but as a weak impostor. But to proceed: he carefully instructed those who heard him, and directed them to instruct all who would believe in his religion, that no man ought to despair of the mercy of God, or suppose that it was too late for him to amend. He declared, that though we had a faculty of distinguishing between good and evil, yet that man has no conception of the value which God sets on our actions, nor how far the intention may sanctify even a trivial act; wherefore even the worst of men may hope the divine favour from repentance and good works. This he exemplified by another parable, which is also recorded in the book *Sad-der*, and which runs in these words: “It is reported of *Zerduſht*, the author of our religion, that  
 “one day, retiring from the presence of God, he beheld the  
 “body of a man plunged in *Gebenna*, his right foot only  
 “being free, and sticking without. *Zerduſht* thereupon cried

<sup>m</sup> *Sad-der*, part i.

out, What is this that I see? and wherefore is this man in this condition? He was answered, This man, whom you see in this condition, was formerly the prince of thirty-three cities, over which he reigned many years, without doing any one good action; for, besides oppression, injustice, pride, and violence, nothing ever entered his mind; and, though he was the scourge of multitudes, yet, without regarding their misery, he lived at ease in his palace. One day, however, as he was hunting, he beheld a sheep caught by the foot in the thicket, and thereby held at such a distance from food, that it must have perished. This king, moved at the sight, and alighting from his horse, released the sheep from the thicket, and led it to the pasture. Now, for this act of tenderness and compassion, his foot remains out of *Gehenna*, though his whole body be plunged therein for the multitude of his sins. Endeavour therefore to do all the good thou canst, without fear or apprehension; for God is benign and merciful, and will reward even the smallest good thou dost <sup>a</sup>." These hints of his doctrine, compared with what has been already delivered in speaking of the religion of the antient *Persians*, cannot but be sufficient to show the general import of *Zerduſht's* scheme of religion. As to exterior rites, he altered the old method of burning fire on the tops of mountains, and in other places, under the open sky, engaging his followers to erect *pyrea* or fire-temples throughout all the dominions of *Persia*, that this symbol of the Divinity might not, at every turn, be liable to be extinguished. He gave them likewise a liturgy, which they hold to have been brought to him from heaven; and therefore refuse to make alterations therein, though the language, in which it is written, is long ago grown obsolete, and is very little understood by the priests themselves. The priests, or, as we stile *The magi* <sup>of three</sup> *m*, the magi, were, according to his institution, of three *ranks*: the first consisted of the ordinary or parochial clergy, *ranks*. *Dr. Prideaux* very significantly terms them. Their duty was to read the holy offices daily in the chapels, and, at certain fixed and solemn times, to acquaint the people with the contents of *Zerduſht's* books, and to paraphrase on and explain them. In these parochial chapels there were no fire-altars, but stoves only, before which their devotions were performed. The next degree of their clergy had the superintendency of these ordinary priests, and were to them what bishops are to us. These too had their churches, in which were altars, where a fire was continually kept, there being a certain number of the inferior clergy appointed to attend them, who, by four at

<sup>a</sup> *Sad-der*, part v.

a time, waited constantly near the altar, to supply it with fuel, and to assist such devout persons as resorted thither with their advice, and their prayers. Above these was the archimagus, *magus, or i. e. the high-priest, or, as the Persians stiled him, the mubadan.* Zerdusht himself assumed this office, and resided in the city of *Balch*, where he governed his magians, and instructed them in all sorts of learning. As the austerity of his own life, and his extensive knowlege, supported him in the high reputation he had gained among his cotemporaries, he recommended, as we have seen in the rules given by him for the conduct of the archimagus, the same behaviour, and the same application to study, unto his successors. These injunctions were, for many ages, pursued by them, and was the reason that they were admitted into the king's councils, sat with him in judicature, and had the education of the heirs of the crown; infomuch that *Pliny* tells us, in this time, *this religion was received by many nations, and bore sway in the east over the king of kings.* It remains now, that we give an account of the book of the laws still extant among the *Persees*, and indubitably written by *Zerdusht*, whether he was a prophet, or impostor; for, as to the remaining actions of his life, and his immature death, they belong to the reign of *Gushtasp*, and shall be accordingly taken notice of therein.

*Zerdusht's book, or the zendevasta.* ZERDUSHT's book, containing the institutes of his religion, is stiled *zend*, or *zendevasta*, usually pronounced *zund*, and *zundavastaw*, which is not a *Persian*, but an exotic word, signifying a *tinderbox*; its author, in compliance with the oriental custom of giving all important treatises allegorical names, having pitched on this to express the nature of his book, which was to inspire its readers with divine zeal. He likewise caused it to be stiled the book of *Abraham*, intimating, that it contained the doctrines held by that patriarch. It is written, not in the ordinary *Persian* character, but in the old *Perfic*, called from thence, among the ordinary *Persees*, the *zund* character. The very learned *Dr. Thomas Hyde* proposed to the world the publishing a correct edition of it, with a *Latin* translation; but meeting with no encouragement to undertake so laborious and expensive a work, the world has been deprived of the sight of this great curiosity. It was originally written in two hundred skins, and consists of one-and-twenty parts, or different treatises, all comprehended under the general title of *zend*, or *zendevasta*; which is the reason that we have had in *Europe*, so many different accounts of this book, and its contents. For the sake of the people who profess this religion, and who have, notwithstanding, no knowlege at all either of

the *zend* character, or of the language in which that book is written, a very learned priest has taken the pains to make a compendium thereof in modern *Persian*, which is the book *sad-der*, so often quoted by us from the *Latin* version published by Dr. *Hyde*, and annexed to his *impartial history of the religion of the antient Persians*. This learned critic is of opinion, that *Zerduſht* did not originally intend to have made this book consist of any more than two parts, *viz.* the *zend* and *pazend*, resembling the *mishna* and *gemara* in the *Jewish talmud*; the first containing the liturgy and principal doctrines of his religion; the second a commentary on them, explaining and shewing the rationale of them: but, as new adversaries rose up daily, and other occasions required new treatises, *Zerduſht* continued to write them, and to add them to his *zendevaſta*, which still retained the general title of the volume. Amongst the pieces comprehended under that title, there is one bearing the title of *Zeratuſht-nama*, i. e. *the history of Zerduſht*, which is no other than his life, written by himself. This, that it may be more generally known, has been rendered into the common *Persian* by the priests who published the book *sad-der* <sup>p</sup>. The celebrated Dr. *Prideaux*, speaking of this book, acknowledges, that the rules and exhortations to moral living are written very preſſingly, and with sufficient exactness, excepting only in one particular, which is that of incest; for this, he says, is wholly taken away by *Zerduſht*, who teaches, that nothing of this nature is unlawful; but that a man may not only marry his sister, or his daughter, but his mother; and he very justly observes, that this is such an abomination, that, though all things else were right in that book, this alone were sufficient to pollute it. But, in support of all this, the doctor does not quote either the book itself, or its compendium the book *sad-der*, or any other treatise written by an avowed *Persee*, but the authorities of *Diogenes Laertius*, *Strabo*, *Philo Judæus*, *Tertullian*, and *Clemens Alexandrinus* <sup>q</sup>. It is but reasonable, that we should suspend our belief, till we have a decisive account of this matter, especially if we consider, that, in other respects, these authors are frequently mistaken. It may indeed be urged, that incest was commonly practised by the *Persian* kings (if we give intire credit to the *Greek* historians); but, admitting this to be so, it is no direct proof, that *Zerduſht* allowed it, any more than the contrary practice of the *Persees* at this day is a demonstration, that he did not allow it. As to the rest of the contents of this book, we shall not insist farther on them here, because it would lead us into

<sup>p</sup> Hist. relig. vet. Persarum, c. 25, 26.    <sup>q</sup> Connection of the hist. of the Old and New Testament, part i. book iv. p. 223, & seqq.



account of this extraordinary person  
said, by credible authors, to have  
pre-

firming  
words of  
head  
in-  
“ things, and engaged to study  
“ the *Arabian* and *Chaldean*  
“ learning, by certain books in  
“ both those languages, which  
“ came to my hands, not acci-  
“ dentally, but, questionless, by  
“ the disposal of God in favour  
“ of my studies: hear the in-  
“ scriptions, and you will be-  
“ lieve it. These *Chaldaic*  
“ if I ought to call them  
“ and not treasures, are  
“ of *Zoroaster*, *Aben-*  
“ *Melchior*, magi, in  
“ those things which are  
“ faulty and defective in the  
“ *Greek*, are read here perfect  
“ and intire. There is also an  
“ exposition, by *Chaldaic* wise  
“ men, concise, and somewhat  
“ obscure indeed, but full of  
“ rare mysteries, and curious  
“ learning. There is, besides, a  
“ book of the *Chaldaic* theo-  
“ logy, with a copious and ad-  
“ mirable discourse of the wis-  
“ dom of the *Persians*, *Grecians*,  
“ and *Chaldaeans* (24).” *Ficinus*,  
to whom he directed this letter,  
found these books after his de-  
cease, but so worn and illegible,  
that nothing could be made of  
them. Some of these oracles,  
which escaped the injuries of  
time, were first published at *Paris*  
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*Paris*, 1607. But *Franciscus Pa-*  
*tricius*, having greatly enlarged  
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the wis-  
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a treatise on agri-  
book of visions  
all the works  
the *Greeks*, his  
most considerable,  
them there are still  
could we be sure  
genuine; but *Per-*  
expressly, that some  
cretics, boasting of  
works of *Zoroaster*,  
to deceive the world;  
they believe what they  
deceived themselves;  
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rice of *Mirandula* gave  
yet extant some repu-  
the following account  
uscript in his own pos-  
I was, says he, for-  
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*ebius, præp. evang.* (21) *In voce Zoroaster p. 15.* (22) *Hist. nat.*  
1. (23) *In vita Plotini.* (24) *Epist. ad Ficinum.*

too long a digression from the thread of our history ; inquisitive reader will find, at the bottom of the page farther accounts relating to the works of *Zoroaster* (O).

(O) In this note we shall speak of *Zerduſt's* writings : and, that we may do this clearly, we will conſider them, firſt, as they are known to the *Perses*, and oriental nations in general ; ſecondly, as they are known to the *Greeks*.

The *zendevaſta*, as we have ſaid in our text, is divided into one-and-twenty treatiſes, each called by the *Perses* *Nefick*, or, broadly pronounced, *Nuſk*, i. e. a part. Every one of theſe treatiſes has its proper title ſuited to the ſubject of which it treats. Thus *pazend*, which is the name of the ſecond treatiſe, ſignifies the prop or buttrels of the *zend*, becauſe it comprehends the reaſons ſupporting the doctrines delivered in the firſt part, called ſimply the *zend* ; the ſixteenth treatiſe is that called *zerduſt-nama*, or the life of *Zerduſt*, mentioned in the text. Dr. Hyde, who, like a generous man, deſired that all the world ſhould partake of the treaſures he had in his hands, publiſhed the contents of this book, in hopes they might ſo far move the curioſity of the public, as to enable him to publiſh the book itſelf. It contains forty chapters, and about an hundred and forty pages ; wherein the whole myſtery of *Zerduſt's* character as a prophet, and the methods made uſe of by him for propagation of his religion, are ſet forth at large (17). The twentieth treatiſe in the *zend-*

*vaſta* is called *bixiſhk-na* the book of phyſicians, it treats of the virtues of and how they may be. Thus the writings of contain not only the but the learning, of the and therefore he recom it to all his ſucceſſors in ſice of high prieſt, to be maſters of all uſeful knowledge. As the book *zend* is the the *Perses*, ſo, to ex right or juſt thing, the *zendaver*, i. e. permitted *zend* ; and an evil action call *na-zendaver*, i. e. not permitted by the book *zend*. *lapb* ſignifies a zealous but *zend-chuan*, which, rendered, is a reader of the ſignifies not a common but him who reads it in the riſh-church ; ſo that it is valent to what the *Jews* *chacham*, and the *Moham* *imam*. As to the notice *Curtius*, of the magi ſi their prayers, it is not, ſpeaking, true, though have a particular tone of proper to the recital of prayers, in which they with the modern *Jews*, perhaps with many other nations (18).

As to what the *Greeks* of *Zoroaſter's* writings, it ſicult to ſay what ought believed : *Euſebius* ſpeaks collection of phyſics written this great man ; and quotes thence the following deſcri

(17) *Hiſt. vet. Perſar.* c. 24. p. 329, 330.

(18) *Ibid.* p. 332.



ill conclude our account of this extraordinary person  
 rving, that he is said, by credible authors, to have  
 pre-

attributes, affirming  
 e the exprefs words of  
 " God hath the head  
 wk ; he is the first, in-  
 ble, eternal, unbe-  
 indivisible, most like  
 the charioteer of every  
 one that cannot be  
 the best of things  
 he wisest of things  
 e is moreover the fa-  
 equity and justice,  
 ht, self-existent, in-  
 perfect, omniscient,  
 sole ruler of nature  
*Suidas* ascribes to him  
 s of nature, one of  
 ones, five of the wis-  
 he stars (21). *Pliny*  
 rote two millions of  
 which *Hermippus* wrote  
 ies, a treatise on agri-  
 d a book of visions  
 , of all the works  
 by the *Greeks*, his  
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 ries (23). The fa-  
 e of *Mirandula* gave  
 yet extant some repu-  
 the following account  
 cript in his own pos-  
 I was, says he, for-  
 sen off from other

" things, and engaged to study  
 " the *Arabian* and *Chaldean*  
 " learning, by certain books in  
 " both those languages, which  
 " came to my hands, not acci-  
 " dentally, but, questionless, by  
 " the disposal of God in favour  
 " of my studies : hear the in-  
 " scriptions, and you will be-  
 " lieve it. These *Chaldaic*  
 " books, if I ought to call them  
 " books, and not treasures, are  
 " the oracles of *Zoroaster*, *Aben-*  
 " *ezra*, and *Melchior*, magi, in  
 " which those things which are  
 " faulty and defective in the  
 " *Greek*, are read here perfect  
 " and intire. There is also an  
 " exposition, by *Chaldaic* wise  
 " men, concise, and somewhat  
 " obscure indeed, but full of  
 " rare mysteries, and curious  
 " learning. There is, besides, a  
 " book of the *Chaldaic* theo-  
 " logy, with a copious and ad-  
 " mirable discourse of the wis-  
 " dom of the *Persians*, *Grecians*,  
 " and *Chaldeans* (24)." *Ficinus*,  
 to whom he directed this letter,  
 found these books after his de-  
 cease, but so worn and illegible,  
 that nothing could be made of  
 them. Some of these oracles,  
 which escaped the injuries of  
 time, were first published at *Paris*  
 by *Lewis Tillet* in 1563, with  
 the commentaries of *Gemistus*  
*Platbo* : the same were after-  
 wards translated, and with the  
 comment of *Psellus* published at  
*Paris*, 1607. But *Franciscus Pa-*  
*tricius*, having greatly enlarged  
 them by excerpts from *Proclus*,

*ius, præp. evang.* (21) *In voce Zoroaster p. 115.*  
 (23) *In vita Plotini.*

(22) *Hist. nat.*  
 (24) *Epist. ad Ficinum.*

predicted the coming of the Messiah; and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken: nay, farther, it is affirmed, that the wise men out of the east, recorded by the evangelist, to have come to *Bethlehem*, and there worshiped our Saviour on account of his star, which they had seen in their own country, were the disciples of *Zerduſht* (P). Some of the learned indeed, slighting this rela-

Matth. ii. 1.

*Hermas*, *Simplicius*, *Damascius*, and *Arnobius*, sent them into the world with an accurate translation of his own. From him our ingenious countryman, Mr. *Stanley*, took them; and published them with the commentaries of *Pletho* and *Pfellus*, at the end of his *Chaldaic* philosophy, in 1661 (25).

(P) The wisdom of the east was not only a scripture-phrase, but used also by the best profane authors, who knew very well, that notwithstanding the boasting of the *Greeks*, science came originally from that other corner of the world. It is a common, but no very probable opinion, that they were kings who visited our Saviour in his cradle; tho' they might indeed come from a king, that is, from the king of *Persia*, to inquire for the Messiah. That they might come, as some have insisted, from *Arabia*, is true, because *Arabia* lay in their way; but that the magi came from another country than *Persia*, in which they always flourished, is what cannot easily be believed: but that these magi, or wise men, went into *Judea*, in pursuance of *Zerduſht*'s prophecy, is a point to be proved, not by us indeed, who have not seen the *zendevasta*; but,

even without seeing it, we shall be able to justify what we have said in the text, and defend ourselves from the imputation of superstition, if we can but produce probable authorities. *Sheristani*, whom we have more than once quoted, in his history of the religions of the east, says expressly, that *Zerduſht* prophesied in his *zendevasta*, that in later times there should arise a man called *Oſbanderbegha*, i. e. *hominis mundi*; which differs little from the title Christ often gives himself of the *son of man*, of whom *Zerduſht* prophesied, that he should teach the world true religion and justice; that, for a time, his kingdom should be oppressed by the devil; but in the end this righteous person should triumph, and establish peace and happiness upon earth (26). To this let us add a very extraordinary passage from the travels of M. *Tavernier*: "They give," says he, three children to their prophet; and though they have not hitherto appeared in the world, their names are, however, settled. As he passed the river, say they, *ab ipso ceciderunt tres seminis genitilis guttæ*, which are preserved to the end of the world: that God shall send

(25) Vide preface to the *Chaldaic* oracles, vol. vi. *Persar.* c. 31. p. 383.

(26) *Sheristani apud Hyl.*

relation, have fixed on *Balaam's* prophecy<sup>s</sup>, in order to account for that event; and hence, without doubt, it happened, that

\* HYDE hist. relig. vet. Persar. p. 384.

“ a virgin for whom he has a  
 “ favour, into the same water,  
 “ who, *per receptionem primæ*  
 “ *guttæ*, shall be impregnated,  
 “ and bring forth a son, who  
 “ shall be called *Oushider*; he  
 “ shall appear in the world with  
 “ great authority, and shall  
 “ oblige it to receive the law  
 “ of his father, and shall dis-  
 “ course with much eloquence,  
 “ and confirm what he says with  
 “ miracles. The second, who  
 “ shall be called *Oushiderma*,  
 “ shall be conceived in the same  
 “ manner; he shall second his  
 “ brother in his designs, and  
 “ shall assist him in preaching;  
 “ he shall stop the course of the  
 “ sun ten days, to force, by  
 “ that sign, the belief of the  
 “ people whom he teaches. The  
 “ third shall be conceived by the  
 “ same mother, in the same  
 “ way; his name shall be *Sen-*  
 “ *noiet-hotius*; he shall come in,  
 “ to the world with greater au-  
 “ thority than either of his bro-  
 “ thers, that he may reduce all  
 “ nations to the true religion;  
 “ after which shall be the gene-  
 “ ral resurrection, when the  
 “ souls in heaven, and in hell,  
 “ shall return, and take posses-  
 “ sion of their bodies; the  
 “ mountains, and all the metals,  
 “ shall then melt, and, sinking  
 “ into the gulf of hell, shall  
 “ fill it up; so that the man-  
 “ sions of the devils shall be  
 “ ruined. After this great  
 “ change, the earth shall be  
 “ plain and pleasant, and men

“ shall live happily therein,  
 “ praising God, and his pro-  
 “ phet (27).” Dr. Hyde ob-  
 “ serves very judiciously, that these  
 “ three sons represent the three  
 “ states of the Messiah; his na-  
 “ tivity, when his coming was  
 “ published to the world by va-  
 “ rious means; his ministry, while  
 “ he continued upon the earth,  
 “ preaching, and doing miracles;  
 “ and his second advent, when he  
 “ shall judge the world in righte-  
 “ ousness, and his saints shall re-  
 “ joice and sing (28). But the  
 “ strongest evidence of this mat-  
 “ ter is the testimony of the fa-  
 “ mous *Abul Pharajius*, who writes  
 “ thus: “ *Zorodost*, or *Zerdust*,  
 “ the preceptor of the magian  
 “ sect, began to teach in *Ader-*  
 “ *bayagjan*, or, as some say, in  
 “ *Affyria*. He taught the *Per-*  
 “ *sians*, that our Lord Christ  
 “ would manifest himself, com-  
 “ manding them to carry him  
 “ gifts, telling them, that, in  
 “ the latter times, a virgin  
 “ should conceive without the  
 “ help of man; and that, when  
 “ she should bring forth, a star  
 “ should appear shining in the  
 “ day-time, in the middle of  
 “ which the figure of a virgin  
 “ should be seen. You there-  
 “ fore, O my children, having  
 “ notice of his birth before all  
 “ other nations, when ye see  
 “ that star, follow it, which  
 “ will direct you to the place  
 “ where he is born; adore him,  
 “ offer him your gifts; for he  
 “ is that Word which established

(27) *Tacern. voyag. tom. i. lib. iv. p. 435.*  
 §. 31. p. 383.

(28) *Hist. rel. vet. Persar.*

that so learned a man as *Hornius* was of opinion, that *Zoroaster* might have been the same person \*. On the whole, we may be permitted to say, that, on a view of what different authors have delivered concerning *Zerdusht*, and his writings, he stands fairly intitled to the character we have given him of an extraordinary person; especially when we reflect, that his ministry was of no long continuance; according to the most authentic accounts, not above five years; that is, from the time of his presenting himself to *Gushtasp*, to his being slain at the sack of *Balch*. But it is now time for us to return to the history of *Gushtasp*, and of the remarkable events which happened during his reign (Q).

THE

\* Hist. philosoph. lib. ii. c. 4. p. 80.

“ the heavens (29).” This passage is quoted by Dr. Hyde; but there is another in the same author, which he has not mentioned, which we therefore shall, from that excellent author, exhibit to our readers: “ The same year *Cæsar* the emperor sent *Cyrenius* into *Judea*, in order to tax it. *Joseph*, the husband of *Mary*, going up, upon this occasion, from *Nazareth* to *Jerusalem*, that he might give in his name, when he came to *Bethlehem*, in the way *Mary* did bring forth a son. The magi brought their gifts from the east, and offered to *Christ* gold, myrrh, and frankincense. Being questioned on this head by *Herod* in their passage, they answered thus: *A person of great fame among us, in a book which he left us, hath thus admonished us: There shall hereafter be born in Palestine a male child, descending from heaven, whom the greatest part of the world shall obey: now the sign of his appearance shall be this: Ye shall see a*

*strange star, which shall direct you till it stops, which when you shall behold, take ye gold, myrrh, and frankincense, and offer them to him, and adore him; then return ye, lest great evil should overtake ye. Now, therefore, this star appearing, we come to do as we were commanded (30).”*

A noble testimony surely!

(Q) The death of *Zerdusht* was violent indeed, but we cannot call it unhappy, since his religion did not perish with him, which certainly it would have done, if he had been as bungling an impostor as some would make him. A *Persian* historian tells us, that *Argjasp* overturned the fire-temples erected by *Zerdusht* in *Balch*, and slew seventy priests, putting out the sacred fire with the blood of the magi (31): whether this must be understood literally, or figuratively, it would be difficult to tell, if another historian had not related it more at large: Notice, says this writer, being given to the king of *Terran* of certain merchants, that

(29) *Abul Pharajius* in hist. dynast. p. 83. apud Hyde hist. relig. vet. Persarum, p. 319.

(30) *Ibid.* p. 110. (31) *Marjani*.

“ there

THE old animosities between the inhabitants of *Touran* and *New war Iran* broke out into a fresh war, while *Gushtasp* sat on the throne <sup>between</sup> of his ancestors. It is not easy to say, whether this monarch, <sup>the inha-</sup> or *Argjasp*, who then reigned in *Touran*, was the aggressor. <sup>bitants of</sup> *Mirkhond* inclines to the former opinion, and makes this a re- <sup>Touran</sup> <sup>and Iran.</sup> ligious war, undertaken to reduce *Argjasp*, and his subjects, to the faith of *Zerduشت*. Be that as it will, *Gushtasp*, having assembled the whole forces of his empire, marched with them into *Touran*; and, meeting *Argjasp* in battle, vanquished him, slew his son in the field, and, before the *Turkish* monarch could assemble a new army, possessed himself of his capital, and gave the plunder of it to his soldiers. After which, returning triumphantly into *Persia*, he, on some jealousies or suspicion, imprisoned his son *Isphendiyar* in a strong castle, seated on the top of an high mountain, called *Ghird Kouch*, i. e. the round mount: but he had soon reason to repent the ill usage of so deserving a prince; for *Argjasp*, irritated by the treatment he had met with, raised all the forces of *Touran*, and, making a sudden inroad into the province of *Chorassan*, sacked the city of *Balch*, where he killed *Lohrasp*, the father of *Gushtasp*, in his cloyster, and slaughtered *Zerduشت*, with all his priests at- <sup>Zerduشت</sup> tending there on the chief fire-temple, which he likewise over- <sup>killed.</sup> turned, committing all the outrages that a mind, stung with the remembrance of what the *Persian* king had done in his own country, could suggest<sup>u</sup>. Elated with this conquest, he

<sup>u</sup> MIRKHOND. hist. sect. 16. LEBTARIK.

“ there were no soldiers left in  
 “ *Balch*, all of them having  
 “ repaired to the army of *Gush-*  
 “ *tasp*; and that his father *Lob-*  
 “ *rasp* was left alone in that  
 “ city, with such as attended on  
 “ the pyrea, and eighty priests;  
 “ *Argjasp*, on this information,  
 “ drew together an army of fif-  
 “ teen thousand men, sending  
 “ his son *Kchram* before him,  
 “ and following with all expe-  
 “ dition himself. It is said,  
 “ that, when *Argjasp* entered  
 “ *Iran*, *Lohrasp*, receiving advice  
 “ thereof, came out of his re-  
 “ treat, and, putting himself at  
 “ the head of a small troop,  
 “ with them he killed many

“ of the enemy; but in the  
 “ end, *Lohrasp*, with the eighty  
 “ priests before-mentioned, were  
 “ slain, and the holy fire extin-  
 “ guished with their blood:  
 “ with these priests also fell  
 “ *Zerduشت* the prophet, who  
 “ then resided at *Balch* (32).”  
 Hence it came to pass, that *Sui-*  
*das* affirms of the *Assyrian Zoro-*  
*aster*, that he desired to die by  
 fire from heaven, and advised  
 his countrymen to preserve his  
 ashes, assuring them, that, while  
 they were kept, their kingdom  
 should never fail (33). All  
 which the *Alexandrian* chronicle  
 refers to the *Persian Zoroaster*,  
 or our *Zerduشت* (34).

(32) In *Shahnama* nesr. apud Hyde rel. vet. Persar. p. 325.  
 (34) Chron. Alexand. p. 82.

(33) Ubi supra.

Argjasp  
defeated  
by Isphen-  
diyar.

Isphendi-  
yar's stra-  
tagem to  
surprise  
Argjasp.

advanced so briskly into the dominions of *Iran*, that *Gushtasp* did not think fit to meet him in battle; but chose rather to consider, how an army might be drawn together able to fight that of *Argjasp* on his return. His counsellors advised him to set his son *Isphendiyar* at liberty, and to intrust him with the management of the war. Necessity compelled him to take their advice; and he accordingly sent his brother *Gjamasp* to *Isphendiyar*, not only to release him, but also to assure him, that his father would resign to him the throne, in case he proved victorious. As soon as *Isphendiyar* arrived at the army, the *Persians* took new courage, and numbers resorted to his standard, though they had declined following his father. The young prince failed not to make use of these advantages; and, coming suddenly on *Argjasp*, defeated intirely all his numerous army, obliging him to retire out of *Persia*, and to make all the haste he could into his own dominions. After this glorious victory, *Gushtasp* received his son with all imaginable marks of kindness and esteem. However, he declined putting him in possession of the crown; and, in order to amuse him, observed, that it would be unbecoming so brave a prince to put his father's crown upon his head, while his sisters, who were taken prisoners at the sack of *Balch*, remained still in captivity. *Isphendiyar*, piqued at this pretence of his father, which shewed, that he did not think the prince had thoroughly humbled his enemies, immediately determined to undertake a new expedition, that his father might have no excuse left for the non-performance of his promise. With this view, he selected out of his army twelve thousand foot, and as many horse, with whom he advanced towards the frontiers of *Touran*, accompanied by his brother *Bashuten*, who was elder than himself. Having received intelligence, that *Argjasp* was retired to one of the strongest places of his dominions, to which there were three different roads; the one plain and easy, fit for the caravans, but so round about, that it required no less than six months time to reach the place; the second pretty difficult, but so direct, that, by it, a man might reach the court of *Touran* in a month; and the third, which was hardly passable, lay through woods and morasses, and afterwards over high mountains covered with snow; *Isphendiyar*, having directed his brother to advance as expeditiously as he could through the second of these roads, he, with some resolute friends, threw himself into the third. They were all habited like merchants, and carried with them jewels, and other curiosities, of great value. The instructions he gave his brother were these; that, when he drew near the residence of *Argjasp*, he should post his army, with all the silence imaginable, in the neighbourhood of certain meadows, which lay near the city; and that, as soon



soon as he should perceive a great number of fires lighted in that meadow, he should order his horse to advance, and execute the orders which should then be given them. *Isphendiyar*, and his retinue, making the best of their way, reached in seven days the court of *Touran*. The prince being introduced to *Argjasp* as a merchant, who fled from the severity of *Isphendiyar*, and was desirous of selling his goods in the dominions of *Touran*, the king received him, and his companions, with all imaginable courtesy, and accepted very kindly the magnificent present which the prince thought fit to make him. This lucky beginning was followed by a train of success answerable to *Isphendiyar*'s wishes; for, in a short time, he wrought himself into the highest degree of confidence with the king, and his principal courtiers. When therefore he was apprised, that his brother, with his forces, was arrived at the place appointed, he invited the king and court to a grand collation in the meadows adjoining to the town. Thither they came in the evening; and, great fires being lighted for dressing the provisions, these served as signals to *Bashuten*, who, at the head of his horse, suddenly charged the *Turks*, and made himself master of the city. *Isphendiyar*, and those who were about him, *Isphendiyar kills* dispatched, without delay, the most considerable of the nobility, the prince killing with his own hand *Argjasp* king of *Argjasp Touran*. Then, putting his sisters, whom he had released out of captivity, into the hands of his and their brother *Bashuten*, *own hand.* he advised him to retire, with part of his forces, into *Persia*, while he, with the rest, marched against several *Indian* princes, in order to force them, and their subjects, to abandon idolatry, and receive the religion of *Zerduشت*; in which expedition *Isphendiyar* had prodigious success, and returned afterwards into *Persia*, crowned with laurels. When he arrived at *Istachr*, he expected that his father would, without delay, perform the promise he had so solemnly made, and so often repeated, of resigning to him his dominions; but the politic *Gushtasp* intended nothing less. He received his son, as before, with all the tokens of amity and tenderness; but, instead of putting the crown upon his head, he entertained him with a studied discourse on his great abilities, and the laudable obedience he had hitherto paid to all his commands. After this, the crafty old prince complained, that there was still one enemy left to be subdued, even in the heart of his dominions, *viz. Rustan*; who, having fortified himself in the provinces committed to his charge, absolutely refused to obey the king's commands, or receive the religion of *Zerduشت*. *Gushtasp* insinuated, that it was necessary for *Isphendiyar* to reduce this nobleman, before he assumed the diadem, since otherwise he would receive from his father but half a kingdom. Piqued at this



this behaviour, the generous *Isphendiyar* set out for *Sigjistan*, carrying with him his son *Bahaman*. On their arrival there, *Rustan* met him, and conferred with him at first with great civility and respect; but, when the prince insisted on his yielding obedience to his father's commands, and professing immediately the faith of *Zerdust*, *Rustan* grew angry, and, from hard words, they quickly came to blows. As they were both men of great strength and agility of body, as well as of high spirit, and unconquerable valour, the combat was long and doubtful. At last it inclined to *Isphendiyar*; but *Rustan*, collecting all his strength into one blow, gave the prince so deep a wound, that he died upon the spot, having only time to commend his son to *Rustan*, and to desire his brother *Bashuten* to take care of his body. Both his requests were exactly complied with; *Bashuten* carried back his body into *Persia*, where it received the highest funeral honours; and *Rustan* carefully sent home his son. *Gushtasp* was inconsolable for the death of so deserving a prince: his grief, however, was forced to give way to the necessity of the state; for the new king of *Turan* no sooner heard what had happened in *Persia*, than, raising a great army, he invaded that kingdom, and wasted it without mercy with fire and sword. *Gushtasp*, having collected as great an army as the time would permit, marched with all possible diligence to oppose him; and, after having encountered, and intirely routed his forces, constrained him to retire into his own dominions. The public peace being now restored, *Gushtasp*, to shew the respect he had for his son's memory, resigned the crown to *Bahaman* the son of *Isphendiyar*, and, according to the example set him by his father, retired from the world to a magnificent pleasure-house he had erected not far from *Schiras*, a palace of such superb architecture, that, in after-times, as *Mirkhond* tells us, it was attributed to *Solomon* the son of *David*, to express its excellence\*. In all probability it stood in the neighbourhood of that mountain, which, lying behind the famous palace of *Persepolis*, is held to be the sepulchre of the antient *Persian* kings. We have seen, from various instances, that it was a common thing among the *Persian* monarchs to quit their thrones, when they found their health and spirits decay, and to spend the last years of their life in contemplation. If we admit, that *Gushtasp* was the *Hystaspes* of the *Greeks*, then we may apply what *Ammianus Marcellinus* says of the latter to this retreat: “*Hystaspes*, says this historian, was a most wise person, who boldly penetrating into the inner parts of *Upper India*, came to a woody desert, whose calm silence was possessed by the

\* *MIRKHOND. hist. sect. 16.*

‘ high genius’s the *Brahmans*. From these he learned the true  
 ‘ system of the heavenly bodies, and their motions, and the  
 ‘ true rites of pure religion ; with which knowlege he returned  
 ‘ into *Persia*, and taught it to the magi, amongst whom it  
 ‘ has, by tradition, been preserved even to this time.” But  
 perhaps, admitting *Gushtasp* and *Hystaspes* to be one and the  
 same person, we ought to refer this expedition to his junior  
 years, when he fled from his father into *Touran*, from whence  
 his journey into *India* was not difficult. There are some *Per-*  
*ian* writers, however, who give a very different account of  
 his matter ; of which the reader will have a clearer apprehen-  
 sion, if he recollects what we cited from an antient *Persian*  
 historian, as to *Zerdusht*’s promising king *Gushtasp* to fulfil his  
 extraordinary requests. These historians say, that not *Gusht-*  
*asp*, but his son *Bashuten*, addicted himself to divine meditaz-  
 ions ; and that this *Bashuten*, in conformity to the prophet’s  
 promise, was transported to the mountain *Dunbavand* or *Da-*  
*navand*, with thirty of his guards, where they yet live in the  
 most quiet and happy manner ; the approach of all living  
 creatures to their sacred retreat being prevented by thick  
 teams of sal armoniac issuing from all sides of the mountain <sup>a</sup>.  
 Our famous traveller Sir *Thomas Herbert* ascended this moun-  
 tain, and passed directly over it, without meeting any such  
 teams. He acknowledges, however, that there are vast quan-  
 tities of sulphur thereon ; and that, in the night, some lumi-  
 nous vapours are seen thereabouts, which, he thinks, proceed  
 from the sulphur <sup>a</sup>. But the learned Dr. *Hyde* is for the  
 old opinion, and is for attributing them rather to sal armoniac ;  
 but confesses, not only that the history of *Bashuten* is fabulous,  
 but that some stories of the same sort, related of *Gushtasp*, are  
 likewise unworthy of belief <sup>b</sup>. We may, with tolerable cer-  
 tainty, affirm, that the reign of *Gushtasp* was the reign of  
 learning in *Persia*. In his time flourished a celebrated astro-  
 loger, whose name was *Gjamasp*, surnamed, according to the *Gjamasp*  
 oriental custom, *Al Hakim*, i. e. the wise, or the sage. That a celebrat-  
 such a person there was, and that he flourished about this time, ed astrolo-  
 is pretty clear ; but who he was, is very far from being cer- ger.  
 tain. Some have made him the son of *Daniel* the prophet <sup>c</sup> ;  
 others the counsellor of king *Gushtasp* : but the greater num-  
 ber, and those too of the most credible writers, say, that he  
 was the brother of that prince, and not only so, but his confi-  
 dent and chief minister <sup>d</sup>. The science, for which he was

<sup>a</sup> AMMIAN. MARCELL. hist. l. xxiii.      <sup>2</sup> HYDE hist. relig.  
 vet. Persar. c. 23. p. 306.      <sup>3</sup> HERBERT’S travels, p. 112.

<sup>b</sup> HYDE relig. vet. Persar. ubi supra.      <sup>c</sup> CHALIL SUPHI apud  
 HYDE relig. vet. Persar. p. 385.      <sup>d</sup> MIRKHOND. ubi supra.  
 LEB. TARIKH.



AN, the son of *Ispendiary*, succeeded his grandfa-*Bahaman*.  
*sp* in all the mighty empire he had acquired. Before  
 we

conjunctions of the  
 been likewise pro-  
 our western parts :  
 a bold assertor of  
 , and, if he did not  
 nself, we are pretty  
 his scholar *Vaninus*  
 ight of subverting  
 f the gospel-dispen-  
 etending that all re-  
 d their force and  
 y to the influence  
 (37). The modern  
 still great votaries  
 of knowlege ; but  
 uish between astro-  
 astrology ; they stile  
*alm-nejoum*, i. e. the  
 the stars ; and the  
 ag, i. e. the revela-  
 : stars : they have,  
 ut one word to ex-  
 omer and astrologer,  
 im, which is exactly  
 to the *Greek* word  
 Of all the provinces  
*borassan* is the most  
 roducing great men  
 ; and in *Cborassan*  
 le town called *Gena-*  
 that town a certain  
 ch, for six or seven  
 rs past, has produced  
 mous astrologers in  
 the king's astrolo-  
 ys either a native of  
 r one brought up  
*John Chardin* affirms,  
 ointments in his  
 ese sages, amounted  
 ns of *French* livres  
 which shews how  
 : sort of people are  
 d in that country.

As to the notions they have of  
 the transcendent skill of the an-  
 tient professors of that art, the  
 author, just now mentioned,  
 gives us a singular instance in  
 the history of *Alkendi*, a *Jew*,  
 who was professor of judicial  
 astrology at *Bagdad*, in the ca-  
 liphate of *Almamoum*. Against  
 this *Jewish* astrologer all the  
*Mohammedans* had a very great  
 spleen : one, more hardy than  
 the rest, resolved to attack his  
 reputation, and to endeavour to  
 dispossess him of the caliph's  
 esteem : to this end he repaired  
 to *Bagdad*, and, finding *Alkendi*  
 in the caliph's presence, he ask-  
 ed him why he took upon him-  
 self to know more in astrology  
 than other people. *Because I*  
*know*, replied *Alkendi*, *what you*  
*know not, and you know not what*  
*I know*. This provoked the  
*Mohammedan* doctor so much,  
 that he would needs make a  
 trial of his boasted knowlege in  
 the sight of the caliph. In or-  
 der to this, each drew a circle  
 about himself, and sat down  
 therein, with his books and in-  
 struments. The *Mohammedan*  
 doctor at last took a piece of  
 paper and a pen, and, after  
 seeming to write a good deal,  
 folded it up, and gave it the  
 caliph ; desiring *Alkendi* to give  
 a proof of his skill, by telling  
 what was written in his paper ;  
 to which the other, after a little  
 time, answered, *You have writ-*  
*ten but two words in your paper :*  
*one is the name of a plant, the*  
*other of an animal*. The caliph,

(37). *In amphitheatr. & dialog.*

we enter upon the reign of this prince, it is necessary, that we should settle his name. *Mirkhond* calls him, as we do, *Babaman*;

opening the paper, found this to be true. And this adventure spread the fame of *Alkendi* throughout all the east. It happened there was then resident in the college of *Balch* a young student, of bright parts, who had been scholar to the *Mohammedun* sage, over whom *Alkendi* had triumphed: he was so much piqued at the dishonour done his master, that, as soon as he heard this story, he bought himself a poniard, and took a journey of twelve hundred *English* miles from *Balch* to *Bagdad*, on purpose to murder *Alkendi*. When he arrived at this last-mentioned city, he inquired the time when *Alkendi* taught in the public schools; which when he had learned, he went thither, with his poniard under his gown, as if he had been a student come to hear him. *Alkendi* was in the midst of his lecture when he entered the room; but he immediately made a full stop, and, turning his eyes to this stranger, addressed him thus: *I know who you are, and to what purpose you come: your name is Albumazar (the true orthography is Abu Ma Shar); and you will become one of the greatest astrologers of your time; but then you must lay aside the bloody design which brought you hither, and you must throw into the midst of the school that poniard which you carried on purpose to kill me. Albumazar, struck at this speech, first threw down his poniard, and then himself, at the feet of Alkendi:*

thenceforward he applied himself strictly to the study of astrology, and became, as that sage had predicted, wonderfully famous, being known to the learned world by the name of *Albumazar* of *Balch* (38). What credit this account may deserve, we leave the reader to judge. *Gjamas* predicted, as we hinted in the text, the coming of Christ. A very learned countryman of our own has reported the same thing from *Albumazar*; his words are these: “In the sphere  
“of *Persia*, saith *Aben Esra*,  
“there ariseth upon the face of  
“the sign *Virgo* a beautiful  
“maiden, she holding two ears  
“of corn in her hand, and a  
“child in her arm: she feedeth  
“him, and giveth him suck,  
“&c. This maiden, saith *Albumazar*, we call *Adrenedesi*,  
“the pure virgin. She bringeth up a child in a place  
“which is called *Abrie* (the  
“*Hebrew* land); and the child’s  
“name is called *Eisi* (*Jesus*).  
“This was enough to make  
“*Albertus Magnus* believe, that  
“our Saviour Christ was born  
“in *Virgo*; and therefore cardinal *Alliac*, erecting our  
“LORD’s nativity by his description, casteth this sign in  
“to the horoscope. But this  
“was not the meaning of *Albumazar*; his meaning was  
“ (saith frier *Bacon*), *Quod beata*  
“*Virgo nata fuit, quando sol fuit*  
“*in Virgine; & ita habetur signum*  
“*natum in calendario; & quod*  
“*nutriet filium suum in terra*

(38) *Cbardin. voyag. tom. iii. p. 203.*

“*Hebreorum:*

man ; and says, that he had two surnames, the one *Dirazdest*, *Why sur-*  
*i. e. Long-hand*, because his right hand was longer than his left ; *named Di-*  
 and the other *Ardshir*, on this account : When his mother was *razdest*.  
 big with this son, there came a great astrologer to the court of  
*Gushtasp* his grandfather ; and, addressing himself to *Isphendi-*  
*yar*, presented him a small basket, which, he told him, was  
 for the use of the son that should be born to him : upon open-  
 ing it, there was found a vessel full of milk, and a little flour ;  
 the person who brought it alleging, by way of excuse, that his  
 circumstances did not allow him to bring any thing better.  
*Isphendiyar* and his wife were so much satisfied with the pre-  
 sent, that they took from thence the name of their son, *ard*  
 signifying flour, and *shir* milk, in their antient language :  
 hence it came to pass, that this prince was better known by  
 his surname than by his proper name, being generally called,  
 in the oriental histories, *Ardshir Dirazdest*, and by the *Greeks*,  
*Artaxerxes Longimanus*. He is represented by *Mirkbond* as *His cha-*  
 one of the wisest and best princes that ever swayed a sceptre : *rather.*  
 he was so solicitous for the impartial distribution of justice to  
 all his subjects, that he sent some favourites of his own pri-  
 vately into the courts of all his governors, that they might  
 bring him exact informations of their behaviour : and, when the  
 time of their governments was expired, he sent for them into  
 his presence, and either rewarded and commended their virtues,  
 or else punished what they had done amiss, according to the  
 nature of the offence. In a year after his accession to the  
 throne, he summoned the states of his kingdom, whom he ad-  
 dressed in terms full of tenderness and love : he told them, that  
 he had assumed the regal dignity, not to gratify his own ambi-  
 tion, but to do good to them : he therefore intreated them, if  
 they knew any wrong steps he had taken, or any vices that he  
 had, which were detrimental to the public, that they would  
 freely censure and reprove them ; nay, if they held him ut-  
 terly unworthy of the empire, he exhorted them to depose  
 him ; for he said, that kings ought to be public blessings, and  
 that such as were not so ought not to wear the title. The  
 states, after highly commending the king's zeal, and receiv-  
 ing from him whatever they desired, separated, and, going into  
 their respective provinces, carried with them the highest senti-

“ *Hebræorum : That the said* “ *brew land* (39).” The reader  
 “ *virgin was born, the sun be-* is to observe, that *Albumazar*  
 “ *ing in that sign, as also we* wrote expressly from the *Perfic*  
 “ *have it set down in the ca-* astrologers, it may be from the  
 “ *lendar ; and that she was to* very works of *Gjamasp*, which  
 “ *bring up her son in the He-* induced this note.

(39) *Mr. John Gregory's notes on various passages of Scripture, p. 152.*



Defeats  
and kills  
Feramorz  
the son of  
Rustan.

Account of  
the death  
of Rustan.

ments of duty and respect for so deserving a prince. *Ardshir*, or *Bahaman*, took care to repair all the cities, fire-temples, and public edifices, which, during the wars in *Iran*, had either been beaten down, or, through the injuries of time, had fallen to decay. This being done, and his empire every-where in a flourishing condition, he thought it a proper time to revenge the death of his father, and to reunite the provinces of *Sigjistan* and *Kabul* to his estates; and, to this end, he raised a considerable army, and marched into the territories of *Rustan*; whither he was no sooner come, than he was informed, that this great warrior was dead; but that his son *Feramorz* had taken possession of his government, and was marching to oppose him with a great army. The king of *Persia*, being desirous that the war should have a speedy determination, did not decline a battle, in which he had all the success he could desire, the enemy being intirely defeated, and *Feramorz* killed upon the spot. He took likewise *Zal-zer*, the father of *Rustan*, prisoner, and returned triumphantly into *Persia*, after obliging the inhabitants of those provinces to acknowlege him for their lawful lord. *Mirkhond* gives us a very extraordinary account of the death of *Rustan*, which happened a little before this war commenced: he had, according to this historian, a brother whose name was *Chajal*, whom he sent to collect his revenues in *Kabul*, where it happened, that *Chajal* fell desperately in love with the governor's daughter, who was a woman of most accomplished beauty, and of the rarest qualifications. The governor, observing how much the young man was smitten, made him promise to do for him whatever he desired, provided he might have his daughter. *Chajal* having promised this, the governor proposed to him the delivering his brother into his hands, that he might secure to himself the absolute possession of his own territories, by putting him to death: to which *Chajal*, for the sake of his mistress, assented. On his return home, discoursing with his brother, he informed him, that the governor of *Kabul*, whom he trusted so much, was indeed a very tyrant, and grievously oppressed the people under his jurisdiction. *Rustan*, highly inflamed at this, threatened to put that governor to death, and to extirpate his family; to which end he assembled all his forces: but his brother, laying hold of the predominant quality of vanity, which was always prevalent in *Rustan's* temper, persuaded him that his presence alone was sufficient to frighten the governor of *Kabul* into submission: whereupon he set out, attended only by a friend, and this treacherous brother. As soon as they arrived in the neighbourhood of *Kabul*, the governor, with a very few of his attendants, came, and made his submission; and, having most humbly besought *Rustan's* pardon, which *Rustan* readily gave him,



him, the governor intreated him to rest that night at his house, which was but a small distance from them. When they came near its gates, *Chajal* rode on his brother's right, and the governor on his left; when, on a sudden, the ground gave way, and *Rustan* and his horse fell into a deep pit which had been prepared for him, and so artfully covered with earth and leaves, that he did not perceive it. *Rustan*, being apprised of their treachery, intreated one of the governor's attendants to give him a bow and arrows, that he might not be devoured alive by wild beasts. The man, touched with his misfortunes, put them immediately into his hands; whereupon *Rustan*, drawing the bow with all his strength, let fly two arrows with such dexterity, that he struck the treacherous governor, and his perfidious brother, each to his heart, dying a little after himself of the wounds he received on his fall. Such, if we yield an implicit belief to the *Persian* historians, was the end of this mighty warrior, the glory and support of his country, and of its kings. But we shall shew, in the note below, that this story of the life and adventures of *Rustan* must not be understood exactly as they have related it (S). After the reduction

(S) The title of this section is *The history of Persia, according to the oriental writers*. It is therefore our duty to report whatever we find in authentic historians; but it does not follow, that we must either believe ourselves, or obtrude on our readers, all things contained in them, for matters of fact. We are as sensible, as the most inveterate critics can be, that there is much of fable perhaps in the best *Persian* historians; and it is not impossible that we may sometimes mistake their meaning. For example; we know that *Apherasiab*, king of *Touran*, must have lived several hundred years, if what we have set down in our history be true; or else, for a long series of years, the princes of that country were stiled *Aphe- rasiab*, as the kings of *Egypt* were called *Pharaohs*, and the kings of the *Philistines* were in-

titled *Abimelech*. But then the same difficulty recurs as to *Rustan*. His father *Zal-xer* lived to be carried away prisoner by *Babaman*, of whose reign we are now speaking: he must then have been near seven hundred years old, and *Rustan*, who was lately dead, must have been greatly upwards of six hundred: these are incredible things, and therefore we must suppose, that, notwithstanding the *Persian* historians speak all as of one man, there was a succession of heroes in the same family, who were hereditary governors of the province of *Sigjistan*, and called, from their famous ancestor, *Rustans*. Something of this sort we meet with in Scripture, where not only two kings of *Gerar* are called *Abimelech*, but both the captains of their hosts are stiled *Phicol*s (40). What renders our conjecture still the more pro-

(40) *Genes.* xxi. 22. xxvi. 26.

duction of the provinces formerly held by the hero we have just now mentioned, *Bahaman*, or *Ardshir*, extended his empire

bable, is, that the provinces governed by this family took their name; which is more likely to have happened under a succession of governors, than in the time of one man. We mention this merely to prevent a suspicion, that we swallow, without consideration, all that oriental writers have delivered. When we shall have closed our history of the *Persian* kings, natives of that country, we shall give a large account of the chronology of these times, and make it as intelligible as we can. In the mean time, let us add a few circumstances, which we have not had occasion to insert in the text, as to the family of which we were just now speaking. The author of the *Gulistan* tells us, that *Zal-zar* gave his son *Rustan* this caution: *Never despise an enemy, however impotent he may seem at present; for a stream which will scarce bear a straw at its source, grows in its course strong enough to carry away a camel, and its burden* (41). We have frequently taken notice of the mighty encomiums bestowed by the oriental romance-writers on our hero *Rustan*. Of all his exploits, none, however, furnishes them with so much room to expatiate on, as his two days combat with *Isphendiyar*. These stories were so pleasant in themselves, so agreeably embellished by those who took them for their theme, that they gave no small interruption to *Mohammed*, in his settling his new religion. It seems there was one *Nesser*,

who had been in *Persia* about his concerns as a merchant, and there picked up the relation of *Rustan's* combats with *Isphendiyar*; he vehemently opposed *Mohammed*, and laughed at his pretended mission; and, the better to carry his point, he diverted the people with these stories; which had such an effect, that, when *Mohammed* brought them a new chapter of the *Koran*, they would frequently cry out, *This is an odd story; there is no great matter in this; it is not half so pleasant as the stories of Nesser*: which provoked the pretended prophet very much, and put him upon cursing this *Nesser* violently as an enemy to God, and the true religion (42). It is to these stories of *Nesser's*, and to the behaviour of the people thereupon, that *Mohammed* alludes in the following passage of his *Koran*: “ There is  
“ with God great reward for  
“ the righteous. O ye that be-  
“ lieve, if ye fear God, he  
“ shall remove your enemies far  
“ from you, and pardon your sins;  
“ his goodness is infinite. The  
“ wicked have conspired against  
“ thee, to punish and slay thee,  
“ or drive thee from *Mecca*:  
“ but God hath rendered their  
“ conspiracy ineffectual; he  
“ knoweth all the designs of  
“ conspirators. When his mi-  
“ racles were related to them,  
“ and his commandments taught  
“ them, they said, we have heard  
“ them: we had said the like  
“ things, had we so inclined; it  
“ is but a song, and a fabled

(41) D'Herbelot, bibliotb. orient. art. *Zal*.

(42) Ibid. art. *Alcoran*.

on all sides. Some historians say, that *Kiresh*, i. e. *Cy-*  
was his governor in *Babylon*; but this is a palpable mi-  
, grounded on a real fact, viz. the great kindness which  
prince expressed for the *Jews*: some have reported, that  
other was of that nation; however it was, we may be as-  
, that he had a very great regard for the chosen people,  
did them great kindnesses. This prince had a son, whose  
: was *Sassan*, a man much addicted to learning, and espe-  
to astrology: whence it came to pass, that either through  
own modesty he pretended not to the empire, or was pre-  
d therefrom by his father, on account of his studious life,  
h that active prince thought incompatible with the duties of  
ereign: however it was, historians are agreed, that he did  
ucceed, nor did pretend to the succession, on the demise  
s father; but led contentedly a private life, though his de-  
cents afterwards recovered the kingdom, as will be shewn  
ie next period of our *Persian* history from oriental histo-  
. After a long and glorious reign, wherein he so far ex-  
ed his dominions, that some will have his surname of *Di-*  
*est* derived from thence, *Bahaman*, or *Ardshir*, died, and *Bahaman*  
his empire to his wife *Homai*; whom some writers also af- dies, and  
to have been his daughter, and who, at the time of his leaves the  
ase, was big with child. The favourite saying of this empire to  
ce was, *That the gate of a king ought never to be shut c.* his wife  
*OMAI*, or *Khamani*, about five months after her accession *Homai*.  
ie throne, brought forth a son of wonderful beauty. Ac-  
ing to the custom of those times, the astrologers were con-  
d as to the fortune of this young prince. They, it seems, Predictions  
e unanimously of opinion, that his fate would by no means of the  
espond with his face; but, on the contrary, he would astrologers  
g great misfortunes on his country as well as himself; for concerning  
ch reason they advised, that he should be immediately de- her son.

MIRKHOND. hist. sect. 17. D'HERBELOT. biblioth. orient. art.  
aman.

ld men. Remember thou “ in his grace, when they hin-  
ney said, My God, if what “ der true believers to enter the  
*Mohammed* declareth be true, “ temple of *Mecca*; he protect-  
ause a shower of flint-stones “ eth only such as have his fear  
o fall upon us, and rigorously “ before their eyes, but most of  
hastise us. He shall not cha- “ them understand it not. Their  
tise them when thou art with “ prayers are very light; they  
hem, neither when they beg “ go hand in hand in the tem-  
ardon of him. Who is he “ ple, but shall one day feel  
hat is able to hinder God to “ the punishment of God be-  
unish them? They are not “ cause of their iniquity (43).”

(43) *Koran*, cap. *Alfan*, i. e. *Of the booty*.

*Is exposed  
by his mo-  
ther.  
But found  
and  
brought  
up by a  
dyer.*

*Serves and  
disting-  
guishes  
himself in  
the army.*

*The queen  
owns him,  
and de-  
clares him  
her succes-  
sor.*

stroyed. The tenderness of a mother would not permit *Homai* to follow their counsels; and yet her love for her country extended so far, that she determined, at any rate, to prevent his bringing on it those mischiefs the astrologers had threatened. With this view she caused a little wooden ark or chest to be made; and, having put the child in it, covered him with precious stones, and then suffered the vessel to sail down the *Gibon*, or *Oxus*. The floating cradle came, at last, within the view of a poor man washing linen, who was by trade a dyer. He, struck with the novelty of beholding a chest on the water, took pains to draw it on shore; and was mightily surprised on finding therein a child with things of such value, not doubting but it was the descendent of some great family. He carried it, with the precious stones which were in the cradle with it, to his wife; who, concurring with him in opinion, that it was the son of some person of distinction, bred it up with as much tenderness and care as if it had been her own, the dyer giving him the name of *Darab*, from the vessel in which, and the element wherein he was found, *dar* signifying a wooden vessel, and *ab* water. When this child was grown up to such an age as required its learning some trade, the dyer would willingly have taught him his own; but the boy shewed a visible reluctance thereto; and appeared to have a strong genius for war. The good old man, who had brought him up, far from checking his inclinations, strained his abilities to the utmost, to furnish the young *Darab* with an equipage necessary to his serving in the army, then raised for the reduction of *Roumestan*, into which the young hero readily went. This war was of no very long continuance; but *Darab* performed therein such extraordinary feats of arms, that they rung thro' the whole army; wherein, though the flower of the *Persian* army had served, yet none had attained to so high a reputation as this unknown youth. At their return, therefore, from the war, the commander in chief reported such favourable things of him to the queen his mistress, that she would needs see him. *Darab*, upon this, was introduced into the royal presence, where, after some discourse about the war, and the great things he had done therein, the queen demanded of him what was his name, and who were his father and mother. He answered, as to the first, that his name was *Darab*; but that, as to his parents, he was able to say nothing: that the persons he lived with, and whom he acknowledged for his father and mother, were a dyer and his wife: that the man had taken him out of the water, where he floated in a little chest; and that, from thence, they had given him the name of *Darab*. The queen, having considered and inquired into this story, owned him for her son, and declared him her successor, with the general

neral approbation of her people <sup>f</sup>. This princess, all the oriental writers who speak of her agree, had a prodigious capacity, and was wonderfully careful in ordering all things for the good of her people. Above all things, she studied the adorn-<sup>Homai</sup> ing of the glorious capital of her dominions, *Istachr* : to this <sup>said to</sup> end she erected a noble palace therein, the ruins of which are <sup>have built</sup> glorious even to this day, and are the same which the *Persians* <sup>the palace</sup> call *Chilminar*, and in the palace of *Persepolis*. We will not <sup>of Perse-</sup> take upon us to affirm, that these authors are in the right; but <sup>polis.</sup> we may safely say, that, in all human probability, this palace was built about this time; and the reason which the eastern writers assign for queen *Homai*'s choosing to erect it here, is neither absurd nor incredible: they allege, that *Gushtasp* having erected several *pyrea*, or fire-temples, and cut for himself, and for his successors, superb tombs in the rock which lies behind this palace, *Homai* was tempted to build a royal house in <sup>Her other</sup> their neighbourhood, that all these marks of *Persian* magnifi-<sup>works.</sup> cence might appear together, and set off each other: to her also are attributed several other monuments of a royal mind, and a deep desire of fame, such as a multitude of pyramids smaller, but not unlike those in *Egypt*, scattered throughout all *Persia*, and every-where overturned by the soldiers of *Alexander the Great*. This princess is likewise said to have built a city called *Semrim*, or *Semirah*: whence a famous *Persian* author hath been led to think, that the *Homai* of the *Persians* was the *Semiramis* of the *Greeks*: but in this, perhaps, there is more of criticism than solidity <sup>g</sup>. The author of another *Persian* chronicle is so far from thinking her either the *Semiramis* of the *Greeks*, or so famous a queen of *Persia* as other authors make her, that he has totally omitted her name in his history of the *Persian* monarchs of the dynasty of the *Kainites* <sup>h</sup>. *Mirkhond*, however, assures us, that she reigned thirty-two years, and then resigned the crown to her son *Darab* <sup>i</sup> (T).

ALL

<sup>f</sup> MIRKHOND. hist. sect. 18. D'HERBELOT. artic. Homai.

<sup>g</sup> TARIK. MONTEKEBH.

<sup>h</sup> TARIKCOZIDEH.

<sup>i</sup> MIRKHOND.

ubi supra.

(T) The oriental histories mention various queens, who flourished, and did great things, in their respective countries, and yet are little known to us in the west. If we consider what the *Persian* historians say of her building the glorious palace at

*Istachr*, we shall find it not so improbable as at first sight it may seem. We have shewn before, from authorities of all kinds, that in the reign of *Gushtasp* arts and sciences flourished exceedingly in *Persia*: his grandson and successor *Babaman* must have

Darab.

ALL historians agree, that *Darab* ascended the throne as the son of *Babaman*, or *Ardshir*; and that he gave the highest proofs of his royal descent, by his wise and gentle administration (V). His valour had been sufficiently distinguished before

have carried them still higher; for he was extremely successful in all his wars, and, after he had finished them, applied himself to the adorning his country with stately buildings, as *Mirkhond* expressly informs us. That his widow therefore, who was also a potent and successful princess, should endeavour to establish her fame, by erecting so magnificent a pile, has nothing in it unlikely or incredible: she might adorn this new-raised palace of hers with the spoils brought by her immediate predecessors out of *Egypt* and *Syria*: and as to the grand procession, which yet appears on the walls of that palace (*plate VII. VIII. p. 104*). if one might be indulged to conjecture, why may it not be supposed to represent the homage paid to *Babaman* or *Ardshir* by the states of *Persia*, when he assembled them in the first year of his reign, and submitted his conduct, and even his qualifications for the royal dignity, to their censure? That he did this, *Mirkhond* affirms; and that they were profuse in their expressions of gratitude and loyalty on this occasion. What more noble transaction could this princess chuse, than this recognition of her husband's right to his crown, from virtue as well as descent, by a generous and wise people? But let this procession be what it will, it may as well be placed

here as any-where else; and till the learned, by dint of their inquiries and criticisms, can furnish us with a better account, we may as well accept of this from the *Persian* historians. As to the modern *Persians*, they, as we have here before observed, speak very tenderly on this head; and if we bar their tales of king *Solomon*, and the fairies, have nothing to offer against queen *Homai's* being the founder of that stupendous fabric, the ruins of which are now called *Chil-minar*, i. e. *forty pillars*; tho', if we may trust *Dr. Hyde*, its old *Persic* name was *Hazar-fatun*, i. e. *a thousand columns* (44).

(V) *Darab*, as we have already heard, was educated by a poor dyer, or fuller, who took all the care of him that could be expected from a man in his low condition. It is reported by a *Persian* writer, that the young *Darab*, being one day at the water-side with his supposed father, addressed himself thus to the dyer: *I should be very glad if you would tell me the truth as to my birth; for I begin to imagine, from the aversion I have to this business, and from my contempt of all manual labour, that I am not really your son, as you have hitherto made me believe.* Whocver, said the dyer, beheld a ruby, and supposed it dropt from a common stone, might conceive, that a youth of your shining parts was, what till this time you have



he ascended the throne : he suffered it not to rust after he  
 ied the royal dignity ; for, at the same time he loved ju-  
 and took care to have it exactly administred throughout  
 is wide dominions, he was likewise a munificent patron of  
 nd sciences, easy of address, eloquent in speech, and one  
 e most humane princes that ever swayed a sceptre. On *Wages a*  
 account or other, he found it necessary to turn his arms *successful*  
 ilikous, that is, *Philip* king of *Macedon*, at first by his *war with*  
 ins, and, at last, in person, with such success, that *Phi-* *Philip of*  
 eing driven to extremities, was obliged to accept such *Macedon.*  
 s as *Darab* thought fit to impose : and they were these ;  
 the king of *Macedon* should pay yearly the sum of forty  
 sand pieces of gold, by way of tribute ; and should give  
 aughter, one of the handsomest princesses in *Greece*, to  
 ab for a wife : which was accordingly done. The very *Marries*  
 night that *Darab* passed with his new spouse, he found her *his daugh-*  
 h so offensive, that he resolved to send her back to her fa- *ter, but*  
 notwithstanding that, as some writers say, she was with *sends her*  
 . After the *Macedonian* war, *Darab* applied himself *back.*  
 lly to the arts of peace, and to the settling such things as  
 : still in disorder, and inventing new methods for giving  
 and satisfaction to his subjects. Amongst other wise and *Settles*  
 ous acts of this good prince, the settling posts throughout *posts*  
*Persia* is particularly recorded ; which he executed with *throug-*  
 skill, that he had news brought him from every corner of *out Persia.*  
 mpire, by couriers setting out regularly twice a day. He *His other*  
 the founder of a pleasant and beautiful city in *Proper* *works.*  
*ia*, on which he bestowed his name, calling it *Darabgerd*,

*l for, the son of a fuller.*  
*never my parts may be, re-*  
*d Darab, I should be much*  
*d to hear, without either al-*  
*es or metaphors, who I am*  
*pose myself, and whether that*  
*of ambition which I feel in*  
*east ought to be checked or*  
*hed.* Upon this, the ho-  
 old man related to him all  
 new ; which, as soon as  
 b heard, he demanded the  
 s ; and, having received  
 , went directly to the ar-  
 and, applying himself to  
 ommander in chief, told  
 all that his reputed father  
 related. The general was  
 at very time about to give

battle to the *Greeks* ; he there-  
 fore gave no answer to *Darab*,  
 but advised him to keep his own  
 counsel, and to serve the queen  
 valiantly in the approaching en-  
 gagement. Which instructions  
 of his he exactly pursued, and  
 behaved with such prudence and  
 vivacity in the battle, that the  
 general gave easy credit to what  
 he had told him ; and, on his  
 return from the war, presented  
 him to the queen, and gave it as  
 his opinion, that he was her son.  
 Which of these stories is true,  
 or which comes nearest the  
 truth, we pretend not to deter-  
 mine.



i. e. *Mount Darab* ; in the middle of which rose an hill, in the shape of a tent or pavilion ; and without its walls lay a circle of hills, producing salt of various colours, transported from thence into all the provinces of *Persia*. He likewise erected another city called *Khourch* : and, after a reign of four years, according to *Mirkhond* <sup>k</sup> ; of fourteen, says another writer <sup>l</sup> ; at the end of twelve, says a third <sup>m</sup> ; he died universally lamented, and left the crown to his son (V).

DARAB

<sup>k</sup> Hist. sect. 19. <sup>l</sup> TARIKH MONTEKEBH. <sup>m</sup> LEBTARIKH.

(V) It is certainly no bad caution to an historian, that, in his writings, he should forget his country, or rather, that he should lay aside that partiality which a man naturally has for his country. The *Persian* historians, as we have said in our text, represent *Darab* moralizing in his last moments, and reading a lecture on the vicissitudes of this world with his expiring breath, closing all with passionate intreaties, that *Alexander* would use his subjects kindly, and take his daughter *Rouschengh* to wife. Who can avoid admiring a prince, so truly a prince, even in the fight of death ? The *Greek* writers, on the other hand, make *Darius* moralize too ; but then it is in favour of their hero : he was so struck with the virtues of the *Macedonian*, that he yielded to him his sceptre rather with admiration than disgust. Let us hear what *Plutarch* puts into the mouth of *Darius* on this subject, and we shall be constrained to own, that the desire of making all facts contribute as far as possible to the glory of one's country, is not peculiar to *Persian* writers. *Plutarch*, having long expatiated on the virtues of *Alexander*, tells

us, that *Darius* was a long time of opinion, that he owed his successes to fortune ; but, when he understood the truth, he said, *Well, I do not yet perceive the condition of the Persians so deplorable ; since the world can never tax us now with imbecillity or effeminacy, whose fate it was to be vanquished by such a person. Therefore my prayers shall be to the gods for his prosperity, and that he may still be victorious in war, to the end that in well-doing I may surpass Alexander. For my emulation and ambition leads me, in point of honour, to shew myself more cordial and friendly than he. If then the fates have otherwise determined of me and mine, O Jupiter, preserver of the Persians, and you his equal deities, to whom the care of kings belongs, hear your suppliant, and suffer none but Alexander to sit upon the throne of Cyrus* (45). One may safely say, there is as just ground to suspect this passage of forgery, as any of the romantic stories in the *Persian* authors. *Darius* worshiped no god but the true God ; he was utterly unacquainted with the *Jupiter* of the *Greeks* ; and it does not appear, that, even after *Alexander* conquered *Persia*, he established

(45) *Plutarch. de fortuna Alexandri.*

ARAB the second, or the younger, surnamed *Darab Ku-* Darab II. came very young to the crown, and, what was much  
e, came to it without any of the qualities of a prince. He *His evil*  
of an ill disposition, haughty, brutal, false, and cruel; pro- *qualities.*  
es which rendered him in a short time hateful to his peo-  
and obnoxious to his neighbours. The *Persians*, unused *His sub-*  
ich treatment, entered into private negotiations with *As-* *jects re-*  
er the son of *Filikous*, that is, *Alexander the Great* the *volt, and*  
of *Philip*, whom many of the *Persian* writers believe to *join As-*  
been the son of *Darab* the first by the daughter of *Fili-* *cander.*  
, whom he sent back because of her offensive breath; and  
aded him to enter *Persia* with an army, promising to join  
as soon as he arrived with a force sufficient to protect them,  
to put him in possession of an empire, of which they held  
ab to be unworthy. As a pretence for making war, they  
sed *Ascander* to refuse payment of the tribute which his  
r had agreed to send annually into *Persia*; and with these  
otiations the king of *Macedon* readily fell in. *Darab*, find-  
that *Ascander* did not send his tribute as usual, sent an em-  
dor to demand it; to whom *Ascander* answered, that those *Ascander*  
paid tribute in his country were dead. But others say, *refuses to*  
the pieces of gold, in which the tribute was payable, being *pay the*  
d by a name, which signified at once a piece of corn and *usual tri-*  
egg, *Ascander* answered *Darab's* embassador in derision, *bute.*  
n he demanded a mighty sum of gold for the tribute in  
ar, that the bird which had laid those eggs was flown into  
her world, alluding to his father's death, who had bur-  
d his subjects with this tribute. This answer terribly pro-  
ed *Darab*, who, to shew at once his resentment and con-  
pt of so weak an enemy, sent a second embassador with an  
h message, accompanied with a present more expressive  
is master's sentiments, than any speech or letter could have  
i. This present was a little casket, containing a *dibble* or  
*ting-stick*, a bag full of small stones, and another full of  
ll coin; the first to intimate that he was young and incon-  
ate, and that he had better employ himself in his gardens,

superstitions of the *Greeks*  
a. That *Darius* might re-  
mend his kingdom, or his  
ghter, to *Alexander*, or that  
ight intreat him to use his  
ects well, is credible; but  
*Darius* fell in love with the  
ies of an enemy, who came  
ovoked to lay waste his em-  
is a stroke of *Greek* elo-  
ice, which may please us

well enough in an oration, but  
can hardly be digested for hi-  
story. We must therefore bear  
with the *Persians* as well as the  
*Greeks*, seek truth in the writings  
of the one as well as the other,  
receive her kindly as oft as we  
find her, and not charge one  
people more than another, with  
concealing or disguising her, to  
serve a turn.

Ascander  
enters  
Asia.

Reduces  
the pro-  
vince of  
Ghilan.

Defeats  
Darab in  
a pitched  
battle.

than in matters of state ; the second shewing the power and strength of the *Persian* nation ; and the third their riches : the whole implying, that it was a rash, imprudent thing for such a petty prince as him to oppose so great and powerful a monarch. However, this ambassador, with his present, found *Ascander* on the point of going into the field ; and had therefore no opportunity of carrying back to his master any answer. The troops of the king of *Macedon* were not very numerous ; but they were all chosen men, such as were valiant in their persons, and, at the same time, inured to hardships. On his entering *Asia*, he met with little opposition, partly through the hatred which the people had conceived against *Darab*, and partly from the generosity of *Ascander's* behaviour, who treated them not as enemies, but subjects. When he arrived in *Armenia*, he received a letter from *Darab*, wherein that monarch pretended great concern for his welfare, advised him not to hazard a battle, but rather to consent to a peace while it was yet in his power ; adding some menaces at the close. *Ascander* returned him for answer, that empires were bestowed by God alone, who changed them as he thought proper. After this, he continued his march till he entered the province of *Aderbayagjan*, where he defeated one of *Darab's* captains, who endeavoured to oppose his passage ; and, having done this, he advanced into *Ghilan*. This province, according to *Mirkhend*, was, in old times, a flourishing kingdom, called by its inhabitants *Endsafet*, i. e. the *White Indies*, in allusion to the beauty of the country, which is far preferable to that of the *Indies* properly so called ; its situation also being remarkably happy, by reason of the *Caspian* sea on one side, and their easy correspondence with *Tartary*, *Persia*, and *Armenia*, all lying round them. This country *Ascander* quickly subdued. From thence he marched into the heart of *Persia* ; where, in the province properly called by that name, *Darab* met him with a prodigious army. After an obstinate and bloody battle, *Ascander* carried the victory ; and *Darab* was forced to fly, leaving his camp, his wives, and his daughters, in the power of the victor. In their flight, the *Persians* met with a river, wherein many entering heedlessly, were drowned. At last a ford was discovered, through which *Darab*, attended by the principal persons in his army, passed ; but the soldiers, who followed him, crowding each other, the weakest were thrown down, and perished miserably in the water. As soon as the king was come to a place of safety, he sent once more ambassadors to *Ascander* to treat of peace, offering, in case he would send back his wives and daughters, and retire with his troops back to *Greece*, to renounce all right of tribute, and make some other concessions. At the same time that he proposed this

eaty, he dispatched embassadors also to the kings of *India* and *Macherek*, intreating them to yield him assistance; he might be able to drive the *Greek* out of his dominions; they furnished with such readiness, that, in a short time he had an army on foot more numerous and potent than which he had lost. As for *Ascander*, he treated the offers him by *Darab* with derision, making all the haste he could to engage the *Persian* forces a second time, notwithstanding he was well informed of the great reinforcements they had received. It was not long before he brought them to a battle, *Gains* which the *Greek* gained another complete victory, *Darab* other complete vic-  
 tory. with a few of his captains, to a strong fortress, where he could well recollect himself, some of his own sub-  
 jects. He most treacherously put him to death; that is, they gave several mortal wounds with their poniards, and then fled from the camp of *Ascander*, leaving their unhappy prince weltering in his blood. *Ascander* no sooner received the news, than he went with the utmost expedition to *Darab's* fortress, and found him in his last agonies; which sight so touched the *Greek*, melting into tears, and holding up his hands to heaven, testified he had neither knowledge of, nor pleasure in, so able a deed. The dying king expressed great satisfaction, assured him that he thoroughly believed all that he said, and bled him to chastise the traitors by whose hands he died, and intreated him to espouse his daughter *Rouschengh*, and to put the several provinces of the empire under the direction of strangers; with all which *Ascander* promised to comply. Then *Darab*, after making many pitiful complaints of the misery of human life, and the inconstancy of fortune, all which are repeated by *Mirkhond*, yielded up the ghost, after a reign of fourteen years. Thus far we have followed, for the most part, the author last-mentioned (W). The reader might

) An author informs us that, in compliance with the last request, *Ascander*, *Ascander*, appointed, for the governors of *Persia*, natives of the country; but that afterwards he had it in his head to change this disposition, and have appointed *Greeks* in their room; but that *Aristotle*, this writer calls his vizir, bled him to leave things as they stood, and not to remove any of the *Persian* lords, to whom he had given the direction of provinces. It is very certain, that this circumstance is not, strictly speaking, agreeable to truth: *Aristotle* neither accompanied *Alexander* in this expedition; nor took upon him to dictate to him in matters of state, except in general terms; otherwise it is not at all improbable, that he would have given him the advice mentioned by

might very well expect, that we should here put an end to this section, especially since he has already seen the history of *Persia*, according to the *Greek* writers, concluded at the death of *Darius*. But so it is, that, in order to pursue the theme laid down in the title of this section, we are bound to carry on our history to the death of *Alexander*; for, as we have shewn before, the oriental writers, in order no doubt to save the credit of the *Asiatics*, have pretended, that the empire of *Iran*, with its dependencies, which were then very great, came into the hands of *Alexander*, not so much by conquest, as by right. In this light therefore, *Alexander* was the last monarch of the dynasty of the *Kainites*, and consequently his reign ought as much to be taken notice of here, as the reigns of any of his predecessors <sup>P</sup>.

Alexander.

ALEXANDER, son of *Philip* king of *Macedon*, is, by the *Persian* writers, stiled *Islander Ben Filukous*, which signifies the same thing; only they pretend, that it was a kind of surname bestowed on him for the following reason: they will have it, that he was the son of *Darab* the first by the daughter of *Filikous*, whom he sent home because of her nauseous breath; but that *Philip* bringing him up as his own son, and leaving to him the kingdom, he called himself, out of gratitude, *Alexander* the son of *Philip*, though he put in his claim to the kingdom of *Persia* as heir to *Darab* his father (X). The oriental

<sup>P</sup> MIRKHOND. sect. 20, 21. D'HERBELOT. biblioth. art. Dara, Escander.

this author, since it would evidently have contributed to the keeping the people quiet and easy; and would also have been very conformable to the temper of *Alexander*, who, when in a right frame of mind, always professed a generous regard for mankind in general, and a desire of behaving as an universal parent towards those over whom, as an universal monarch, he sought the power of ruling; at least, this is the idea *Plutarch* (47) would give us of him, and of *Aristotle*, who, though a philosopher, was a great politician, and had perhaps better concep-

tions of this conqueror's intentions, than most of the writers who have taken upon them, not only to record, but to criticize his actions.

(X) The history of *Alexander the Great* has not only been intermixed with fables by the *Persian* writers; the eastern authors in general, even those most esteemed, abound with very extraordinary circumstances relating to that conqueror. *Joannes Malela*, a very celebrated writer, to whom we are indebted for a very curious history of the *Constantinopolitan* emperors, hath given us some strokes in his ac-

(47) *De fortuna Alexandri*.

writers in general bestow another surname upon him, of *Dhoulcarnein*, or rather *Dulcarnein*, which signifies lite-

*Alexander*, which do well agree with what writers have delivered: for example, he calls *Roxana* the daughter of *Phrygia* in which he joins with other historians, who, as we have seen, allege, that the king of *Persia*, in his last will, intreated *Alexander* to marry his daughter *Rouschengb*; *Arrian* makes *Roxana* daughter not of *Darius*, but of *Artabazus*; but this is a small error: we have in the same story of some length, quite in the oriental style. It was the custom, says *Alexander the Great*, in his expeditions he made advantage of the conquest of *Persia*, to disguise with such errors as he sent to the ears of neighbouring princes: at this situation he made such observations might facilitate his success. Of this, it seems, the queen of the inner part of *Ethiopia*, had nowhereupon she made inquiry as to the form of the conquest. The result of this was, that he was told he was low stature; had large broad shoulders, some of which stood out of his eyes, one a light grey, the other black; which marks are fully remembered. He therefore *Alexander* accompanied with his ambassadors in presence, she instantly

“ singled him out, addressing  
“ herself to him in these words :  
“ You, O Alexander, have been  
“ too wise for all the world, and  
“ yet one woman has been too  
“ wise for you. To which he  
“ replied, I therefore grant you,  
“ and your subjects, my protection,  
“ as a reward for your extraordinary capacity; I also  
“ accept you for a wife. To  
“ which *Candace* readily yielded.  
“ After this marriage, *Alexander* went into *Ethiopia*,  
“ and several other countries  
“ (47).” If we were critically to inquire into the origin of such stories, we should perhaps find it no difficult thing to shake off all romantic circumstances, and leave only the naked truth; but the compass of these notes neither admits of such disquisitions, nor indeed does the nature of this work allow them. Our present business is to shew what oriental writers have said of affairs mentioned in the text; and this therefore leads us to recite what is recorded by *Abul-Pharajius*. This celebrated historian calls *Nebuchadnezzar* by the name of *Bochtanfer*, as the *Persian* writers do; and, in his short account of the *Persian* kings, preserves exactly the names recorded by *Mirkbond*; we mean the latter race of kings, the descendants of *Gushtasp*, who succeeded after the *Greek* power ceased to have dominion in *Persia*: he calls the last king of *Persia* *Darab*, the son of *Darab*; of *Alexander* he speaks thus: “ *Alexander*, the son of *Philip*,

(47) *Chronographia*, p. 449.



literally *with two horns*, in allusion to the two ends of the world, the east and the west. Of the first nothing can be said with

“ reigned six years after the  
 “ death of *Darius*, having also  
 “ reigned six years before his  
 “ death. He subdued many  
 “ nations; so that his domi-  
 “ nions extended even to *In-*  
 “ *dia*, and the frontiers of *Cbina*.  
 “ He was called *Dhul-Kbarnain*,  
 “ *i. e.* two-horned, because he  
 “ seemed to have passed from  
 “ one horn of the sun to the  
 “ other, *i. e.* from west to east.  
 “ Five-and-thirty kings he slew,  
 “ and twelve cities he founded;  
 “ two of these in the province  
 “ of *Cborasan*, viz. *Hera* and  
 “ *Marwa*; one in the region  
 “ *Alsogd*, viz. *Samarchand*; and  
 “ in *Egypt*, *Alexandria*. When  
 “ he returned out of *India*, he  
 “ went to *Babylon*, where he  
 “ died of poison; and his body  
 “ being put into a chest of gold,  
 “ it was borne on the shoulders  
 “ of kings and nobles to the  
 “ *Egyptian Alexandria*, where  
 “ it was interred. It was *Alex-*  
 “ *ander*, who began the wall *Ya-*  
 “ *juji*, which was composed of  
 “ stone and iron, the iron being  
 “ let into the stone, to fasten it  
 “ by the help of fire, each of  
 “ the stones being twelve cubits  
 “ in length, and eight broad.  
 “ This wall, when it was finish-  
 “ ed, came down to the place  
 “ called *Babo l'Abwab*, in the  
 “ valleys of the region of *Xaph-*  
 “ *jak*, from whence it was car-  
 “ ried over and through the  
 “ mountains, as far as the sea  
 “ of the *Greeks*; nor were there  
 “ wanting many of the *Persian*  
 “ kings, who, to defend their  
 “ dominions from the incur-  
 “ sions of the *Turks*, sought to

“ find the foundations of this  
 “ wall. At last they were found  
 “ by *Yazdejerd*, the son of *Bab-*  
 “ *ram Jur*, who began to carry  
 “ on the work, but did not live  
 “ to see it finished; several suc-  
 “ ceeding kings prosecuted the  
 “ same design, but none of them  
 “ with effect, till God rendered  
 “ it easy to *Chosroes Nysberwan*,  
 “ who built it strongly, uniting  
 “ it to the mountains; and at  
 “ last brought it down to the  
 “ sea, placing iron gates at the  
 “ end, so that an hundred men  
 “ were then able to defend what  
 “ would otherwise require an  
 “ army of an hundred thousand  
 “ (48).” Of this wall, as it  
 “ nearly concerns the history of  
 “ *Persia*, it is necessary, that we  
 “ should give some further ac-  
 “ count. The famous *Abu l'Ghazi*  
 “ *Baliader Khan* of *Kbowaraka*,  
 “ in his genealogical history of  
 “ the *Tartars*, has given us the  
 “ following account of it:—  
 “ Those of *Kitay* have built a  
 “ great wall to cover their coun-  
 “ try, in which there are two  
 “ iron gates for the passage of  
 “ the merchants, and other tra-  
 “ vellers. This wall is called  
 “ *Sat* in *Arabic*, which signifies  
 “ *fortress*; in the antient *Turk-*  
 “ *ish* language it is called *Turk-*  
 “ *urga*; and, in the language  
 “ of *Kitay*, *Ungu*. *Alexander*  
 “ *the Great* caused a like wall  
 “ to be raised to cover the fron-  
 “ tiers of his dominions; but it  
 “ was composed of all sorts of  
 “ metals. His design, by this  
 “ wall, was to hinder the in-  
 “ tention of *Jadsutx-Madzuth*, *i. e.*  
 “ of *Gog* and *Magog*, from en-



with certainty, or even with probability. To the second the eastern writers, and especially the *Persian* historians, pay great honours, and tell a multitude of things concerning him, which are not to be met with in the *Greek* or *Latin* historians: for example, they tell us, that this monarch, being asked why

“ rying their ravages into the  
 “ lands under his dominion,  
 “ where they had done great  
 “ mischief in times past. ’Tis  
 “ a general tradition with the  
 “ *Tartars*, that those people  
 “ have the muzzle of a dog;  
 “ and that this wall being made  
 “ up of all sorts of metals, they  
 “ did all in their power to make  
 “ a passage through it by dint  
 “ of licking, but they could  
 “ not succeed; that neverthe-  
 “ less, before the day of judg-  
 “ ment, they shall come and lick  
 “ their way through the wall;  
 “ and that then they shall do a  
 “ great deal of mischief in the  
 “ world. *Nausbir Wanadill*, sul-  
 “ tan of *Samachy*, caused, in  
 “ like manner, a wall of earth  
 “ to be built round about his  
 “ kingdom (49).” On this pass-  
 “ age the ingenious editor of that  
 “ curious work has added the fol-  
 “ lowing remarks: “ The remains  
 “ of this wall, which the *Persians*  
 “ pretend their king *Naw-shir-*  
 “ *wan* caused to be drawn from  
 “ the *Caspian* to the *Black* sea,  
 “ are at this day to be seen up-  
 “ on the confines of the pro-  
 “ vince of *Shirman* and *Geor-*  
 “ *gia*: it begins at the higher  
 “ town of *Derbend*, and extends  
 “ thence north-westward across  
 “ the mountains of *Georgia* to-  
 “ wards the *Black* sea. These  
 “ remains are every-where three  
 “ feet thick, but its height is  
 “ very unequal; for in some  
 “ parts it is still six and seven

“ feet high, in others only one  
 “ or two, and in some places it  
 “ is quite beaten down. It ap-  
 “ pears at first sight to be built  
 “ of stone; but, when one comes  
 “ to examine it near, it proves  
 “ to be only a kind of petrified  
 “ earth, sand, and shells, which  
 “ has formed so solid a body,  
 “ that there is no free-stone  
 “ better than it: and it is  
 “ on this account that our  
 “ author thinks it might be  
 “ called a wall of earth. The  
 “ late emperor of *Russia*, in his  
 “ *Persian* expedition, had the  
 “ curiosity to go see the re-  
 “ mains of this wall, so far as  
 “ the situation of the country,  
 “ and his affairs, would permit  
 “ him; and he could not but  
 “ admire the solidity of that  
 “ composition, which he found  
 “ every-where so exceeding  
 “ hard, that there was no break-  
 “ ing off any pieces of it, with-  
 “ out employing a good deal of  
 “ strength. He found also, some  
 “ leagues within the mountain,  
 “ a skirt of it, which seemed to  
 “ be intire, and was about fif-  
 “ teen feet high. In all pro-  
 “ bability, this wall had stood  
 “ intire to this day, if it had  
 “ nothing to fear but time; but  
 “ the hands of men which built  
 “ it, have also destroyed it;  
 “ and most of the towns, bo-  
 “ roughs, and villages of the  
 “ countries thereabouts are built  
 “ with the ruins of this wall  
 “ (50).”

(49). *Genealog. hist. of Tartars*, vol. i. p. 42. (50) *Ibid.* vol. ii. p. 722.

he paid greater honours to his tutor than to his father, answered, that it was but just, because his father made him descend from heaven on earth; whereas the instructions of his master had made him rise from earth to heaven<sup>1</sup>. One day he said to a counsellor of his, who had been long about his person, “I am not satisfied with your service for this reason: I know that I am a man, and that, as a man, I am liable to errors and mistakes; for which you never have reproved me. If this happened for want of perceiving them, then you must be ignorant, and unworthy of your office; but, if you did know them, and yet were silent, it was treason<sup>2</sup>.” It is likewise reported of him, that, to make an experiment of a courtier’s temper, he removed him from an higher to a lower office, and afterwards took occasion to ask him, how the latter agreed with him, and how he brought himself to discharge its functions. “Very well, answered the courtier, since it is not any office or dignity that does honour to a man, but the man that does honour to it; since every post requires sense and honesty to execute it well; and he who possesses these, cannot fail to discharge his duty with reputation.” *Alexander*, having heard this, commended him highly, restored him to his former employment, and gave him a great reward<sup>3</sup>. Somebody wondering, in the presence of *Alexander*, at his acquiring so young so large an empire, and adding, it was still stranger he preserved it; he thereupon turned about, and said, “By two maxims I have done all this: I have taken care to treat my enemies so well, that they have found it their interest to become my friends; while, on the other hand, my care of my friends has been such, as to raise, out of gratitude, a double affection for my service.” *Khemdemir* the famous historian, speaking of *Alexander the Great*, informs us, that a person in a very bad apparel presented him one day a petition admirably well penned. The king, having read it with pleasure, and much admiring both the thought and the stile, looked next on the person of the man, and then answered him thus: “Friend, if you had taken care to appear before me in an habit as neat and decent as that in which you have cloathed your thoughts, I should have been much better pleased with you than I am.” To which the man readily answered, “Your servant has received from nature that capacity of speaking and writing, which you are pleased to commend; but it is to you, great monarch, who are so much famed for your bounty and generosity, that he must be indebted for such a garment, as may render him worthy

<sup>1</sup> Vit. RABIALAKIAR.      <sup>2</sup> HAFEZ. in Baharistan.      <sup>3</sup> Mo-  
ANNABI apud D’HERBELOT. biblioth. orient. art. Escander.

of your regard." *Alexander* was so well pleased with the liberty and justice of this answer, that he ordered a magnificent habit to be brought, and, with a considerable sum of money, gave it to this wise man in necessity, whose learning then had left him in rags. In the *nighiaristan*, i. e. a book called, the word signifying literally a gallery, or place to look in, we are told, that a certain flagrant rebel being brought hand and foot into the presence of *Alexander*, that monarch generously restored him to his freedom; which surprising tale about him, one of his favourites had the boldness to say, "sir, if I were in your place, I would not have extended mercy to such a man:" "And I (replied *Alexander*), whom am not in yours, have pardoned him." Then, after a short silence, he added, "I the more readily pardon my enemies, because there is no comparison between the pleasure one tastes in an act of clemency, and in an act of vengeance." *Indemir*, speaking of the death of *Alexander*, assures us, "finding his last moments approach, he wrote to his mother two verses to console her, to the purport following: *Your son, after having counted some moments of life, is delivered to death. He is gone like a flash of lightning, and has only left behind him matter of discourse*". It may be supposed, that the intent of these verses was to put his mother in mind, that human life, so human glory, was a mere nothing; and that therefore she ought not to grieve at his being snatched so soon from an empire so lately acquired, since, if he had lived longer, it would have been of no great consequence to himself, and would have furnished only more matter of speculation to those who amuse themselves with repeating the actions, and sometimes censuring the conduct, of others. On what authority these stories are grounded, it is difficult to say. They are chiefly recorded by moral and political writers, who aim rather at instructing men by paraphrasing on remarkable actions, and on sayings, than at delivering a dry detail of facts, which, without such reflections, instruct very little. A *Persian* author of great genius hath related a remarkable story of the hero we now speaking of, which is, in all probability, founded on what the *Greeks* tell us of his sparing *Thebes*, because it gave birth to *Pindar*. The *Persian* story runs thus: *Alexander* having issued orders, after the reduction of a very strong place, that it should be given up to the mercy of his soldiers, some of his courtiers informed the king, that there was in this place a philosopher of great name, who deserved his majesty's notice. The king ordered, that he should be immediately sent for. When he appeared, it so happened, that he made but a very

" D'HARBELOT. biblioth. orient. art. Escander.

indifferent figure: upon which *Alexander*, turning to those who had sent for him, said, with a smile of contempt, “What strange figure have you brought me here?” which so piqued the philosopher, that he repeated immediately the following lines, which he made upon the spot: . . . . .

*O prince! of manners void, though great in fame,  
Why shouldst thou flight my person, though unceutb?  
Dost thou not know, that man's exterior form  
Is but the scabbard of th' enliv'ning mind?  
Why shouldst thou judge then of the weapon's edge,  
When yet you've nothing seen, except the case?*

He added to this poetical reproof the following words in prose: “One may say of a man unindued with virtue, that his body is no better than a prison; since the soul must find itself so penned up therein, that any other confinement would seem liberty in comparison thereof. The vicious man is tortured continually; there is no occasion for an executioner and guards to punish or distress him: the very skin, which covers his body, is at the same time the unsurmountable wall of a perpetual prison.” The same philosopher added, “There is nothing more unreasonable than to envy others those gifts which *God* and nature have bestowed upon them. The bosom of the envious man is continually full of anger and spleen against his Creator: he thinks every thing amiss which is given to others, and at the same time covets whatever is not designed for him. As it is thus the custom of the envious to oppose constantly the conduct of him who governs the world with infinite wisdom, so the mouth, that thus murmurs against Providence, deserves no other answer, than to be filled with earth. One of this disposition exclaims at every thing he sees in the hands of his neighbour, *For what reason should this man have more than I?*” At these words he stopped. But *Alexander*, admiring the boldness as well as prudence of the man, bad him go on; assuring him, that he took all that he said in good part. The philosopher, on this, proceeded in his harangue: “Wise men (continued he) are liberal of their wealth, and give part of it to their friends while they are alive; but the covetous are such fools as to fatigue themselves in laying up riches for their enemies. The raileries thrown out by the great against such as are in low condition, tarnish the lustre of their high qualities, and take off that deference, which otherwise would be paid them. Whoever wearies himself with striking those who dare not strike again, will be easily beaten, when he meets one who dares oppose him; and he

“ who puts to the sword without pity, will one day feel, without pity, the edge of a sword.” *Alexander* at this stopped him, revoked his resolution, pardoned the citizens whom he had destined to destruction, and rewarded the philosopher for his timely advice \*. It may possibly happen, that some rigid critic may object to the inserting this dubious relation in our history; but we hope, though it should be exploded as a fact, it will yet be received as a proper instance of the *Persian* mode of writing history; and, at the same time we remark this, let us be indulged another observation, that the writings of *Xenophon*, who was very well acquainted with the antient *Persian* learning, correspond nearly with the manner of those authors we have lately cited; for he reasons on all the facts which he delivers, insomuch that his moral and political reflections have, in the opinion of many, removed him, as well as the *Persian* writers, from the class of historians into that of romance-writers; but, as his excellent treatise of the education of *Cyrus* has, within these few years, found many warm and learned defenders, it may be the time is near, when we shall see apologies written in favour of oriental historians, who, like *Herodotus*, may have their credit perhaps restored, when the subjects they treat of come to be examined to the bottom (Y).  
The

\* FAREZ in Baharistan.

(Y) The *Greek* writers would persuade us, that the *Persian* kings concealed themselves from the sight of the people, that they might conceive extraordinary ideas of one who dwelt in such state. But that they were therein mistaken, if the oriental writers are to be credited, will appear from an antient custom in use among the kings, of whom we have been speaking, on the first day of *April*, called from thence, that is, from this custom, *Chorrem-rux*, i. e. the day of mirth; on which, as a very antient writer informs us, the king descended from his throne dressed in a white garment; afterwards riding abroad on a white horse, accompanied by his nobility, he and they gave open and indiscriminate audience to all who approached them, laying aside all distinctions, and acting as if they were equals: husbandmen and clowns sat down at the same table with the king; without ceremony told him their minds, and without fear made such requests as they thought fit. The king, on the other hand, addressed them in these terms: *I am one of you; and, notwithstanding the elevation of my station, I know that all I have arises from your labour; and that kings could not be without you, any more than you could be without kings: let us then agree like brothers, since nothing but union can preserve us* (51). The foregoing history hath shewn us, that the *Persian* kings, in antient times,

(51) *Hyde hist. relig. vet. Persar. c. 19. p. 253.*

The *Persians* are not only much charmed with the character of the great *Alexander* : they are also wonderfully pleased with that

were really as wise, as humane, and as condescending, as any that have reigned in the north or west. As to the modern *Persians*, on whose credit we are now forced to take the history of these early times, they speak and write as freely about government as we do. For example ; the famous poet *Sahdy* wrote an express treatise on this subject, called *An advice to kings* : among other wise and prudent admonitions, he delivers these : *It is the wisdom of kings to be kind to the poor, and not to oppress the rich. The felicity of a state depends on the good sense and right disposition of the sovereign. The security of his country depends on his administering justice impartially. Prosperity follows security, and will be where that is. If a country is once known to be secure, merchants will resort thither ; the gain from thence will be large, and all temporal blessings will abound. If the country become rich, the king cannot well be poor ; and, besides, at the last day he shall be recompensed amply by GOD for so well discharging his duty ; whereas he who acts in a contrary manner, will, in every respect, meet with a contrary fate. Be always kind to merchants, and public ministers, that strangers, being well received, may carry a good report of you into their own country. Soon will that kingdom fall, wherein the souls of strangers are afflicted : be wise therefore, use the traveller well, that whersoever he goes he may speak well of you.—A prince ought always to have before his eyes this*

*maxim ; Dominion really belongs to GOD, and he has no certainty how long it shall be delegated to him : he ought likewise to remember, that the country he rules was given by GOD to the people who inhabit it, to the end he may not be misled by the false ideas of things that have no solidity, and place his trust on joys that may not perhaps last five days. It is reported of the caliph Aron Reschid, that he one day said to the famous Beloul his brother, " Give me some good advice." He answered, " There is nothing to be carried out of this world into the other, but good and bad works ; it is in your power to carry which load you please."—This Beloul was a very knowing man, who, that he might have the more leisure to attend his studies, would never marry. The caliph his brother asked him another time for his advice, how he might govern his people for their advantage and his own. The sage answered, " Let your decisions become laws through their apparent equity, and never let reason yield to your will ; prevent, as far as you can, requests ; give little to such as ask, but think of giving in time to such as merit, and do not ask. The king is the head ; the people are the body of the state : if the king is either ignorant or wicked, the head will devour the body with its teeth."—The government of an empire is an affair which requires a genius attentive and collected, and an heart which turns itself continually towards the most high God, to ir-*



that of his vizir, as they call him, or, as he was in truth, his preceptor, *Aristotle*. This wise man they call sometimes by the name of *Aristbathialis*, but commonly, by way of abbreviation, *Aristou*. They report, that he was wonderfully sagacious, even in his childhood; that he addicted himself very early to the school of *Plato*, and continued therein upwards of twenty years, till he set up for himself, and became author of the sect of *maschaïoun*, i. e. the peripatetics. They affirm likewise, that he died very old, and in high reputation throughout all *Greece*. They are very positive, that he was prime minister to *Alexander* the son of *Philip*; and, in consequence of this notion, they report a multitude of fine sayings, and moral maxims, under his name. *Ben Cassan* informs us, that *Aristotle* composed above an hundred different treatises on various subjects; and, amongst the rest, mentions one, which is neither found among his works as we have them at present, nor is at all taken notice of by any of the *Greek* writers. Its title runs thus, *A discourse on the conduct which a great general ought to observe after the gaining or losing of a battle*; which, *Ben Cassan* says, he dedicated to *Alexander the Great*. As to his philosophy, we cannot find, that it was thoroughly studied by the antient *Persians*, though, in after-times, it came to be in high credit with the *Arabians* \*. But to return to *Alexander*: *Mirkhond*, who has written very copiously of his conquests, affirms, that he reduced many nations to the east of *Persia* under his dominion, and that he advanced as far as the *Indies*; that he was the founder of many glorious cities, particularly of *Heri* or *Herat*, and *Samarkand*. He reports likewise, that this prince, being mightily taken with the *Persian* learning, caused three celebrated treatises, written in that language, to be translated into *Greek*; the first relating to physic,

\* D'HERBELOT. biblioth. orient. art. Aristhalis.

*woke his aid, that its owner may turn his feet, his hand, his tongue, and his pen, aright; and the king, who acts thus, God will undoubtedly endue with grace, to conserve his empire and his piety* (52).

It is evident from these citations, that the *Persians* have at present, and have always had, very rational sentiments as to the reciprocal duties of governors and subjects; and it is

likewise plain, that the diffuse manner of writing, peculiar to the east, is not without its advantages; since the intent of history is not tiring the memory, but directing the judgment, which is perfectly answered by the oriental mode of delivering the wise sayings, as well as great actions, of famous kings.

(51) *Apud Chardin voyag. tom. iii. p. 253.*



the second to astrology, and the third to natural philosophy (Z). He divided, says the same historian, his ample dominions

(Z) At first sight it may seem, that *Mirkbond* might have inserted this story of *Alexander's* causing books to be translated out of the *Persic* language into *Greek*, merely to do honour to his country; but it would be unreasonable to suppose this, when we have good grounds to believe, that the fact was really as he reports it. These grounds are, first, that *Alexander* was a very learned and inquisitive prince; and secondly, that it was his custom to transmit whatever he thought might be useful to the commonwealth of learning into *Greece*; as for instance, the astronomical observations which were found in *Babylon*. But, as *Mirkbond* has set down the subjects of the books which he alleges were translated by the conqueror's command, the matter seems to be put out of dispute, since all the sciences he mentions were indisputably better understood in *Persia* than in *Greece*. First, as to physic, if we consider the prescriptions of *Hippocrates*, and other antient physicians, we shall find, that the drugs then in use, were most of them brought from the east, and not a few from *Persia*; and if they had their drugs from these places, why should we question their learning from the inhabitants of these places how to use them? But farther still; among the works of *Zerdusht*, there is a treatise which bears the title of *Rizistk-nama*, i. e. the book of physicians, which is said to treat

intirely of the virtues of herbs, and how they ought to be applied; nay, he is reported to have been so very skilful in these matters, that *Sbaristani*, in his treatise of the religions of the east, which we have so often quoted, attributes expressly all the miracles *Zerdusht* is said to have done to his skill in simples only (53). Now, take it either way; if he was inspired, he knew all things; if not, he knew so much of simples as to pass himself for a prophet; consequently there might be treatises on physic among the *Persians* well worth *Alexander's* directing to be put into *Greek*. Secondly, as to astronomy and other mathematical sciences, we have proved in our note (N), p. 393—395, that they were well known to this people, when they were very little known to the *Greeks*, and that from the testimony of the *Greeks* themselves. It is true, that the modern *Persians* stand indebted for most of their knowledge in these sciences to the writings of the *Greeks*, which are translated into *Arabic* and *Persian*; but the reason of this is plain, because the antient books, relating to these abstruse sciences, were not so carefully preserved as those which regard history and morality: these being valuable in the sight of many, those precious only in the eyes of few. As to moral philosophy, which was the subject of the third book mentioned by *Mirkbond*, it was the darling study of the antient *Persians*,

minions into ninety governments; and, after a short and glorious life, ended his days at *Babylon*, in the thirty-sixth year of his age, and seventeenth of his reign, leaving his conquests

✓ MIRKHOND. hist. sect. 21.

if we may venture to credit any thing which oriental writers have delivered. Morality is the subject of the book, intitled, *Gjouidan Cbrad*, ascribed to *Hushang*, a king far older than *Zerdusht*. Morality was the subject of most of *Zoroaster's* writings, as we gather from such fragments of them as we have seen, and especially from the book of *Sad-der*, which though calculated for the vulgar in verse, and in a ballad stile, contains as many moral sentences as are to be found in *Diogenes Laertius's* lives of the philosophers. To these arguments, in favour of the learning of the antient *Persians*, we may add the amazing love of science visible in the modern *Persians*; for we can hardly account for it any other way than by their mixing with the antient inhabitants of this country, and borrowing from their stores, since they far exceed the *Turks*, and indeed all the eastern nations, except the *Chinese*, in their affection for learning: as a proof of which, we shall allege the reigning maxim in their schools, not unworthy perhaps of being echoed in our universities: *Doubting is the beginning of science; he who doubts nothing, examines nothing; he who examines nothing, discovers nothing, is blind, and must remain blind.* An extraordinary affection for mysterious theology seems to have been the reigning passion of the antient *Persians*, and of

the *Persees* at this day. Among the latter, there is a sect stiled *Supbi* or *Sopbi*, who profess themselves admirers of the *Pythagoric* philosophy. To describe the notions of the *Supbi* in few words, we must say, that, according to their own account, they are quietists or enthusiasts; in the opinion of the vulgar, atheists. They fast often, and to excess; they pretend to ecstasies, and conversations with God; they profess themselves friends alike to all men, and believe that the good in all religions are saved; they have a remarkable aversion for churchmen, which is owing perhaps to the outrageous antipathy the clergy shew towards them. Sir *John Chardin* gives us a whimsical instance of this: he says, he was present when a preacher at *Spaharun* told the people in his sermon, that the *Supbi* were atheists; that they deserved to be burnt; and that he who killed one of this sect did an action more pleasing in the sight of God, than if he saved the lives of ten other men. As soon as he came out of the pulpit, five or six *Supbi*, who were among his audience, cudgelled him heartily; and when our author interposed, and begged them to give ear to the poor man's cries, one of them answered briskly, *What! ought a fellow, who preaches up murder, to complain of a beating* (54)?

(54) *Chardin voyag tom. iii. p. 211.*

to

to be divided among his captains, who are distinguished by the *Arabs* and *Persians* with the title of *molouk al shaouaif*, i. e. the *kings of nations or families*. The *Persians* likewise take notice of *Alexander's* brother *Aridæus*, whom they stile *Ardous*, and, generally speaking, make him the son, instead of the brother, of that monarch. They agree, however, with the *Greeks* in representing him as a prince little qualified for empire; but they soften this account, by pretending, that he despised grandeur for the sake of wisdom, having learned from *Aristotle* to think those goods only valuable, which neither fortune nor force can take away.

We have now conducted the history of the *Persian* empire from its origin to its dissolution after the death of *Alexander the Great*. In our next period, we shall see it revive under a prince descended from their antient kings, and of the magian religion. We have referred our researches into the chronology of the writers from whom we have taken this history, till we come to the utter extinction of the monarchy of the native *Persians* in *Yezdegherd*. But, before we close this section, it will be proper to obviate some objections to the bulk of the foregoing history (A).

(A) First, It may be said, that there is so much of confessed fable in almost every reign of these *Persian* monarchs, and the years, generally speaking, assigned for the reign of each, are so incredible, that a prudent man will be tempted to reject the whole, rather than take up with a tale full of apparent absurdities. To this we answer, that if it once becomes an established rule to reject every history which carries in it a mixture of fable, all the antient historians must be condemned in the mass. *Berosus*, if we may judge from the fragments which still remain of his work, inserted many fabulous narrations in his *Babylonish* antiquities. *Manetho*, the *Egyptian* historian, can expect no mercy, if once this law be

owned. *Herodotus*, *Xenophon*, and innumerable others (55), will share the same fate with *Mirkbond*, and the rest of the *Persian* writers.

As to the incredible length of the reigns of the *Persian* kings, we admit this charge to be just; but at the same time we can safely say, the same charge may be brought against every antient history extant among the orientals. To give but one instance from the history of the *Tartars*, written by *Abu l'Ghazi Bahader*, khan of *Khowarazm*, from records the most antient and authentic, if the royal author is to be believed; and yet he places but seventeen khans between *Bertizena Khan* and *Kabul Khan*; though, according to his history, there intervened two thousand five hun-

(52) *Stillingfleet origines sacre, lib. i. c. 5.*

dred and fifty years between those princes; and, in another part of his history, he allows a thousand years for the reign of six princes (56). These are mistakes as great as any that are to be met with in the historians we have cited; and it would be no difficult thing to draw together many examples of the like nature, if this were a proper place. But this single one is sufficient for our purpose: we do not pretend to say, that the numbers set down in our catalogues of kings are right, or capable of being defended; we only allege, that they are not more preposterous than the numbers which are met with in other oriental historians, who are, notwithstanding, allowed to have some truth in their works. This confession, we hope, will procure us some favour, and pave the way to those amendments which we shall offer in due time. But, secondly, it may be objected, that our *Persian* history from the oriental writers being, in most respects, directly opposite to the history in the foregoing section, which is extracted from the *Greek* writers, one of the two must be rejected, since opposites can never be alike true. To this we may say, that we would be glad to compound the difference, and to allow, that the *Persian* history by the *Greeks* is frequently to be preferred to this; and that this is, in other places, frequently to be preferred to that. Something in support of this demand has

been already said on account of *Xerxes's* expedition, the life of *Zoroaster*, and the death of *Darius*: besides, as we have before observed, the *Greeks* differ among themselves; and to this we may add, that they, like all other writers, were notoriously partial to their country and countrymen, as indeed were the *Persians*; so that, on the whole, what we ask will not appear very unreasonable; especially when we refer it to the judgment of the reader, to compare, to weigh, and to decide, as he pleases. But, thirdly, it may be objected, that these accounts, being opposite to what is recorded by the *Greek* writers, and having no authority to support them, but their reputed antiquity, they ought, for this reason, to be rejected; since true history is always supported by concurrent testimonies of natives and foreigners, the latter of which is wanting here. The strength, however, of this objection, which is the last, and perhaps the most plausible, of all that can be offered against the foregoing series of facts, will be effectually weakened, from the following considerations: First, among those writers that are best known to the learned, there are none who come near the times contained under the beginning of this period. Among the *Greek* historians, the history of the *Medes* and *Persians* ascends, as we have shewn, very little higher than *Cyrus*, if we except what *Diodorus Siculus* has transcribed from *Ctesias*, which has been

(56) *Preface to the genealog. hist. of the Tartars*, p. 8.

generally exploded by the critics. With respect therefore to writers of great antiquity, if our history be unsupported by them, it is likewise contradicted. As to writers of a later date, our *Persian* history is not destitute of friends among them, such as are unbiaſed, and whose authority ought to be of some weight. The royal author of the history of the *Tartars*, ſpeaking of the original of his nation, places *Kejomaras* juſt where the *Persian* hiſtorians place him (57); and it is likewise plain, that the belief of the true religion is reported, by the ſame records, to have remained untainted in theſe countries, which is exactly what our *Persian* writers ſay. The ſame author agrees with them in many other things, ſuch as making *Sam*, i. e. *Shem*, and his deſcendents, the original inhabitants of *Iran* or *Persia*, and in acknowledging *Huſhang*, the grandſon of *Kejomaras*, his ſucceſſor: he relates likewise the wars carried on by the deſcendants of *Turk* againſt the monarchs of *Iran*, and proportions the reigns of thoſe khans to the reigns of the kings of *Persia*, mentioned in the foregoing hiſtory. In Dr. *Hyde*'s learned book of the religion of the antient *Persians*, there are many *Arabic* and other hiſtorians quoted in ſupport of ſuch paſſages of the antient *Persian* hiſtory, as he has occaſion to touch on in that work. It is true, that learned and judicious writer is far from conceiving, that all theſe oriental

hiſtorians have delivered ought to be taken on truſt; on the contrary, he points out many of their errors, as he does alſo thoſe of the *Greek* writers; whence he argues, as we do after him, that intire credit ought to be given to neither; but that the likeliſt method for attaining truth, is to read and compare both (58). Secondly, the whole ſeries of antient hiſtory teaches, that in the moſt remote ages of the world theſe countries were very populous, and under the dominion of potent monarchs. This is exactly conformable to what our writers of the *Persian* hiſtory, and other oriental authors, affirm; ſo that we muſt either renounce that opinion, which has hitherto been generally entertained, of theſe eaſtern countries being firſt and moſt fully peopled; or we muſt admit, that theſe accounts are probable, if it were in reſpect only to this point. Thirdly, there remain, of the antient *Persians*, thoſe poor diſtreſſed creatures who are now ſtiled *Perſees*, as ſo many living witneſſes of the truth of this hiſtory. We can no way avoid affording our belief to this propoſition, that the religion they profeſs is the very ſame which their anceſtors held in the reign of *Yezdegherid*; and, if ſo, we muſt trace this religion from their accounts, thoſe of their conquerors, and ſuch as are to be met with among their neighbour nations. Now the *Perſees*, as well thoſe in *India* as thoſe who ſtill remain in their own country, affirm ſteadily, that it was ſettled by

(57) *P. i. c. 2. p. 6.*(58) *Hyde hiſt. relig. vet. Perſ. & in præf.*

*Kejomaras*, reformed by *Zerduſt*, and ſo continued till the diſſolution of the empire of the native *Persians*. The modern *Persians*, and the *Arabic* hiſtorians, acknowlege theſe facts to be ſo; they are likewiſe admitted by ſuch of the oriental Chriſtian writers as have come to

our knowlege: we may therefore conclude, that there is not ſo much in this third objection as at firſt ſight there may ſeem; but that, conſidering the nature of the thing, this hiſtory has as ſtrong evidence in its favour as moſt other hiſtories of equal antiquity.

*The END of the FIFTH VOLUME.*















